विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्— ६९२

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—८३

VISHVESHVARANAND INDOLOGICAL SERIES—83

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संस्थापक-सम्पादकः—विश्वबन्धुः

Founder Editor—**VISHVA BANDHU**

**

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महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT COMPILED WITH AN EXHAUSTIVE INTRODUCTION (PREFIXED TO VOLUME I) AND EDITED WITH TEXTUAL CRITICISM, NECESSARY ENGLISH TRANSLATION, EXPLANATORY NOTES, REVISED BIBLIOGRAPHY AND FOUR INDICES

Compiled by

LUDWIK STERNBACH

Ex-Hon. Professor of Dharmaśāstra

Collège de France, Paris

Edited by

S. BHASKARAN NAIR

Director-Professor, V. V. R. I.

Ex-Head, Dept. of V. V. B. I. S. & I. S., Panjab University

Volume VII

SUBHĀṢITA-S Nos. **11492-13018**

(को—गो)

Vishveshvaranand Vedic Research Institute

HOSHIARPUR

1999

FOREWORD

It was 1976. The All-India Oriental Conference was meeting at Dharwar. I was presiding over its Classical Sanskrit Section. The second volume of the *Mahāsubhāṣitasaṅgraha* had just come out. I referred to it in my Presidential Address and spoke of the entire project as 'monumental'.

Much water has flowed down the Yamunā since then. A good twenty-three years have sped by. The *Mahāsubhāṣitasaṅgraha* has come up to six volumes. The seventh one, which I have the pleasure to introduce herewith, is all set to appear in print shortly.

The *Mahāsubhāṣitasaṅgraha* project is the second big project after the famed *Vedic Word-Concordance* project undertaken by the Vishveshvaranand Vedic Research Institute, Hoshiarpur. Expected to run into twenty volumes, it has been making steady progress, thanks to the singleminded dedication of its editor Prof. S. Bhaskaran Nair. He has been editing its Sanskrit text with necessary corrections and additions, providing text-comparative data, suggesting emendations in cases of doubtful readings, supplying notes on various matters including metres and compiling indices. He has also been translating a huge majority of the *subhāṣitas* into English, a task daunting enough in view of their laconic nature and the diffused construction at times.

While the scholarly community would expect the project to gather a little more of speed, it has also to come to terms and appreciate the constraints under which it is operating. When one single individual is to carry the major responsibility of supplementing, editing, translating, index-making and seeing the work through the Press, the progress cannot but be slow. It is a monument of wonder that so many volumes of the monumental *Mahāsubhāṣitasaṅgraha* could at all make their appearance. Scholarly community owes to Prof. S. Bhaskaran Nair its profuse thanks.

A good statement, a wise saying is designated in Sanskrit by

two terms : *subhaṣita* and *sūkti*. There is a vast number of them in Sanskrit literature. They figure in it in two forms : direct and indirect; direct in didactic works, the Nīti texts and in good measure in tales and fables; in indirect form in Anyoktis or in Arthāntaranyāsas, general statements in support of specific ones or as sequels, as a sum up as it were, to given situations. In both the forms they contain profound wisdom which, if properly digested, could provide useful guidance to people in all circumstances. Couched in beautiful picturesque expression, they form a source of real delight to connoisseurs who would take them tastier than even the grapes, the sugar and the nectar :

drākṣā mlānamukhī jātā śarkarā caśmatāṁ gatā /
subhāṣitarasasyāgre sudhā bhītā divaṁ gatā //

"The grapes have become listless, sugar has turned into flint, in the face of the taste of the *subhāṣitas* nectar has, out of fear, fled (lit., gone) to heaven".

Epitomizing cumulative pragmatic experience over centuries and millenia, the *subhāṣitas* provide a window to India's philosophy of life, the ideal and the practical. They thus provide an excellent material for socio-cultural study which, if undertaken in seriousness, could yield enormous dividends in divining the Indian mind over vast periods of time.

With a large number of them available, need was felt even fairly early to compile them into anthologies, an unending process coming down even to the present day. There are recent collections of them like the *Saṁskṛtasūktiratnākara* of Ramji Upadhyaya (1968), the *Nītimuktāvali* of Ravindra Kumar Seth and Devakanya Arya (1981), the *Viśvasaṁskṛtasūktikośa*, in three volumes, of Lalitaprabhasagara (1990), the *Sūktiratnāvali* of Kulamani Mishra (1991), the *Subhāṣitasāhasrī* of the writer of these lines (1998) along with an anonymous compiler's *Kavīndravacanasamuccaya*, the *Subhāṣitāvali* of Vallabhadeva, the *Sūktimuktāvalī* of Jalhaṇa, the *Saduktikarṇāmṛta* of Śrīdharadāsa, the *Subhāṣitaratnakoṣa* of Vidyākara and the *Subhāṣitaratnabhāṇḍāgara* of Nārāyaṇa Rāma Acārya of the past. Since none of the anthologies and the compendia were exhaustive enough to cover the

entire Sanskrit literature, some important segments like the inscriptions having remained totally unnoticed; Prof. Ludwik Sternbach thought of compiling all the *subhāṣitas* in a work ransacking the entire available source material—the individual works in Sanskrit (Brahmanical, Jain and Buddhist) as also anthologies and compendia—for purposes of presenting a near complete collection of them : a *mahāsaṅgraha* in the real sense of the term. His is the biggest ever collection of the Sanskrit *subhāṣitas*.

Though every effort has been made by Prof. Sternbach and Prof. S. Bhaskaran Nair to trace them to some source, there may still be some; as indeed there are; which cannot be traced to any source. Existing in the form of floating material duly noticed by the ancients themselves as *udbhaṭaślokas* or *sphuṭaślokas* in the anthologies. Apart from those listed as such, there may still be thousands which are in circulation in traditional Sanskrit circles but which do not figure in any text, anthology or compilation. It is not uncommon to come across Paṇḍitas in India reeling them out at every conceivable opportunity to stress a point. My revered father Prof. Charu Deva Shastri had told me of an incident which I am tempted to recount here. When a college student at Jalandhar, he would spend summer vacations with his brothers at Ambala Cantt. A medical practitioner of the name of Milkhi Ram ran a clinic over there. He hailed from a town close to that of my father. A devout Arya Samajist, the medical practitioner found in my father a good companion. One day a beggar in tatters came to the clinic and begged of the practitioner a *paisa*, a penny. With no mind to encourage begging, he told him to recite a Vedic *mantra*. The beggar smiled and came out with a torrent of them much to the surprise of my father and the practitioner who enquired of him as to why he, a highly learned man, was going about begging a paltry amount. The beggar recited a stanza and walked away without accepting anything. The stanza was :

nirakṣare vīkṣya mahādhanatvaṁ
vidyā 'navadyā viduṣā na heyā /
ratnāvataṁsāḥ kulaṭāḥ samīkṣya
kim āryanāryaḥ kulaṭā bhavanti ? //

"Seeing an unlettered man in affluence, a learned man should (in no way) give up his blemishless learning. Do noble women finding the unchaste ones wearing gem-studded ear-rings turn unchaste ?" All his life my father had been looking for the sources of the stanza. It must have been one of the *udbhaṭa* type mentioned above—a special feature of the Sanskrit tradition. These types of stanzas may not figure in any of the existing *subhāṣitasaṅgrahas* but may still be possible to be retrieved from the rich memory of the Sanskrit Paṇḍitas. Urgent steps to tap this source are a desideratum before it dries up.

The present volume, the seventh in the series, of the *Mahāsubhāṣitasaṅgraha* would enlarge the scope for the reader to the extent of 1528 *subhāṣitas* to pick and choose as of them as he may like and profit from. I have every hope that it too would meet with the same approbation of the reading public as have received the past six ones.

DELHI,
5th April, 1999

SATYA VRAT SHASTRI
Professor and Head (Retd.),
Department of Sanskrit,
University of Delhi;
Ex-Vice-Chancellor,
Shri Jagannath Sanskrit University,
Puri, Orissa

PREFACE

The Sanskrit *Subhāṣita*-s encompassing both the wise sayings of metrical composition and the entertaining verses of poetic fascination reveal the qualities of head and heart proudly possessed by the elite of India's splendid past. Almost every standard Sanskrit work contains the *Subhāṣita*-s in substantial numbers making the Sanskrit literature a rich repository of such genre of literature. From the very early period onward, scholarly efforts are being made to prepare the anthologies of these *Subhāṣita*-s popularly known as *Subhāṣita-saṁgraha*-s. The anonymous *Kavīndra-vacana-samuccaya*, Vallabhadeva's *Subhāṣitāvali*, Bhagadatta Jalhaṇa's *Sūkti-muktāvalī*, Śrīdharadāsa's *Sadukti-karṇāmṛta*, Vidyākara's *Subhāṣita-ratna-koṣa* and Sūryakaliṅgarāja's *Sūkti-ratna-hāra* are some of the important ancient *Subhāṣita-saṁgraha*-s, and amongst the modern ones, Narayana Rama Acharya's *Subhāṣita-ratna-bhāṇḍāgāra* and Otto Böhtlingk's *Indische Sprüche* with German translation deserve special mention. Worthwhile in their own way as all the previously prepared *Subhāṣita-saṁgraha*-s, particularly those cited above, were, there still remained a desideratum to have a comprehensive *Subhāṣita-saṁgraha* in consolidated form, which might include in its purview all the *Subhāṣita*-verses recorded in the earlier anthologies as also the new ones collected from the extant standard Sanskrit texts and all other possible sources. With a view to fulfilling this long-felt need, in the early sixties Dr. Ludwik Sternbach conceived the idea of preparing an extensive collection of the *Subhāṣita*-s, which, like his *Cāṇakya-nīti-śākhā-sampradāyaḥ* (Cāṇakya-nīti-text-tradition), was given the title by Acharya Dr. Vishva Bandhu, the Founder-Director of the V. V. R. Institute, as *Mahā-Subhāṣita-Saṁgraha*. Thus the present project saw the light of the day.

The aim of the project is to put forward, in a systematic manner, the wit and wisdom of India's glorious bygone days as contained in the vast expanse of Sanskrit literature. With this end in view, in the preparation of the present work, an earnest endeavour has been made to collect, classify, edit critically with detailed references and text-comparative annotations, translate into English, arrange and present in the *Devanāgarī* alphabetical order the ethical, scientific and other delightful sayings couched in metrical form as available in India and also in 'Greater India' comprising the countries like Tibet, Sri Lanka, Burma, Thailand, Cambodia, Indonesia, Laos, etc. where Sanskrit literature along with Indian civilization and culture had spread in early times. Further a complete list of Bibliography and three indices, to wit, (1) Index of Authors and Sources,

(Govt. of India) and D. Litt. (*h. c.*, Bangkok); and the holder of several titles including Mahamahopadhyaya and Vidyavachaspati; who, being a prodigy of Sanskrit learning, excels both in the widely different spheres of critical scholarship and creative composition, for introducing the Volume to the world of scholars and cultured public by contributing an informative Foreword thereto. He is the most eminently suitable Sanskritist to perform this duty as he possesses the first-hand information about all concerning the project of the *Mahā-Subhāṣita-Saṁgraha*.

Likewise, I am grateful to my scholar-friends Prof. Gyula Wojtilla of the Hungarian Academy of Sciences, Budapest (Hungary) and Prof. Chr. Lindtner of the Institute of Oriental Philology, Kθbenhavns University, Copenhagen (Denmark) for their valuable suggestions enabling me to revise an Entry each of the Appendix I and the Appendix II, respectively. I also sincerely wish to express my infinite gratitude to the scholars for their appreciative and encouraging reviews of the Volume VI of the *Mahā-Subhāṣita-Saṁgraha* appeared in the research journals of repute, and prominent among them are Prof. Ludo Rocher of the University of Pennsylvania (U. S. A.); Prof. K. K. Raja of the Adyar Library and Research Centre, Madras; Prof. S. D. Laddu of the Bhandarkar Oriental Research Institute, Poona; Prof. D. K. Gupta of the Punjabi University, Patiala; Prof. Gyula Wojtilla of Budapest (Hungary); Dr. Sukumari Bhattacharji of Jadavpur University, Calcutta; Dr. Pierre-Sylvain Filliozat of Paris (France); and Dr. M. L. Wadekar of the Oriental Institute, M. S. University of Baroda, Vadodara.

And finally, I must thank Shri Indra Dutt Uniyal, Deputy Director-cum-Research Officer at the Institute, Dr. Trilochan Singh Bindra, Reader, Dept. of V. V. B. I. S. & I. S., Panjab University, Hoshiarpur and Dr. Parveen Singh Rana, Lecturer, Government College, Muktsar for their assistance and co-operation in the press-processing and the final presentation of the Volume.

S. Bhaskaran Nair
Director-Professor

V. V. Research Institute,
HOSHIARPUR,
4th June, 1999

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

VOLUME VII

SUBHĀṢITA-S 11492—13018

(को–गी)

क

(Continued)

11492*

कोकः स्तोकविमुक्तमौक्तिकभरो निःस्यन्दमिन्दीवरं
चापं चापलवर्जितं हिमकरक्रोडे तमः क्रीडति ।
वातः कातरयत्यपाकृतरसं बन्धूकमेतावती
वार्ता क्वापि कदापि पाणिपिहिता कस्यापि वा तिष्ठति ॥

(आ) Pad 51. 30 (a. [?] Bhānukara), SR 320. 50, SSB 178. 52, RJ 1184 (=7.53).

(*a*) कोकस्तोक° RJ ; निस्य° RJ, SR, SSB ; निस्पन्द° Pad (var.).

Śārdūlavikrīḍita metre.

The ruddy goose [bosom] without having a pearl-necklace for a short time, blue lily [melting eyes] dripping with honey, (Cupid's) bow [eyebrows] without fickleness, darkness [tresses] sporting in the lap of the moon [face], the wind [deep breathing after love-sports] disturbs the *bandhūka*-flower [lower lip] with its juice extracted—where and when does such news remain concealed by the hand ? (S. B. Nair).

कोकस्तोकविमुक्त° see No. 11492.

11493*

कोकानाकुलयंश्चकोरतरुणीवैकल्यमुन्मूलयन्-
नम्भोजानि निमीलयन् कुमुदिनीरुन्मीलयन् सर्वतः ।
पान्थानाकुलतां नयन् कुलवधूचेतः समुल्लासयन्-
नस्तं याति दिवापतिः समुदयं यात्येष दोषापतिः ॥

(आ) SR 302.107, SSB 149.110.

Śārdūlavikrīḍita metre.

Causing worry to the ruddy geese, uprooting the dispiritedness of young *cakora*-females, closing the lotus-blooms, blossoming the lilies, bringing longing (for home) to the travellers and causing delight to young wives (united with their husbands), there sets the lord of the day [the sun] and (simultaneously) arises the lord of the night [the moon]. (S. B. Nair).

11494*

कोकानुद्ग्रीवयन्तः पथि पथि कुलटामानसं कम्पयन्तः
प्रस्थातारं प्रभाते प्रियतममबला गाढमालिङ्गयन्तः ।
उत्थातुं चाङ्गभङ्गैः कुलकमलदृशां कारयन्तो निशान्ते
कूंकाराः कुक्कुटानां मधुमधुरसमारम्भगम्भीरधीराः ॥

(आ) Pad 62.14 (a. Gaṇapati), SR 325.68, SSB 187. 69, RJ 1164, SuSS 14 (a. Gaṇapati).

(*b*) विभाते [प्रभाते] Pad (var.), RJ.

(*c*) कुलकमलदृशा SSB (printing error).

(*d*) कूक्काराः Pad (var.).

Sragdharā metre.

Causing the ruddy geese to raise their necks (in joy), creating tremor in the minds of the unchaste women on every path (as they hurry back from rendezvous), forcing the wives to give a tight farewell-

embrace to their dearly-loved husbands as they are about to set out on a journey, and making the housewives stretch their limbs prior to getting up (from sleep), the deep and pleasing crowings of the cocks are heard at the close of the night. (S. B. Nair).

को कियान् भारः समर्थानां see No. 11530.

11495*

कोकिल कलप्रलापैर्
अलमलमालोकसे रसालं किम् ।
शरनिकरभरितशरधिः
शबरः सरतीह परिसरे सधनुः ॥

(आ) ŚP 841 (a. Dhanadadeva), AP 40, SRK 188.4 (a. ŚP), Any 63.97, SR 225. 125 (a. ŚP), SSB 614. 11 (a. Dhanadadeva).

(*a*) कलमालापैर् SRK, SR, SSB.

(*b*) रसाले Any.

Gīti-āryā metre.

Enough of your sweet cooings, O Cuckoo! Are you (still) gazing at the mango-tree ? With his quiver filled with a pile of arrows, there moves round, in the vicinity, a fowler with his bow. (S. B. Nair).

11496

कोकिल कुटिलैः साकं
जन्मन एकत्र सङ्गतिस्तव या ।
पिक तत्कृतमालिन्यं
नाशितं न स्वादुवाचैव ॥

(आ) SSB 614.21 (a. Saṁgrahītṛ).

(*d*) नशिता SSB; (changed to नाशितं, editorially).

Āryā metre.

Oh Cuckoo, have you not effaced the defilement brought about by your close association from birth with the crooked (crows) through your melodious voice alone, O sweet-tongued one ! (S. B. Nair).

11497

कोकिल मा कुरु विपुले
विपिने कलरवमिहैककस्तिष्ठन् ।
करटाः परभृतशङ्का-
याता यास्यन्ति दौहृदं भावम् ॥

(आ) AnyT 2.65.

Gīti-āryā metre.

Oh Cuckoo, remaining all alone in this vast forest, do not make any sweet note; the crows considering you to be a cuckoo, will have feelings of enmity in their heart. (S. B. Nair).

11498

कोकिल मा भज मौनमिदानीं
किंचिदुदञ्चय पञ्चमरागम् ।
नो चेत् त्वामिह को जानीते
काककदम्बविनिहिते चूते ॥

(आ) Vidy 106[1].

1. Variant of रे रे कोकिल मा भज मौनं BhŚ 719, SR 225. 131, SRK 188. 2, SSB 614. 22, ST 10.5, SK 3. 108, SU 1178, SSD 2. *fol.* 22*a*. In (*d*) काककदम्बकपिहिते चूते BhŚ and all other texts; चुक्ते [चूते] BhŚ (var.).

Mātrāsamaka metre.

Oh Cuckoo, do not resort to silence now, but commence your songs high in the fifth key; otherwise, who will know you to be such in this mango-tree occupied by flocks of crows ? (S. B. Nair).

कोकिलश्चूतशिखरे see मधुमत्तालिझङ्कार°.

11499

कोकिलस्य रुतं रूपं　　लज्जा रूपं कुलस्त्रियाः ।
विद्यायाः पटुता रूपं　　रूपं मूर्खस्य मौनता ॥

(अ) Cr 302 (CRr 7. 27, CPS 208. 84). Cf. No. 11500 and गुणाः सर्वत्र पू°.

(*a*) कोकिलानां स्वरो CR (var.) ; स्वरं [रु°] CR (var.).

(*b*) लज्जारूपं Cr (printing error) ; कुलस्त्रियः Cr, but CR (var.) as above.

(*c*) पण्डिता [पटुता] CR (var.).

The beauty of a cuckoo rests upon its warbling ; of a noble woman, upon her bashfulness ; of learning, upon the proficiency (in speech) ; and of a fool upon his keeping quiet. (S. B. Nair).

11500

कोकिलानां स्वरो रूपं　　नारीरूपं पतिव्रतम् ।
विद्या रूपं कुरूपाणां　　क्षमा रूपं तपस्विनाम् ॥

(अ) Cr 303 (CVr 3.9, CN 44, CS 1. 12 *cd/ab*, CL 7.5, CvH 7.11, CRC 7.23, CPS 57. 20), H (HJ 1. 212, HH 35. 7-8), Vet 9.17, Śto 324. 21-22. Cf. No. 11499 and गुणाः सर्वत्र पू°. Also cf. JSAIL 24.83.

(आ) SR 161. 380 (a. C), SSB 492. 387, Pras 5.11, IS 1919, NT 64, TP 399, Subh 162, Saśa 124. 24, Sama 1 क 73 ; Vyās 53, SSpr 6, SRM 1.2.15, VP 9.64.

(इ) LN (P) 94, DhN (P) 256, MhN (P) 214, NKy (B) 122, Vyās (C) 49. Also cf. NŚ (OJ) 2. 6, Rdh (M) 37.

(*a*) कोकीलानां CV (var.) ; कोकिलस्य CRC ; स्वरं H, CV (var.), CvH, CS (var.), CN (var.), Śto (var.).

(*b*) पतिव्रत्यं (याति) तथा स्त्रीयाम् (*sic !*)CV(var.); पतिव्रत्यं तु योषिताम् Śto, NT, TP; स्त्रीणां पतिव्रतं रूपम् CN (var.); स्त्रीणां रू° [नारीरू°] CV (but Bn₂ as above), CN (var.), Saśa, Sama, SRM, CPS, Pras ; स्त्रीरूपं च Vet (var.); नालि° (*sic !*) CS (var.); पतिव्रता (°तां CN [var.]) ; पातिव्रतम् Saśa (printing error) ; सलज्जता [प°] CN (var.).

The pleasing feature of the cuckoos is their (sweet) note ; of the womenfolk, their fidelity (to their husbands); of the ugly persons, their erudition ; and of the ascetics, their forbearance. (S. B. Nair).

कोकिलानां स्वरो रूपं लज्जारूपं see No. 11499.

11501**

कोकिलाप्रियताले वै　　द्रुतत्रयमुदाहृतम् ।
विपुला चैकताली स्यात्　　तेन गीतज्ञसंमता ॥

(आ) ŚP 2031.

In the *tala* [musical tune] called *Kokilāpriya,* there are three *druta*-s [quick beats] ; those proficient in the science of music are of the view that the *ekatālī,* in this case, should be of *Vipula*-variety. (S. B. Nair).

11502*

कोकिलालापसुभगाः　　सुगन्धिवनवायवः ।
यान्ति सार्धं जनानन्दैर्　　वृद्धिं सुरभिवासराः ॥

(अ) KāD 2.354.

(आ) Sar 4. 129 (p. 481), Amd 232. 629, IS 1920.

(*a*) °सुभगा KāD (Bh); °मधुराः [°सुभगाः] Sar, Amd.

The fragrant days grow with the happiness of the people, days which are delightful with the voices of *kokila*-s [cuckoos], when breezes blow from the fragrant groves. (V. N. Ayer).

11503

कोकिलेन कृतं मौनं प्रावृट्काले स्वलज्जया ।
यत्र भेकीपतिर् वक्ता तत्रास्माकं कुतो वचः ॥

(आ) IS 1921, Subh 209.

"For what our voice is worth when the frog is there to raise its own ?" So thinking, with a sense of shame, the cuckoo remained silent during the rainy season. (S. B. Nair).

11504

कोकिलोऽहं भवान् काकः समानः कालिमावयोः ।
अन्तरं कथयिष्यन्ति काकलीकोविदाः पुनः ॥

(आ) Sāh *ad* 10. 706 (p. 314), SR 225. 122 (a. Sāh) and 384. 278, SSB 614. 8, IS 1922. Cf. Nos. 3969 and 9283.

I am a *kokila* and your honour is a crow : blackness is common to both of us. But those who can appreciate soft melody, will tell the difference. (*Bibl. Ind.* 9).

11505

को गत्वा यमसदनं
स्वयमन्तकमाविशत्यजातभयः ।
प्राणानपहर मत्तो
यदि शक्तिः काचिदस्ति तव ॥

(अ) P (PP 1. 320, PtsK 1.352).

(आ) IS 1923.

Āryā metre.

Who dares to visit and defy / the death-god[1] ? Dares the fearless cry—/ I challenge you to single strife ; / if power be yours, pray take my life ? (A. W. Ryder).

1. Yama.

11506

को गृध्येत् पण्डितो लक्ष्मीं त्रिविष्टपपतेरपि ।
ययाहमासुरं भावं नीतोऽद्य विबुधेश्वरः ॥

(अ) BhPṇ 6.7.12.

What wise man will hereafter covet the wealth of [1]even the *master of Heaven* [*Indra*][1], which has to-day made me, the lord of even the gods, follow the way of the *Asura-s*[2]. (J. M. Sanyal).

1-1. J. M. Sanyal has : 'even the three worlds'.

2. J. M. Sanyal has : 'Asura-s'.

Note :—Words in italics are supplied by the Editor.

11507-08

को गृहेषु पुमान् सक्तम् आत्मानमजितेन्द्रियः ।
स्नेहपाशैर् दृढैर् बद्धम् उत्सहेत विमोचितुम् ॥
को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्ठैस् तस्करः सेवको वणिक् ॥

(अ) BhPṇ 7.6.9-10.

(आ) Sāhitya-ratna-kośa (comp. K. A. S. Iyer, Sahitya Akademi, Delhi, 1971) 215. 32-33.

(*ab*) °सक्त आत्मा° BhPṇ (var.).

(*c*) कोऽन्वर्थ° BhPṇ (var.), Sāhitya° ; °तृष्णो BhPṇ (var.).

What person of uncontrolled senses ever endeavours to set himself free, who is attached to earthly habitation and is fast bound by the firm bonds of affection ?

Who ever relinquishes his thirst for wealth which is cherished more than life itself, and which a thief, a servitor and a merchant purchase in exchange for their dearest lives. (J. M. Sanyal)

11509

को गृह्णाति फणमणिं
ज्वलन्तमतितेजसा भुजंगस्य ।
यो दृष्टचैव प्रहरति
दुरासदं कोपयति कस्तम् ॥

(अ) P (PP 1. 316).

Ārya metre.

What man is rash enough to take / the gleaming crest-jewel from a snake ? / Or stirs the wrath of one so dread / his glance may strike as victim dead ? (A. W. Ryder).

11510*

कोऽङ्गं त्वत्पक्षपातं भृगुभुवि रचयन् यासि यत्पक्षपातं
स्वं कोऽताप्सीत् कृशानूनभि यदमिलनात् त्वं कृशा नूनमेवम् ।
कः स्नातो राजसूयावभृथजलभरैः साभ्यसूयासि यस्मिन्
केनाराद्धः कपाली तव समधिगता तन्वि येनाङ्कपाली ॥

(अ) Kṛkā 34.

(*d*) Kṛkā gives आलिङ्गनम् as gloss of अङ्कपाली.

Sragdharā metre.

Who is that (youth) who stands in a precipice, partial to you that you have become partial to him ? Who has performed penance surrounded by (five) fires, longing for whom you have become emaciated ? Who has performed the great Rājasūya sacrifice and taken the concluding bath that you covet him ? Who has propitiated Lord Śiva that he has obtained your embrace, O slim young lady ? (S. B. Nair).

11511

को जनस्य फलस्थस्य न स्यादभिमुखो जनः ।
जनीभवति भूयिष्ठं स्वजनोऽपि विपर्यये ॥

(अ) Aśvaghoṣa's Buddha-carita 6.9.

(आ) SRRU 311.

Who would not be favourably disposed to one who stands to him as bringing him reward ? ; but even one's own people commonly become mere strangers in a reverse of fortune. (Max Müller in *SBE* 491).

11512*

को जयति जयति शर्वः
केन जितं जितमनङ्गवहनेन ।
त्रिपुरारिणा भगवता
बालशशाङ्काङ्कितजटेन ॥

(आ) Sar 5.507 (p. 738).

Āryā metre.

Who is victorious ? Lord Śiva is victorious. Who has conquered ? Lord Śiva, who is the destroyer of the three cities (of the demons) and whose matted hair is adorned with the crescent moon, has conquered by burning down Cupid. (S. B. Nair).

11513

को जातु परभावां हि नारीं व्यालीमिव स्थिताम् ।
वासयेत गृहे जानन् स्त्रीणां दोषान् महात्ययान् ॥

(अ) MBh (MBh [Bh] 5.178.21, MBh [R] 5.179.22, MBh [C] 5. 7070).

(आ) SRHt 78.4 (a. Manu, but not found in Mn), SSSN 67. 6 (a. Mn).

(*a*) जानन् [जातु] MBh (var.); परभार्यां MBh (var.).

(*c*) वासयेत्स्वगृहे MBh (var.) ; जातु [जानन्] MBh (var.).

(*d*) स्त्रीणां दोषो महात्ययः MBh (var.) ; मर्म [दो°] MBh (var.) ; दोषा महात्ययाः SRHt, SSSN ; महातपः or दुरत्ययान् MBh (var.).

Who, knowing the highly calamitious blemishes of the womenfolk, will harbour, in his house, such woman who is attached to another man and who, thereby, resembles a female serpent ? (S. B. Nair).

11514

को जानाति गुणान् परेषु निहितान् जानातु को वक्ति तान्
वक्तुं व्यक्तममून् कथञ्चिदथवा को नाम नासूयति ।
नैवासूयति कश्चिदेव यदि वा जायेत कस्तादृशो
यस्तैर् हृष्यति सोऽस्ति चेत् कथमसौ मर्त्येष्वहो गण्यते ॥

(आ) JS 430. 10.

(*a*) नादाति [जानातु] JS (MS), but JS suggestion as above.

(*d*) दुष्यति [हृ°] JS (MS), but JS suggestion as above.

Śārdūlavikrīḍita metre.

Who knows [realizes] the merits in others, and if one knows, who speaks about them ? Suppose, somehow, they are given expression to, who, indeed, performs such thing without envy ? Even if envy too is not manifested, is there anyone who feels really glad over it ? If such a person does exist, is he, I wonder, counted among men ? (S. B. Nair).

11515

को जानीते कदा कस्य मृत्युकालो भविष्यति ।
अद्यैव धर्मशीलः स्याद् अनित्यं खलु जीवितम् ॥

(आ) Bahudarśana 23 and 36, IS 7507.

(इ) Cf. NŚ (OJ) 8. 6.

Who knows whose death will occur at what time ? (Hence) one should be of right conduct right now; for, life is uncertain. (S. B. Nair).

11516

कोटराग्निर् यथाशेषं समूलं पादपं दहेत् ।
धर्मार्थिनं तथाल्पोऽपि रागदोषो विनाशयेत् ॥

(अ) MBh (MBh [Bh] 3. 2. 29, MBh [R] 3.2.29, MBh [C] 3.76).

(आ) SRHt 260.15 (a. MBh), IS 1924.

(इ) SS (OJ) 449.

(*a*) यथा शेषः [यथाशेषं] SRHt.

(*c*) धर्मार्थी तु MBh (var.) ; धर्मार्थिनां SRHt; धर्मार्थं च SS (OJ) ; लोके [°ल्पोऽपि] SS (OJ).

(*d*) रागद्वेषौ (°षो) MBh (var.), SS (OJ) ; रागो द्वेषश्च नाशयेत् MBh (var.).

Just as (a small quantity of) fire (appearing) in the hollow of a tree consumes the entire tree to its roots, so even a defect caused by attachment, ever so small, destroys one who seeks *dharma* [righteousness]. (S. B. Nair).

11517

कोटरान्तःप्रविष्टेन पावकेनेह पादपः ।
कृत्वा साधुरिवाकार्यम् अन्तर्दहति दह्यते ॥

(आ) VS 1697 (a. Mahāmanuṣya).

Like a tree in whose hollow fire has entered, a virtuous man, having committed some misdeed, burns within himself. (S. B. Nair).

11518

कोटरान्तःस्थितो वह्निस् तरुं कृत्स्नं यथा दहेत् ।
तथा कुपुत्रः स्वकुलं कृत्स्नं दहति भारत ॥

(अ) SMa 2. 24. Cf. Nos. 10701, 10702, 11519, 11520, etc.

(*a*) वह्निः [वह्निस्] SMa (printing error).

Just as fire, remaining in the hollow of a tree, burns down that tree completely, so does a bad son burn [injure] the whole of his family, O descendant of Bharata ! (S. B. Nair).

11519

कोटरान्तःस्थितो वह्निस् तरुमेकं दहेत् खलु ।
कुपुत्रस्तु कुले जातः स्वकुलं नाशयत्यहो ॥

(आ) SR 90.4 (wrongly a. VS 1697=No. 11517), SSB 373.4, SRK 121.4 (a. Kalpataru). Cf. Nos. 10701,10702, 11518, 11520, etc.

The fire remaining in the hollow of a tree burns but one tree, indeed ; but a bad son born in a family destroys [brings infamy] to the whole of his family, alas ! (S. B. Nair).

11520

कोटरान्तर्भवो वह्निस् तरुमेकं दहिष्यति ।
कुपुत्रस्तु कुले जातः स्वकुलं नाशयेत् परम् ॥

(आ) Pras 28. 7, IS 1925. Cf. Nos. 10701, 10702, 11518, 11519, etc.

(*a*) कोटराभिभवो Pras.

(*d*) नाशयत्यरम् Pras.

The fire appearing in the hollow of a tree will consume only that tree ; but a bad son born in a family will, indeed, destroy his entire family. (S. B. Nair).

कोटराभिभवो वह्निस् see No. 11520.

11521*

कोटरे तिमिरमेष कलङ्क-
च्छद्मना वहति हन्त शशाङ्कः ।
यत्कणैरिव विलुम्पति दृष्टिं
मादृशां दयितदीपवियोगे ॥

(अ) Maṅkhaka's Śrīkaṇṭha-carita (KM 3) 11.53.

(आ) VS 1120 (a. Maṅkhaka).

Svāgatā metre.

This moon alas ! bears, within his hollow, darkness under the guise of his black spot ; hence he, through the particles of that darkness, robs the sight of persons like me separated from the lamp of the lover. (S. B. Nair).

11522**

कोटाकोटिः कोटिकोटिः कोटीकोटिरिति त्रयः ।
शब्दाः साधुतया हन्त संमताः पाणिनेरमी ॥

(अ) Prabhā (SJS 13) 234 (p. 180).

Koṭākoṭi, koṭikoti and *koṭīkoṭi*— these three words, (which mean the highest point of a fort etc.), are considered to be correct according to (the grammar of) Pāṇini. (S. B. Nair).

11523*

कोटिं जीव पिबामृतं व्रज सखे शाखान्तरं वायस
आयाते दयिते मनोरथशतैर् दास्यामि दध्योदनम् ।
एतज्जल्पति यावदध्वगवधूस्तावत् पतिः प्राङ्गणे
त्रुटयत्कञ्चुकजालकत्रुटत्रुटत्सर्वाङ्गमुज्जृम्भितम् ॥

(आ) Any 68.129.

Śārdūlavikrīḍita metre.

"Oh friend crow, live for a crore of years, drink the nectar, please move on to another branch (of the tree) ; when my husband returns from his journey, on account of the fulfilment

of (my) hundreds of desires, I shall give you rice mixed with curds". When the wife of the traveller was saying so, suddenly the husband was sighted in the courtyard; then she disclosed herself with all the seams of her jacket giving away and all her limbs in great agitation (of joy). (S. B. Nair).

11524

कोटिद्वयस्य लाभेऽपि नतं सद्वंशजं धनुः ।
असद्वंश्यः शरः स्तब्धो लक्षलाभाभिकाङ्क्षया ॥

(आ) SR 248.75, SSB 656.1, SuM 9.34, Any 150. 74, SuMañ 257. 17-18, SRK 221.50 (a. Sphuṭaśloka).

(*c*) शरस्त्ववंशजः स्त° Any; अवंशजः [अस°] SuM.

(*d*) लक्षस्यापि हि लिप्सया SuM; लक्ष्याप्तेरपि शङ्कया Any; °शंकया [°काङ्क्षया] SRK.

A bow of good bamboo can be bent so as to have both its ends meet [*or*: One of good family is full of humility even if obtaining two crores of coins]. An arrow of bad bamboo gets stuck up desiring to reach its target [*or*: One of low family remains obstinate to get a lakh of coins]. (S. B. Nair).

कोटिल्यं तत्र कर्तव्यं see No. 11696.

11525

कोटिसारोऽपि सन् द्वाःस्थस् ताम्बूलमपि लिप्सते ।
अन्यत्र राज्ञः सर्वस्माद् राज्ञो हि न गृहं बहिः ॥

(आ) SRHt 143.1 (a. Pañcatantra, but could not be traced in any of the versions of P), SSSN 98.1.

When a person, though a millionaire, goes to another king, he has to remain at the gate and he desires to get the betel roll [reception] from the king; for, when a king goes to another (alien) place, he is not honoured as he is in his own place. (S. B. Nair).

11526**

कोटचस्त्रयोदश प्रोक्ता लक्षाणामेकविंशतिः ।
चतुर्विंशत्सहस्राणि तथा नवशतानि च ॥

महाक्षौहिणिकां प्राहुर् इमां तत्त्वविदो जनाः ।

(आ) ŚP 1916-17*ab*.

The people well-informed (in Military Science) say that (the army division called) *Mahākṣauhiṇikā* constitutes thirteen crore twenty-one lakh twenty-four thousand and nine hundred (soldiers). (S. B. Nair).

11527*

कोणे कोङ्कणकः कपाटनिकटे लाटः कलिङ्गोऽङ्गणे
त्वं रे गूर्जर नूतनो मम पिताप्यत्रोषितः स्थण्डिले ।
इत्थं यस्य विवर्धते निशि मिथः प्रत्यर्थिनां प्रस्तर-
स्थानान्यत्रभवो विरोधिकलहः कारानिकेतस्थिते ॥

(अ) PrC 2.73.

(आ) JS 348.80, PdT 53.

(*a*) कौङ्क° PrC; कवाट° JS.

(*b*) कोशल° [गू°] PrC; °त्रार्पितः [°त्रोषितः] PdT.

(*c*) विवर्द्धितो PrC; संस्तर- [प्र°] PdT, PrC.

(*d*) स्थानान्यत्वभवो JS (var.), PdT, PrC; विरोधकलहः PdT; °क्षितौ [°स्थिते] PdT, PrC.

Śārdūlavikrīḍita metre.

The king of the Koṅkaṇa country sleeps in a corner, the Lāṭa king near the door, the Kaliṅga king in the courtyard; you, king of Gūrjara, are a new arrival and hence may sleep on the bare floor where my father used to sleep

before : thus arose a heated argument among the rival kings who were put in prison by you, as to the place where they were to sleep during the night ! (S. B. Nair).

कोणे कौङ्कणकः see No. 11527.

11528*

कोणे क्वाप्यवतीर्य गात्रमभितः सिक्त्वा पयःशीकरैर्
आस्वाद्योदकमागतोऽस्मि पुनरित्यास्ते गजस्याशये ।
कासारस्य दशा त्वसौ कलुषितान्यम्भांसि भग्नास्तटाः
प्रध्वस्ता नलिनी किमत्र बहुना ख्यातव्यमास्ते पुनः ॥

(अ) DikAny 19.

(*c*) मग्नास्तटा DikAny ; (changed to भग्ना-स्तटाः, editorially).

(*d*) खातव्य° DikAny ; (changed to ख्यातव्य°, editorially).

Śārdūlavikrīḍita metre.

Descending at a corner of the lake, drenching the whole body with sprays of water and tasting the same "I shall return again"—such was (the desire) in the mind of the elephant. But the state of the lake (when the elephant left) was that the water was muddied, the banks broken and the lotus-plants uprooted—what else is there to be described ? (S. B. Nair).

11529**

कोण्डुवीडुरिति ख्याते पुरे राजन् सदोत्सवे ।
कुमारगिरिभूमीन्द्रः कान् नामोदयते द्विजान् ॥

(आ) SSB 427. 2. Cf. 10719.

(*d*) (न+आमोदयते=नामोदयते).

In the city, O king, celebrated as Koṇḍuvīḍu, and in which there is ever a round of festivities, does King Kumāragiri not give joy to the twice-born men [Brāhmaṇa-s] ? (S. B. Nair).

11530

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सविद्यानां कः परः प्रियवादिनाम् ॥

(अ) P (PT 1.17, PTem 1. 14, PS 1. 20, PN 2. 15, PP 1. 22, Pts 2. 50 and 121, PtsK 1. 22, PRE 1. 19, PM 1. 24, PD 315. 224), H (HJ 2. 11, HS 2.11, HM 2. 13, HP 2. 12, HN 2.12, HK 2. 13, HH 41.19-20, HC 55.9-10), Cr 304 (CVr 3.13, CN 71, CL 3. 8, CvH 7. 12, CnT II 9. 5, CnT III 5, CnT VI 43, CnT V 47, CnT VII 1, CPS 80.70), VC (VCSr 20. 9, VCjr 20. 4) (in some texts *ad/cb*). Cf. KSS 10. 61. 121. See JSAIL 24.34. Also see Ru 22.

(आ) VS 313 and 2800 (latter a. P), SuM 9.37, SR 162. 404 (a. C), SSB 493. 411 (a. P), ŚKDr *ad* प्रियवादी (a. C), IS 1926, GSL 63 (a. C), Saśa 124. 26, SRHt 237. 18 *cd/ab* (a. MBh), SSSN 198.14, SuB 7. 8, SRS 2. 1. 30, Sama 1 क 72 and 2 क 9, Vyās 72, SRM 1. 2. 21, SH 1087, VP 7.18 and 9.44.

(इ) Old Syriac 1.11, ShD (T) 232, Vyās (C) 69, Vyās (S) 70, DhN (P) 370, MhN (P) 19.

(*a*) हि [ऽति°] CV (var.), Sama, SRM; कियान् CN (var.) ; कोऽपि भारस् PS (var.) ; °भारस् Vyās (C), Vyās (S), PT, PD.

(*b*) को दुरो (*sic !*) CN (var.) ; दूरे VCjr (var.), CL (var.).

(*c*) विदेशस् Vyās (C), Vyās (S), PT, PD ; सुविद्यानां CV (var.), CN (var.), CL (var.), PS (but C as above), PP (but A, *psi*, P,L,M as above), Pts 2. 121, PRE, VC (but ASG in VCjr as above), SuM; सुवि(वी ?)र्याणां VCjr (var.) ; समर्थानां VCsr (var.).

(*d*) कोऽप्रिये CL (var.) ; कोऽप्रियः CL (var.), SuM (var.), Sama.

What burden is excessive to the strong and what distance remains long to the diligent ? Which land is foreign to the learned and who remains a stranger to the soft-spoken ? (S. B. Nair).

11531

कोऽत्र भूमिवलये जनान् मुधा
तापयन् सुचिरमेति सम्पदम् ।
वेदयन्निति दिनेन भानुमान्
आससाद चरमाचलं ततः ॥

(आ) Sāh *ad* 10. 699 (p. 301), SR 294. 21 (a. Sah), SSB 134. 23 (a. Kuv, but not found therein).

Rathoddhatā metre.

"Who, that vainly torments creatures in this mundane sphere, enjoys prosperity for a long time ?"—telling this, the Sun, in a day, then reached the Western Mountain. (*Bibli. Ind.* 9).

11532

कोऽत्रेत्यहमिति ब्रूयात् सम्यगाज्ञापयेति च ।
आज्ञां चावितथां कुर्याद् यथा शक्त्यविलम्बितम् ॥

(अ) KN (KN [ĀuSS] 5.22, KN [BI] 5.22, KN [TSS] 5. 22), H (HJ 2. 52, HS 2.51, HM 2.55, HK 2.55, HP 2.48, HN 2.47, HH 48.1-2, HC 63. 18-19). Cf. ZDMG 61.345.

(आ) SRHt 144.8 (a. KN), SSSN 166.7, SR 145.137 (a. H), SSB 467.24, IS 1927.

(*b*) आदेशयेति [आज्ञा°] H, SSSN, SR, SSB.

(*c*) चावितथो KN (BI) ; चापि तथा [चा°] SRHt ; आवितथां (°थं) [चा°] H, SSSN, SR, SSB ; कुर्यात् HJ.

(*d*) यथाशक्ति (°क्तिर्) महीपतेः H, SSSN (but SSSN [var.] as above), SR, SSB ; यथाशक्त्या° KN (var.).

When the king says "who is there", the retainer should respond saying "here am I at your Majesty's entire command". He should, with promptitude, give effect to his lord's behest to the best of his abilities. (M. N. Dutt).

11533*

को दण्डं न ददाति देव भवते कोदण्डमातन्वते
को नारातिरुपैति पारमुदधेः कोणारुणे लोचने ।
का कुञ्जान्तरमेत्य वैरितरुणी काकुं न वा भाषते
राजन् गर्जति वारणे तव पुनः को वा रणे वर्तताम् ॥

(आ) PdT 103, Pad 22. 37, SSS 164, SR 108.209, SSB 402. 226, RJ 190, Regnaud II. 13.

(*c*) कुञ्चा° (*sic !*) SR, SSB.

(*d*) पुरः SR, SSB ; वर्तते Pad.

Śārdūlavikrīḍita metre.

Who will not pay tribute to you, O lord, when you take up the bow in your hand ; which enemy will not cross over to the other shore of the sea, when

your eyes are red with anger; which young wife of your rival king will not have a change of voice, having reached another bower (in the forest) for refuge? O king, when your war-elephant trumpets, which enemy will ever remain in the battlefield? (S. B. Nair).

11534

कोदण्डद्वयमध्यस्थं पश्यन्ति ज्ञानचक्षुषा।
कदम्बगोलकाकारं ब्रह्मलोकं व्रजन्ति ते॥

(आ) ŚP 4362.

Those Yogin-s [sages], who visualize the divine vision by the eye of the scriptural knowledge as situated in the midst of the eyebrows having the semblance of the bud of a *Kadamba*, reach the world of *Brahman* [the Supreme Being]. (S. B. Nair).

11535

कोदण्डमिक्षुः कुसुमानि बाणो
मौर्वी च मत्ता मधुपालिरेव।
तथापि कामोऽप्यरुधत् पुरारिं
विनाशकाले विपरीतबुद्धिः॥

(आ) NBh 274.

(*a*) बाणः NBh; (changed to बाणो, editorially).

Upajāti metre (Indravajrā and Upendravajrā)

His bow is a sugar-cane, his arrow flowers, his bow-string a row of intoxicated bees; nevertheless, Cupid attacked [obstructed the penance of] Lord Śiva. Indeed, in time of adversity, the mind goes astray. (S. B. Nair).

11536*

कोदण्डस्तव हस्तगो हृदि वसत्यर्तिस्तु विद्वेषिणां
त्वं दाता रभसेन मार्गणगणस्तानेव संसेवते।
वीर त्वं तु जयस्यमित्रमनिशं ते यान्ति वैकुण्ठतां
संग्रामे तव भूपते महदिदं चित्रं समालक्ष्यते॥

(आ) PdT 98 (a. Dharaṇīdhara), Pad 22.36 (a. Dharaṇīdhara), SSS 161 (a. Dharaṇīdhara), Kav p. 47, SR 108.206, SSB 401.223.

(*a*) वलत्य° [वस°] Pad; वलत्यर्तिस्तव द्वे° SR, SSB.

(*c*) वीरत्वं तु जयस्य मि° Pad; देव [वी°] SR SSB.

(*d*) समालोक्यते SR, SSB.

Śārdūlavikrīḍita metre.

The bow is in your hand, but terror is in the hearts of your enemies; you are the donor, but the hordes of beggars [arrows] go to them; O the valiant one, you vanquish the enemies, day and night, but they go to Vaikuṇṭha [the abode of Viṣṇu]; O king, in your battle, greatly wonderful is the happening that is seen. (S. B. Nair).

11537*

कोदण्डो विशिखो मनोनिवसतिः कामस्य तस्या अपि
भ्रूवल्ली नयनाञ्चलं मनसि ते वासः समुन्मीलति।
इत्थं साम्यविधौ तयोः प्रभवति स्वामिंस्तथा स्निह्यतां
तन्वाना तनुतां क्रमादतनुतां नैषा यथा गच्छति॥

(आ) SR 290. 78, SSB 127. 83.

(*a*) मनो निवसतिः SSB.

Śārdūlavikrīḍita metre.

Cupid has a bow, arrow and residence in the mind; she [your beloved] too has her eyebrows (resembling bow), the corner [side-glance] of her eyes (resembling arrow) and residence in your mind. Thus equality exists in both; O my lord, love her in such a way that she, who gets emaciated by love for you, does not become bodiless (as in the case of Cupid). (S. B. Nair).

11538

को दत्ते क इवादत्ते　स्वादृष्टं स्वेन भुज्यते ।
धीभेदमात्रे दातृत्वे　क्लिश्यन्ते कृपणाः कियत् ।।

(अ) Sabhā 40.

Who gives and who receives? It is one's luck, of which one enjoys the fruit. Thus, when donorship is a matter of attitude of the mind, how many are the misers that get worried? (S. B. Nair).

11539

को दर्शयति पन्थानम्　इतश्चेतश्च गच्छताम् ।
स्वच्छन्दानां च पयसां　प्राक्तनानां च कर्मणाम् ।।

(आ) VS 3089.

Who shows the path to the following two that move here and there—the water that flows freely and the result of actions performed earlier? (S. B. Nair).

11540*

को दुःखी सर्वकार्येषु　किं भृशार्थस्य वाचकम् ।
यो यस्माद् विरतो नित्यं　ततः किं स करिष्यति ।।

(अ) VMM 2.45.

(आ) SR 199.14[1], SSB 555. 14.

1. A riddle of *Bahirālāpa* variety.

Who is miserable in all actions? (*Prayāsī*: one who does things with great difficulty). What is the word which expresses 'very much'? (*Ati*: very much). What does one do when disgusted with something often? (*Prayasyati*: he goes away from it). (S. B. Nair).

11541*

को दुराढ्यस्य मोहाय　का प्रिया मुरविद्विषः ।
पदं प्रश्नवितर्के किं　को दन्तच्छदभूषणम् ।।

(अ) VMM 1. 21.

(आ) SR 198. 2[1], SSB 554. 2.

1. A riddle of *Bahirālāpa* variety.

Who causes delusion to a poor man? (*Rā*: wealth). Who is the beloved of Lord Viṣṇu? (Mā: Lakṣmī). Which is the word for 'question' as well as 'doubt' (*Nu*). What is the decoration to the lip? (*Rāga*: red colour). (S. B. Nair).

11542

को देवो भुवनोदयावनकरो विश्वेश्वरो विद्यते
　यस्याज्ञावशवर्तिनो जलधयो नाप्लावयन्ति क्षितिम् ।
इत्याम्नातमपीश्वरं सुरशिरोरत्नं जगत्साक्षिणं
　सर्वज्ञं धनयौवनोद्धतमना नो मन्यते बालिशः ।।

(अ) Vijñānaśataka 78 (in BhŚ p. 222).

(*b*) जलधियो (*sic !*) Vij° (var.).

Śārdūlavikrīḍita metre.

Is there any god, the lord of the universe, who creates and protects the world, remaining under whose orders the seas do not inundate the earth? Though the Supreme God has been thus extolled in the scriptures, the silly [ignorant] man, his mind arrogant due to wealth and youth, does not care for this Lord who is the crest-gem among the gods, the witness of the actions of all and the omniscient. (S. B. Nair).

11543

को देशः कानि मित्राणि　कः कालः कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिर्　इति चिन्त्यं मुहुर्मुहुः ।।

(आ) SRM 2.2.572.

What is the country? Who are friends? What is the time? Which is the expenditure and income? Who am I and what is my power? These should be thought of, frequently. (S. B. Nair).

11544*

को देशः कुत्र पुर्यां तव वसतिररे किं च गोत्रं च शाखा
का ते किं नाम सत्यं वद किमु पठितं वेदशास्त्रं च किं नु ।
इत्थं पृष्ट्वा धनाढ्यो वितरति च पुरः काकिणीं ब्राह्मणेभ्यो
हृष्टेभ्यः सर्ववित्तं (वितरति हि भवान् ?) दृष्टमात्रेण चित्रम् ।

(आ) NBh 187.

(*c*) काचिकां [काकिणीं] NBh, but suggestion in NBh as above.

(*d*) वितरति हि भवान् om. NBh, but appearing in NBh as editor's suggestion.

Sragdharā metre.

What is your country? In which city do you dwell? What is your lineage? To which branch (of the Veda) do you belong? What is your name? Speak the truth, have you learnt the Vedic lore? Thus asking all such questions, the rich man gives a few small coins to the Brāhmaṇa-s. But your noble-self, (on the other hand), gives away the entire wealth to the cheerful [enlightened] people just at their very sight. This is a matter of wonder! (S. B. Nair).

11545*

को दोषः परितो गते मधुकरे क्रीतः किमेष त्वया
क्रीतेनापि किमास्यते क्वचिदपि ग्लानोदरेण क्षणम् ।
जानास्येवमथापि चेत् क्षिपति तं कर्णानिलैर् दूरतो
दुर्धर्षोऽसि निरङ्कुशोऽसि भवतो मत्तेभ वार्तैव का ॥

(अ) DikAny 11.

Śārdūlavikrīḍita metre.

What harm is there, if a bee moves about? Have you bought him (as a slave)? Even if he were bought, can he rest for a while, when his belly is faded (by hunger)? Though you know all this, if you throw him far away by the wind generated by your ears, O intoxicated elephant, you are irresistible and unbridled. What to speak of your ways (of doing things)? (S. B. Nair).

11546*

को धन्यः सखि सुस्थितेन मनसा को वेधसा निर्मितः
कः प्रेयान्मदनस्य कस्य फलितः प्राचीनपुण्यद्रुमः ।
एतद् यस्य कृते दिवानिशमविश्रान्तस्खलद्वारिभिर्
मौनाल्लोचनगड्डुकैः स्नपयसे वक्षोजलिङ्गद्वयम् ॥

(आ) JS 139.10, VS 1104, SH (II) *fol.* 24*b*-25*a* (1) (a. Rudra), Kav p. 95 (a. Rudra).

(*a*) किं [को] VS (var.).

(*b*) °दन SH (sub-metric); फलिनः SH; प्राचीनकर्मद्रुमः VS.

(*c*) इत्थं [ए°] VS; °विश्रान्तैः स्ख° VS.

(*d*) °गड्डुगैः JS; °कुम्भकैः [°गड्डुकैः] VS (var.); °कुंभ° [°लिङ्ग°] SH.

Śārdūlavikrīḍita metre.

O (my) lady friend, who is that fortunate youth created by Lord Brahmā with a calm and composed mind? Who is that dear friend of Cupid, whose tree of virtuous deeds of former days has now borne fruit, so that, for his sake, you pour water, day and night without fatigue, on the twin idols of Śiva in the form of your breasts from golden vases in the form of your eyes, silently. (S. B. Nair).

11547

को धन्यो बहुभिः पुत्रैः कुशूलापूरणाढकैः ।
वरमेकः कुलालम्बी यत्र विश्रूयते पिता ॥

(अ) H (HJ Pr 20, HS Pr 19, HM Pr 20, HK Pr 20, HH 3.6-7, HC 5.15-16).

(आ) SR 90. 5 (a. H), SSB 373. 5, IS 1928. Cf. Nos. 10121-23.

(*b*) कुशूलपू° HJ, HS.

Who (is) fortunate by many sons, (mere empty) measures filling up a granary ? Better (is) one, the supporter of his family, by whom the father is renowned. (F. Johnson).

11548

को धर्मो भूतदया
किं सौख्यमरोगता जगति जन्तोः ।
कः स्नेहः सद्भावः
किं पाण्डित्यं परिच्छेदः ॥

(अ) P (PT 2. 83, PTem 2. 72, PS 2. 45, PN 1.41, PRE 2.50), H (HJ 1.157, HS 1.140, HM 1. 146, HK 1. 148, HP 1.114, HN 1. 115, HH 28. 8-9, HC 38.18-19), BhŚ 829. Cf. परिच्छेदो हि पाण्डित्यम्. Also cf. Ru 109.

(आ) SR 170. 769 (a. H), SSB 505. 769, IS 1929, Bahudarśana 17, GSL 64, Sama 2 क 89, SRM 1. 3. 20.

(इ) Old Syriac 2.39, Old Arabic 3.147.

(*b*) किं om. Bahudarśana ; अरोगिता PS (var.), H, SR, SSB ; आरोग्यता जन्तोः [अरो° जग° ज°] BhŚ ; अरोग्यत चेति HP (var.) (*contra metrum*).

(*d*) परिछेदः PRE, HS (*contra metrum*) ; विछेदः PN (*contra metrum*).

Āryā metre, (but in BhŚ, Upagīti-āryā metre).

What is righteousness ? Compassion for all living beings. What is happiness for mankind in this world ? Negation of illness [good health]. What is affection ? A friendly disposition. What is wisdom ? Discrimination (between right and wrong). (S. B. Nair).

11549

को धीरस्य मनस्विनः स्वविषयः को वा विदेशः स्मृतो
यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।
यद् दंष्ट्रानखलाङ्गलप्रहरणैः सिंहो वनं गाहते
तस्मिन्नेव हतद्विपेन्द्ररुधिरैस्तृष्णां छिनत्त्यात्मनः ॥

(अ) P (PT 2.93, PTem 2. 82, PS 2. 54, PN 1. 51, PP 2. 111, Pts 2. 120, PtsK 2. 128, PRE 2. 58), H (HJ 1. 106, HS 1. 96, HM 1. 170, HK 1. 172, HP 1.132, HN 1. 133, HH 31. 6-9, HC 42. 5-8). Cf. KSS 10. 61. 121. Also cf. Ru 110.

(आ) SR 78.11 (a. H), SSB 351.11, SRHt 122.25 (a. P), SSSN 144. 23, SSH 1. 28, SSg 187, IS 1947, SRK 51. 1.

(इ) Old Syriac 2.45, Old Arabic 3.158.

(*a*) को वा तस्य [को धीरस्य] PS (but PN as above); वीरस्य [धी°] H, SSSN, SR, SSB, SRK, SSH, SSg ; वै [वा] Pts ; सता [स्मृ°] PT ; सतां H (var.) ; सतो PTem ; स्थितो PS (var.) ; स्मृता Pts ; तथा H (var.), SR, SSB, SRK.

(*c*) दिष्टया न° PS ; द्रंष्टानखरावलिप्रहरणः सिंहो दनं (*sic !*) गा° PN ; °नखराङ्गुलि° SRHt, SSSN; °लाङ्गु° Pts, PtsK, H (var.), SSg, SRK; °प्रहरणैः PS (var.); °प्रहरणः PP, H, SRHt, SSSN, SSg, SRK.

(*d*) °रुधिरस्तृ° H (var.); तृष्णाश् भिनत्य् (°त्य्) PS (var.) ; तृप्तां दिनात्य् [तृ° छि°] PS (var.) ; अर्थिनाम् [आत्मनः] PP.

Śārdūlavikrīḍita metre.

What can be called a native land, or what a foreign country, for a man who is steadfast and wise ? Whatever land he lingers in, even that he makes his own by the power of his arm. Whatever forest a lion penetrates with the *weapons*[1] of his teeth, claws, and tail—even there he slakes his thirst on the blood of the *lordly*[2] elephants he slays. (F. Edgerton).

1-2. Words in italics are supplied by the editor. F. Edgerton has : 'furious blows' and 'noble', respectively.

11550*

को नयति जगदशेषं
क्षयमथ बिभरांबभूव कं विष्णुः ।
नीचः कुत्र सगर्वः
पाणिनिसूत्रं च कीदृक्षम् ॥

(अ) VMM 2.59.

(आ) SR 200. 47[1], SSB 557. 48, SRK 167.12 (a. VMM), IS 7847.

1. A riddle of *Bahirālapa* variety.

(*a*) यो [को] VMM.

(*d*) पाणीनि° VMM (printing error).

Āryā metre.

Who leads the entire living beings to destruction in the world ? (Yama : the god of death). Whom did Lord (Viṣṇu [Kṛṣṇa] bear in his hand ? (*Agam* : the mountain Govardhana). In which does an unworthy person get proud ? (*Dhane* : in riches). What is the aphoristic rule of Pāṇini ? (*Yamo gandhane*'). (S. B. Nair).

1. Pāṇini's Aṣṭādhyāyī, 1. 2. 15.

11551

को न याति वशं लोके मुखपिण्डेन पूरितः ।
मृदङ्गो मुखलेपेन करोति मधुरध्वनिम् ॥

(अ) BhŚ 467, A in Vet after 19. 38 (p. 186). Cf. No. 4170, and लोके को न वशं याति.

(आ) SR 156.156 (a. BhŚ), SSB 485.159, SRK 232. 20 (a. Sphuṭaśloka), IS 1930, ST 13. 2, SK 147*a*, SL *fol.* 32*b*, SRS 2. 24, SSg 78, SRM 1. 3. 245.

(*a*) लोको IS.

(*b*) मुखे पि° SR, SSB, SRK, SRS, SSg, SRM.

(*d*) मुखर° [मधुर°] BhŚ (var.). °स्वरम् [°ध्वनिम्] IS.

Who does, in this world, not become submissive (to us) if we put a bit in his mouth ? A tabor makes sweet [rhythmic] sound if its face [upper side] is anointed[1]. (S. B. Nair).

1. This refers to applying a kind of paste to the top of the tabor before playing.

11552

को नरकः परवशता
किं सौख्यं सर्वसङ्गविरतिर् या ।
किं साध्यं भूतहितं
किं प्रेयः प्राणिनामसवः ॥

(आ) Praśnottara-ratnamālā (KM [VII, pp. 121-23] 13; in Monatsberichte, der kön. Preus. Ak. der [Wiss. 1868] 12 ; Tibetan text 12*abd* only).

(आ) Sama 2 क 88, IS 1931.

(*c*) सत्यं [साध्यं] Praś (KM), Sama.

Āryā metre.

What is hell ? Dependence upon others. What is happiness ? Dissociation from all attachments. What should be accomplished ? The well-being of living beings. What is dearest to living creatures ? Their life. (S. B. Nair).

11553*

को नाम केशवः के वा पाण्डवाः पुरतो मम ।
को नाम चन्द्रमाः के वा तारकास्तरणेः पुरः ॥

(आ) Amd 273.769.

(*d*) तरणे (*sic !*) Amd (var.).

What is Keśava [Śrī-Kṛṣṇa] to me and what are the Pāṇḍava-s in my presence ? What is the moon and what are the stars in the presence of the sun. (S. B. Nair).

11554

को नाम नानुवृत्तिं
सुमहानपि धनवतः कुरुते ।
वित्तेशभवनभित्तेः
समीपमुपसेवते शम्भुः ॥

(आ) SMH 4.4, SR 65.7, SSB 332.9.

(*c*) °भित्तिस् SMH (but KM edn. as above).

Upagīti-āryā metre.

Who, however great he may be, does not follow [hang around] a rich man ? Lord Śiva has his residence in the vicinity of the wall of the mansion of the lord of wealth [Kubera]. (S. B. Nair).

11555*

को नाम नोदयति नास्तमुपैति को वा
लोकोत्तरः पुनरयं सविता जगत्सु ।
यत्रोदयास्तमयभाजि रुचां निधाने
द्वेधा भवत्यहरिति क्षणदेति कालः ॥

(आ) Sar 5.458 (p. 708).

Vasantatilakā metre.

Who does not rise or who does not come down (in this world) ? But, in this respect, unique is the sun in the universe ; for, when his masses of rays rise or set, time gets divided into two as day and night. (S. B. Nair).

11556

को नाम मम पुत्राणां नित्यमुन्मार्गवर्तिनाम् ।
नीतिशास्त्रोपदेशेन पुनर्जन्म करिष्यति ॥

(अ) P (PS Km 9, PN Km 7).

(*a*) अतः को म° PS (var.).

(*b*) °दुर्म्मार्गि° [°मुन्मार्ग°] PS (var.) ; °गामिनाम् °[वर्तिनाम्]° PN.

Is there anyone who, by virtue of his imparting instruction in the discipline of ethics, will give re-birth [noble life] to my sons ever addicted to bad ways of life. (S. B. Nair).

11557

को नायुद्धयन्न कः प्रादान् नृपोऽनादावनेहसि ।
अनाराध्य कविं कस्य चिरं क्रीडन्ति कीर्तयः ॥

(आ) SMH 2.25.

(*a*) के [को] SMH (KM edn.).

From time immemorial, which king did not fight (and win) and which king did not give (donations)? But whose fame sports for long if he does not honour the poets? (S. B. Nair).

11558

को निजः कः परो लोके शोकेनाद्यो विशिष्यते।
निजः स एवोपकृते यशो यत्रावशिष्यते॥

(आ) SMH 12. 46 (in KM edn. 12. 44).

(*d*) यत्र विशि° SMH (var.).

Who is one's own (kinsman) and who is a stranger? The former is characterized by [recognized at the time of] sorrow. He alone is one's kinsman to whom when help is rendered fame is the remainder. (S. B. Nair).

11559*

को निर्दग्धस्त्रिपुररिपुणा कश्च कर्णस्य हन्ता
नद्याः कूलं विघटयति कः कः परस्त्रीरतश्च।
कः संनद्धो भवति समरे भूषणं किं कुचानां
किं दुःसङ्गाद् भवति महतां मानपूजापहारः॥

(अ) VMM 4. 72, G after VCjr IX 11 (p. 347 a).

(आ) JS 350. 15, SR 197. 33[1], SSB 552. 32, Sama 2 क 71, SRK 162. 10 (a. Sphuṭaśloka).

1. A riddle of *Antarālāpa*-variety.

(*a*) को वा दग्धस्त्रिपुरजयिना JS; त्रिनयनपतिः [त्रिपुर°] VCjr; कस्य [कश्च] VCjr.

(*b*) को नद्यायाः प्रणयति ततं कः परस्त्रीषु सक्तः VCjr.

(*c*) कः संग्रामे परिभवकरो [कः सं° भ° स°] JS.

(*d*) को दुस्सङ्गे [किं दुः°] JS; सततं [य°] VCjr.

Mandākrāntā metre.

Who was burnt to ashes by Lord Śiva? (Māra: Cupid). Who killed Karṇa? (Nara: Arjuna). Who breaks the bank of a river? (*Pūra*: current). Who is fondly attached to another's wife? (*Jāra*: paramour). Who is ready to fight in a battle? (*Para*: enemy). What is the ornament to the breasts? (*Hāra*: pearl-necklace). What happens (to the great) by bad association? (*Mānapūjāpahāra*: the loss of honour and respect)[1]. (S. B. Nair).

1. The last answer is made up of the initial letters of the previous ones; or otherwise, the last answer contains the answers of all the previous questions.

11560

को नु वेश्याजनात् तस्मात् कुशलेनापयास्यति।
समृद्धिर् गुह्यकेशानाम् अपि यत्र विहन्यते॥

(आ) VS 3371 (a. Kṣemendra, but text unknown).

(*c*) (गुह्यक-ईशानाम् *or* गुह्य-केशानाम्).

Who does ever come out safe when he has got into the clutches of a harlot? Indeed, even the riches of the lord of *Guhyaka*-s [Kubera, the god of wealth] will get exhausted in that company [*or*: even the hair of the private parts of the lover will not be spared]. (S. B. Nair).

11561

को नु व्यासः क इव स मनुः को न्वसौ याज्ञवल्क्यो
यैरुद्घुष्टं हितमसकृदस्मासु पित्रेव पुत्रे ।
पश्यामस्तान् निरुपधिकृपासागराँल्लोकबन्धून्
पश्यामोऽस्मान् निरवधितमःक्ष्माधरान् ब्रह्मबन्धून् ॥

(अ) Śantiv 24.

Mandākrāntā metre.

Who is the Sage Vyāsa, the law-givers Manu and Yājñavalkya, by whom good advice was repeatedly revealed to us as father to son? We see them as benefactors of the world with boundless compassion; we also see ourselves as worthless Brāhmaṇa-s, the mountains of limitless darkness. (S. B. Nair).

11562

कोऽन्धो योऽकार्यरतः
को बधिरो यः शृणोति न हितानि ।
को मूको यः काले
प्रियाणि वक्तुं न जानाति ॥

(अ) Praśnottara-ratnamālā (KM edn. 16, Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 15, in Tibetan text 13*bcd* only), Dvi *App.* 33.

(आ) SRHt 240. 48 (a. Sundarapāṇḍya), SR 170. 763, SSB 505: 763, IS 1932.

(*a*) न विनीतः [ऽकार्य°] Dvi.

(*b*) नैतानि [न हि°] SR, SSB.

(*c*) मूढः काले यः [मू° यः का°] Dvi, SRHt.

(*d*) प्रियातिथि नैव जा° [प्रि° व° न जा°] Dvi, SRHt.

Āryā metre.

Who is blind? He who is fond of doing that what he ought not to do. Who is deaf? He who does not listen to beneficial words. Who is dumb? He who does not know how to speak pleasing words, at the proper time. (S. B. Nair).

11563

कोऽन्यः कालमतिक्रान्तं नेतुं प्रत्यक्षतां क्षमः ।
कविप्रजापतींस्त्यक्त्वा रम्यनिर्माणशालिनः ॥

(अ) RT 1. 4.

(आ) IS 1933.

(*c*) °पतिं *or* °पती [°पतीं°] RT (var.).

Who else, but poets resembling Prajāpati-s (in creative power) and able to bring forth lovely productions, can place the past times before the eyes of men. (M. A. Stein).

कोऽन्वर्थतृष्णां विसृजेत् see No. 11508.

11564

कोपं करोति दौरात्म्याद् आत्मदुर्गुणलोपकः ।
सीता साध्व्यपि रामेण त्यक्ता लोकापवादतः ॥

(अ) Śukr 1.135 (in some editions 1.134).

A person, who conceals his own faults, gets angry due to the wickedness of his heart. Even the chaste Sītā was abandoned by Śrī-Rāma owing to the scandalous rumours spread by the people. (S. B. Nair).

11565*

कोपं गोपनृपः करोतु नितरां निन्दन्तु सामाजिका
जल्पन्तु प्रतिमन्दिरं कलुषिता वृद्धा विरुद्धाक्षरम् ।
नासादत्तकराङ्गुलीकमधिकव्यावर्तितभ्रूस्त्रियो
धन्यं धन्यमुदीरयन्तु मम तु प्राणाधिका राधिका ॥

(आ) Vidy 479 (a. Upādhyāya-padāṅkita-pañjikāra).

Śārdūlavikrīḍita metre.

Let the chief of cowherds be angry, let the people attending an assembly censure greatly, let the displeased old men prattle prohibitory words in every house, let the womenfolk fixing the forefinger on the tip of the nose and raising their eyebrows high say, "An infidel, an atheist" ; but to me, (the pretty) Rādhā is dearer than (my) life. (S. B. Nair).

11566*

कोपं चम्पक मुञ्च याचकजनैरायासितस्त्वं सखे
मा म्लासीः परितो विलोकय तरुः कस्तेऽधि-
रूढस्तुलाम् ।
कोपश्चेन्नियतस्तवास्ति हृदये धात्रे तथा कुप्यतां
येन त्वं हि सुवर्णवर्णकुसुमामोदोऽद्वितीयः कृतः ॥

(आ) Pad 93.6, Any 117.79, SR 238.70, SSB 636.7.

(*a*) कोयं [कोपं] Pad (var.); °सितत्वं [°सितस्त्वं] Pad (var.).

(*b*) तरून् Any.

(*c*) निहितस् Any ; तदा Pad, Any.

(*d*) इत्थं येन सु° [येन त्वं हि सु°] Any ; °कुसुमामोदाद्वि° Any.

Śārdūlavikrīḍita metre.

Shake off anger, O *Campaka*-tree, because you are tormented by people begging (for your flowers) ; O friend, do not be disheartened, look around, which tree can equal you ? But if you persist in your anger, get angry with the creator by whom you have been made unique with the fragrance of golden flowers. (S. B. Nair).

कोपं न गच्छन्ति see No. 11567.

11567

... ...
कोपं नियच्छन्ति हि सत्त्ववन्तः ॥

(अ) R (R [Bar] 5.50.8*d*, R [B] 5. 52. 16*d*, R [G] 5.48.7*d*, R [L] 5.48.7*d*).

(आ) SSap 280.

(*d*) क्रोधं न गच्छन्ति *or* क्षोभं न गच्छन्ति *or* कोपं न गच्छन्ति R (var.) ; न [हि] R (var.) ; तत्त्ववंतः R (var.).

Indravajrā metre.

... Persons endowed with the quality of righteousness [*sattva-guṇa*] indeed restrain (their) anger. (S. B. Nair).

कोपं प्रभो संहर see No. 11838.

11568*

कोपं मा कुरु कुन्दवल्लि सहसा मा दैन्यमङ्गीकुरु
स्थाता कत्यपि वासराणि विदितानन्दो
मिलिन्दस्त्वयि ।
किं वातः परमस्य पश्य विदलन्माध्वीसमृद्धिस्फुरन्-
मन्दस्यन्दसुगन्धितुन्दिलदलां जाता
लवङ्गीलता ॥

(अ) AnyŚat 14.

Śārdūlavikrīḍita metre.

Oh Jasmine-creeper, do not get angry, all of a sudden, and do not be overcome by dejection; in a few days, the bee finding joy in you will stay with you. Look here, does the breeze make the *Lavaṅgī*-creeper, throbbing with a wealth of honey, splendid with the spreading of its fragrance ? (S. B. Nair).

11569*

कोपं विमुञ्च कुरु नाथ वचो मदीयम्
आश्वासय स्मरकृशानुकृशां कृशाङ्गीम् ।
एकाकिनी कठिनतारकनाथकान्त्या
पञ्चत्वमाशु ननु यास्यति सा वराकी ॥

(अ) RŚ 2.109.

(b) या वासय *or* आस्वा° [आश्वा°] RŚ (var.) ; °क्षशा कृ° (*sic !*) [°कृशां कृ°] RŚ (var.) ; कृशांगी RŚ (var.).

(c) °तारकराज° *or* °तारकाथकांत्यां RŚ (var.) (sub-metric).

(d) यास्यसि *or* व्यास्यति (*sic !*) [या°] RŚ (var.).

Vasantatilakā metre.

Oh master, get rid of your anger, please do as I tell you, pacify the slim one who gets more and more emaciated by love (for you) ; all alone, the poor young lady may even pass away (struck) by the splendour of the lord of stars [the full moon]. (S. B. Nair).

11570*

कोपं संवृणु कोपनेऽश्रुसलिलैर् धौताञ्जने किं दृशौ
किं कोपादलकावली विलुलिता स्विन्नासि
किं मन्युना ।
कर्णोत्तंसितपद्मरागशकलप्रत्यर्पितः शोणिमा
फालेऽस्मिन् सुभगस्य नान्यवनितापादाम्बु-
जालक्तकः ॥

(आ) JS 304.8 (a. Harihara).

Śārdūlavikrīḍita metre.

Restrain your anger, O irate one, why do you wash off the collyrium in your eyes by the flow of tears ? Why have you dishevelled your tresses by anger ? Why do you perspire due to the indignation (caused by the faithlessness of your lover) ? It is only the redness of the ruby in your ear-ornament that is reflected on your fortunate lover's forehead and is not the red lac from the foot of another lady (as you suspect). (S. B. Nair).

11571

कोपं स्वामिनि मा कृथाः प्रियतमे मानं भयं सङ्गरे
खेदं बन्धुषु वञ्चके सरलतां शाठ्यं च शुभ्रालये ।
धर्मे संशयितां गुरौ परिभवं मिथ्याविवादं जने
गर्वं ज्ञातिषु दुःस्थितेऽवगणनां नीचे रतिं पुत्रक ॥

(आ) SuM 23.11.

(b) दुर्जने [व°] SuM (var.).

(d) दयां [र°] SuM (var.).

Śārdūlavikrīḍita metre.

Oh son, do not have anger at your master, jealousy to the best of friends, fear in battle, trouble to kinsmen, straightforwardness to a rogue, perfidy towards the good, doubts in *dharma*, insult to elders, false [useless] arguments with people, pride towards relatives, contempt for the afflicted and joyous interest in low-born people. (S. B. Nair).

11572

कोपः करोति पितृमातृसुहृज्जनानाम्
अप्यप्रियत्वमुपकारिजनापकारम् ।
देहक्षयं प्रकृतकार्यविनाशनं च
मत्वेति कोपवशिनो न भवन्ति भव्याः ॥

(अ) AS 38.

(c) प्रकृति° AS (var.).

Vasantatilakā metre.

Knowing that anger causes aversion to (one's own) parents and friends, injury to benefactors, decay [disorder] of body, and utter failure in the work at hand, wise men do not come under the influence of anger. (S. B. Nair).

11573*

कोपः सखि प्रियतमे ननु वञ्चनैव
तन्मुञ्च मानिनि रुषं क्रियतां प्रसादः ।
प्राणेश्वरश्चरणयोः पतितस्तवायं
सम्भाष्यतां विकसता नयनोत्पलेन ॥

(आ) SkV 652, Kav 365.

Vasantatilakā metre.

Surely, dear friend, this anger at your lover is put on ; / so leave it, proud one ; grant him pardon. / See where your lord has fallen at your feet. / Ah, speak to him with but the opening of your lotus-eyes. (D. H. H. Ingalls).

11574

कोपः समुत्पन्नविनष्ट एव
स्वान्तं प्रियप्रेमनिविष्टमेव ।
त्रासस्तदस्मेरनिमेष एव
क्रमः कुलीनस्त्रिय एष एव ॥

(आ) SMH 10.54.

Upajāti metre (Indravajrā and Upendravajrā).

Anger comes to an end the moment it emerges ; the heart is ever attached, in love, to the husband ; fear exists only up to the moment when he smiles—this is the order [rule] for women of noble families. (S. B. Nair).

11575

कोपप्रसादवस्तूनि विचिन्वन्तः समीपगाः ।
आरोहन्ति शनैर् भृत्या धुन्वन्तमपि पार्थिवम् ॥

(अ) P (PT 1.19, PTem 1.16, PS 1.22, PN 2.17, PP 1.29, Pts 1.36, PtsK 1.42, PRE 1.21). Cf. Ru 24 and 27, WZKM 25. 9, PRE, Vol. I, p. 109.

(आ) SR 148. 247 (a. P), SSB 471. 153, IS 1984.

(इ) Old Syriac 1.13.

(*a*) कोपि प्र° PS (var.) ; °प्रसादाद् PS (var.); °प्रमाद° [°प्रसाद°] PN.

(*b*) ये विचिन्वन्ति सेवकाः Pts, PtsK, SR, SSB ; विचिन्वन्तं PS (var.) ; पदे पदे [समी°] PS, PN.

(*c*) शनैः पश्चाद् Pts, PtsK, SR, SSB ; वृत्या [भृ°] PS (var.).

(*d*) धुन्वन्तं (धू° न्तः°) पार्थिवद्रुमम् PS (but NABC as above) ; धूर्तं तमपि PT ; इव [अपि] PS (var.).

The servant in his master's face / discerns the signs of wrath and grace, / and though the master jerk and tack, / the servant slowly mounts his back[1]. (A. W. Ryder).

1. Gains ascendancy over the master.

11576

कोपप्रसादैर् दयिताजनस्य
हयादिवृत्तान्तगवेषणेन ।
भृत्यानुवृत्त्या मृगयाकथाभी
राज्ञां शिशूनामिव याति कालः ॥

(अ) RT 7. 1110 (RT [T] 7. 1113).

(आ) IS 1935.

Upajāti metre (Indravajrā and Upendravajrā).

Showing anger and doing favour to the beloved ones, enquiring into the matters regarding horses and such other things, approving the action of servants, and talking on the adventures of hunting, time of the kings passes like that of children. (S. B. Nair).

11577*

कोपवति पाणिलीला-
चञ्चलचूताङ्कुरे त्वयि भ्रमति ।
करकम्पितकरवाले
स्मर इव सा मूर्च्छिता सुतनुः ॥

(अ) ĀrS 2.190.

Āryā metre.

When you, in your anger, waved (at her) the bunch of mango-sprouts in the hand sportively, the charming beloved (of yours) swooned as if you were the god of love whirling the sword in the hand. (S. B. Nair).

11578*

कोपवत्यनुनयानगृहीत्वा
प्रागथो मधुमदाहितमोहा ।
कोपितं विरहखेदितचित्ता
कान्तमेव कलयन्त्यनुनिन्ये ॥

(अ) Śiś 10.29.

(आ) SR 315.32 (a. Śiś), SSB 171.32 (a. Māgha).

(*c*) °खेदितचेताः *or* °कोपितचेताः Śiś (var.).

(*d*) कान्तयेव SR, SSB.

Svāgatā metre.

Having, at first, rejected the conciliatory advances of the lover and, thereafter, experiencing the pangs of separation, a certain young lady, getting intoxicated with wine [*or* with the feeling of love generated by the spring season], approached the lover to appease him, knowing that she herself was at fault. (S. B. Nair).

11579

कोऽपवादः स्तुतिपदे यदशीलेषु चञ्चलाः ।
साधुवृत्तानपि क्षुद्रा विक्षिपन्त्येव सम्पदः ॥

(अ) Kir 11.25.

(आ) SR 161.368 (a. Kir), SSB 492.375 (a. Bhāravi).

There is no censure in praising fortune when it is fickle with the vicious; but (this very) paltry fortune, indeed, forsakes even the virtuous. (S. B. Nair).

11580

कोपस्तपो नाशयति क्रुद्धो भ्रश्यत्यथायुषः ।
क्रुद्धस्य गलते ज्ञानं क्रुद्धश्चार्थाच्च हीयते ॥

(अ) Mārk-p 112.14.

(आ) IS 1936.

(*b*) भ्रस्यत्य° (*sic !*) Mārk° (var.).

Anger destroys austerities; and the angry man falls away from long life; the angry man's knowledge melts away; and the angry man fails of his object also. (P. E. Pargiter).

11581

कोपस्तेज इति ग्रहः स्थितिरिति क्रीडेति दुश्चेष्टता
माया च व्यवहारकौशलमिति स्वच्छत्वमित्यज्ञता ।
दौर्जन्यं स्फुटवादितेति धनिनामग्रे बुधैर् यद्वशाद्
दोषोऽपि व्यपदिश्यते गुणतया तस्यै नमोऽस्तु
श्रियै ॥

(आ) Skm (Skm [B] 346, Skm [POS] 1. 70. 1) (a. Śāluka), JS 418. 17, SH *fol.* 66*b* (694) and 81*a* (89).

(*a*) स्थितिर्गृहमिति [ग्र° स्थि°] JS, SH ; दुश्चेष्टितं JS, SH.

(*b*) स्वछ° (*sic !*) SH.

(*c*) °दितेनि (*sic !*) SH 81 ; यद्वशां SH 81.

(*d*) श्रिये Skm ; प्रिये [श्रियै] SH 81.

Śārdūlavikrīḍita metre.

Falsely declaring their anger to be valour, their grasping tendency to be stability, their vulgar actions to be sport, their deception to be cleverness in dealings, their ignorance to be innocence [uprightness], their bad manners to be outspokenness, the learned people transform the vices of the rich to be virtues for the sake of money : to that mundane prosperity my salutation ! (S. B. Nair).

कोपस्त्यक्तुं योग्यो see खेदः किं खलु.

11582*

कोपस्त्वया हृदि कृतो यदि पङ्कजाक्षि
सोऽस्तु प्रियस्तव किमत्र विधेयमन्यत् ।
आश्लेषमर्पय मदर्पितपूर्वमुच्चैर्
मह्यं समर्पय मदर्पितचुम्बनं च ॥

(अ) Amar (Amar [S] 94 [p. 132], Amar [POS] *App.* p. 242. 1, Amar [NSP] 133), Śṛṅgāratilaka of Kālidāsa 28.

(आ) SR 313.51 (a. Amar), SSB 167.54, IS 1937, Kav 384 (a. Śatānanda), SkV 671 (a. Śatānanda), Prasanna 148*b*, ŚSM 747, SK 5.324, RJ 914.

(*a*) क्रोधस् RJ (but in some editions as above) ; तया मयि कृ° Amar (var.) ; मयि [य°] Amar (var.) ; यदि कृतो मयि (हृदि) Kav, SkV, RJ.

(*b*) शोचामि यत् तव Śṛṅg° ; प्रियं Amar (var.) ; किमस्ति Kav, SkV, RJ ; विरोधम् [विधे°] Śṛṅg°.

(*d*) दन्तक्षतं मम समर्पय चु° SR, SSB ; अन्यत् समर्पित [मह्यं स°] Amar (var.) ; समर्पित° [मद°] RJ ; उच्चैः [मद°] Śṛṅg° Kav, SkV, Prasanna, RJ ; तत् [च] RJ.

Vasantatilakā metre.

Dear *Lotus-eyed one*[1], if in your heart alone / anger now reigns, a lover, to enslave you, / what can I do ?—But give me back my own, / the kisses, the embraces I once gave you. (J. Brough in *Poems from the Sanskrit*, p. 117).

1. Words in italics are supplied by the editor. J. Brough translates पङ्कजाक्षि as : 'Dear Lotus-eyes'.

11583*

कोपाकृष्टभ्रूस्मर-
शरासने संवृणु प्रिये पततः ।
छिन्नज्यामधुपानिव
कज्जलमलिनाश्रुजलबिन्दून् ॥

(अ) ĀrS 2.185.

Āryā metre.

Oh beloved, whose brows resembling the drawn bow of Cupid are knitted in anger, restrain from shedding the tear-drops rendered dark with collyrium and, (for that reason), seemingly falling like the black bees like the broken bow-string of Cupid. (S. B. Nair).

11584*

कोपात् किंचिदुपानतोऽपि रभसादाकृष्य केशेष्वलं
नीत्वा मोहनमन्दिरं दयितया हारेण बद्ध्वा दृढम् ।
भूयो यास्यसि तद्गृहानिति मुहुः कण्ठार्धरुद्धाक्षरं
जल्पन्त्या श्रवणोत्पलेन सुकृती कश्चिद् रहस्ताड्यते ॥

(अ) Amar (Amar [S] 56 [p. 142], RS 1.35. Cf. No. 11585.

(आ) ŚP 3567 (a. Rudraṭa), Skm (Skm [B] 884, Skm [POS] 2.82.4) (a. Lakṣmaṇasenadeva), JS 295.2 (a. Rudra), SR 310.5 (a. [?] Śṛṅg of Kālidāsa), SSB 162.5 (a. Rudra).

(a) °नते° or °गतो° [°नतो°] RŚ (var.) ; रसभादा° ŚP (printing error) ; केशेषुलं (*sic !*) RŚ (var.).

(b) बद्धो RŚ (var.).

(c) यास्यति RŚ (var.), SR ; कण्ठावरु° RŚ (var.) ; काण्ठा° (*sic !*) Amar (var.).

(d) जल्पन्त्या: SR, SSB.

Śārdūlavikrīḍita metre.

Though bending (before his beloved in submission), the lover was dragged by the hair in her anger and having led him to the bed-room, he was bound fast by her with a flower-garland : then with half-choking words uttering, "Will you go to her [another lady's] house again ?", the fortunate lover was beaten by his beloved with the water-lily that served as her ear-ornament ! (S. B. Nair).

11585*

कोपात् कोमललोलबाहुलतिकापाशेन बद्ध्वा दृढं
नीत्वा केलिनिकेतनं दयितया स्वैरं सखीनां पुरः ।
भूयोऽप्येवमिति स्खलन्मृदुगिरा संसूच्य दुश्चेष्टितं
धन्यो हन्यत एव निह्नुतिपरः प्रेयान् रुदत्या हसन् ॥

(अ) Amar (Amar [D] 9, Amar [RK] 9, Amar [K]9, Amar [S] 10, Amar [POS] 10, Amar [NSP] 9)[1]. Cf. No. 11584.

1. Western (Arj) 9. Southren (Vema) 10, Ravi 8, Rāma 8, BrMM 9, BORI I 10, BORI II 9.

(आ) Dhv (KM) *ad* 2.20 (p. 113), Daś *ad* 2.19 (p. 109) (a. Amar), AA (AL edn.) *ad* 4.32 (p. 32), Amd 95.213, KHpk 40. 972 and 417. 17, Skm (Skm [B] 882, Skm [POS] 2.82.2) (a. Amaru), JS 295.3 (a. Amaru), VS 1351, SR 310.8 (a. Amaru), SSB 163.7, IS 1938, RJ 793.

(a) बध्वा JS, VS, RJ ; °लोल° and °बाहु° tr. KHpk 417.

(b) वास° [केलि°] Amar (RK), Amar (K), Amar (POS), Amar (NSP), Dhv, Daś, Amd, KHpk, Skm, VS, RJ ; मोहनमन्दिरं [केलि°] Amar (S), AA, JS ; सायं [स्वै°] Amar (D), Amar (RK), Amar (K), Amar (NSP), Dhv, Daś, AA, KHpk, Amd, Skm, SR, SSB ; तासां [स्वै°] VS.

(c) नैवमिति [ऽप्ये°] Amar (RK), Dhv, Amd, KHpk, AA, JS, VS ; मैवयिति [ऽप्ये°] Skm ; °कल° [°मृदु°] Dhv, Daś, KHpk, JS (var.) ; संश्राव्य [संसूच्य] Skm (var.).

(d) एष [एव] Daś ; रुदन्त्या Amar (D), Amar (RK), Das, JS ; नुदत्या [रुदत्या] VS.

Śārdūlavikrīḍita metre.

Binding him tightly, in her anger, with the shackles of her lissome creeper-like arms, she conducts her lover in the presence of her friends into the pleasure-house *at her own sweet will*[1] ; then stammering forth : "Ah, again he acted thus"—thus suggesting his misdemeanour, she strikes him weeping, while he, the blessed one, laughs, bent on denying everything. (C. R. Devadhar).

1. Words in italics are supplied by the editor. Accepting the reading as सायं, instead of स्वैरं, in *pada* (*b*), C. R. Devadhar. translates : 'at the hour of evening'.

11586*

कोपादपावृत्तमुखीषु यत्र
प्रियासु गोत्रस्खलितेन यूनाम् ।
विनोदहेतुर् मणिभित्तिभागास्
तद्भूमिकालम्बनतो भवन्ति ॥

(आ) AIR 77.

Upajāti metre (Indravajrā and Upendravajrā).

Where, as the beloveds turn away their faces in anger on hearing the young men mention the names of their rivals in love, the sides of the bejewelled walls reflecting their costumes become a source of amusement to them. (S. B. Nair).

11587

कोपादेकतलाघात- निपतन्मत्तदन्तिनः ।
हरेर् हरिणयुद्धेऽस्य कियान् व्याक्षेपविस्तरः ॥

(आ) VS 590.

Of that lion which, in its anger, strikes down even an elephant in rut with a single blow of its paw, what detailed narration is needed in its fight with a (poor) deer ? (S. B. Nair).

11588*

कोपान्मानिनि किं स्फुरत्यतितरां शोभाधरस्तेऽधरः
किं वा चुम्बनकारणाद् दयित नो वायोर् विकारादयम् ।
तस्मात् सुभ्रु सुगन्धिमाहितरसं स्निग्धं भजस्वादरान्-
मुग्धे मांसरसं ब्रुवन्निति तया गाढं समालिङ्गितः ॥

(आ) KāvR 11.4 (p. 56), KHpk 49 (p. 17).

(*c*) तत्त्वं [तस्मात्] KHpk ; °दरात् (*sic !*) KHpk.

Śārdūlavikrīḍita metre.

"Oh proud one, why does your shining lower lip throb very much ? Is it due to the anger or the kiss ?" "No, my dear, it is due to the perversion of the (gastric) wind." In that case, O lovely one, please have sweet-flavoured, juicy and fatty essence of meat [*or* : resort to your lover who is redolent of perfumes, full of sentiments and is affectionate to you]". When he said thus, he was tightly embraced by her. (S. B. Nair).

11589*

कोपापाटललोललोचनयुगा व्यावर्तितभ्रूलता
श्वासाताम्रमुखी वृथा करणकच्छेदे कृथा मा श्रमम् ।
अच्छाच्छैर् नयनोदबिन्दुविसरैरासक्तमुक्ताफलं
कुर्वाणा कबरीकलापमखिलं चण्डि क्रुधा शोभसे ॥

(आ) VS 1609.

(*b*) वृथापि करणच्छेदे VS (var.).

Śārdūlavikrīḍita metre.

Oh lady in anger, do not put your limbs into unnecessary trouble as your pair of tremulous eyes made all red by the fury, your creeper-like eyebrows revolving (in a threatening attitude) and your face turned copper-coloured on account of deep breathing. You shine (even) in your ire, O irate one, by decorating your tresses with excellent pearls, in the form of drops of tears released from your eyes, clinging to them. (S. B. Nair).

11590

कोऽपि क्वापि कुतोऽपि कस्यचिदहो चेतस्यकस्माज्जनः
केनापि प्रविशत्युदुम्बरफलप्राणिक्रमेण क्रमात् ।
एतस्मिन्नपि पाटिते विघटिते विस्फोटिते त्रोटिते
निष्पिष्टे परिगालिते विदलिते निर्यात्यसौ वा न वा ॥

(आ) JS 428. 10 (a. Mahila).

Śārdūlavikrīḍita metre.

Just as an insect gets into the *Udumbara*-fruit, someone, somehow, somewhere gets, all of a sudden, into the heart of another. Even when it is broken, split into two, cut, torn asunder, crushed, burst open or cracked, it may come out or may not. (S. B. Nair).

11591*

कोपिन्याः कतिधा व्यधायि न पदप्रान्तानतिः प्रेयसा
कुत्रासीदिह जातु जन्मनि पुनः सद्भावसम्भावना ।
तस्मिन् नेत्रपथादथापसरति प्राप्तानुतापज्वराः
सद्यः साश्रुभराः पतन्त्यनुचरीवक्त्रारविन्दे दृशः ॥

(आ) SMH 10.29.

(*c*) प्रान्ता° [प्राप्त°] SMH (KM).

(*d*) सास्रु° [साश्रु°] SMH (KM).

Śārdūlavikrīḍita metre.

How many times did the lover not fall at the feet of the maiden in anger, but where did the goodness of heart reside all the while. (And finally), when the lover went out of the range of her vision, she, instantly affected by the fever of remorse, casts her eyes, full of tears, on the lotus-face of her lady-companion. (S. B. Nair).

11592

कोऽपि पाणिधृतकाष्ठकृपाणो
बालकोऽभ्यनुपतञ्जनकं स्वम् ।
हन्मि वीरकटकानिति तूर्णं
भर्तृशक्तिरवधारि[1] जनन्या ॥

(आ) SuM 29.10.

(*d*) भक्तिशक्ति° [भर्तृ°] SuM (var.).

1. *Note* :— In *pada* (*d*), grammatically irregular अवधारि, instead of regular अवाधारि, is to be considered as an instance of *metri causa*.

Svāgatā metre.

When a certain boy, holding a wooden sword in his hand, approached his own father and said, "I will, in no time, kill the enemy-warriors, however valorous they may be", his mother realized the heroic power of her husband. (S. B. Nair).

कोऽपि भारसमर्थानां see No. 11530.

11593*

कोऽपि सिंहासनस्याधः- स्थितः पादुकयोः पुरः ।
जटावानक्षमाली च चामरी च विराजते ॥

(आ) Daś *ad* 3. 15 *ab* (p. 155) (from Chalita-rāma).

There stands someone[1], below the lion-throne, before a pair of sandals, wearing his hair long, bearing a rosary, resplendent beneath the chowrie. (A. B. Keith in his *The Sanskrit Drama*, p. 224).

1. Lakṣmaṇa, Śrī-Rāma's younger brother.

कोपीनं शतखण्डजर्जरतरं see No. 11685.

11594

कोऽपीह लोहमतितप्तमुपाददानो
दंदह्यते निजकरे परदाहमिच्छुः ।
यद्वत् तथा प्रकुपितः परमाजिघांसुर्
दुःखं स्वयं व्रजति वैरिवधे विकल्पः ॥

(अ) AS 41.

(*a*) लोहाम° or लोहमिति AS (var.) (first *contra metrum*).

(*b*) °करो AS (var.) ; परदोहा° AS (var.) (*contra metrum*).

(*d*) वैरिविधेर् AS (var) ; विकल्प (*sic !*) AS (var.).

Vasantatilakā metre.

Just as a person, who with the view of burning another person takes up red-hot iron-rod, only gets his hands badly burnt, so the contrivance to kill an enemy by a person who, getting angry, intends to kill him, only puts himself into trouble. (S. B. Nair).

11595

कोपे दासी रतौ वेश्या भोजने जननीसमा ।
मन्त्रिणी विपदः काले सा भार्या प्राणवल्लभा ॥

(अ) Cr 1391 (CNPN 87, CM 48). Cf. Nos. 9769, 9770, 9771 and भृत्यो मन्त्री विपत्तौ. (Cf. Amitagati's Subhāṣita-saṁdoha [ZDMG 59 and 61] 6. 12 and Subh 5 [IS 1686], TP 117).

(आ) GVS 18, SH *fol.* 56*b* (530).

(*a*) कोपा दासी रतो वेश्या (*sic !*) CNPN (MS).

(*c*) मन्त्रिणां विपादे (*sic !*) CNPN (MS); विपत्तौ बुद्धिदात्री च SH.

(*d*) सैव दुर्लभा [प्राणवल्लभा] SH.

That wife, who behaves like a female slave towards her husband in his anger, like a harlot at the time of his love-sport, like his mother as far as his nourishment is concerned and like a lady-counsellor in time of distress, is as dear as his life. (S. B. Nair).

11596

कोपेन कोऽपि यदि ताडयतेऽथ हन्ति
पूर्वं मयास्य कृतमेतदनर्थबुद्ध्या ।
दोषो ममैव पुनरस्य न कोऽपि दोषो
ध्यात्वेति तत्र मनसा सहनीयमस्य ॥

(अ) AS 32.

Vasantatilakā metre.

"If anyone, out of anger, beats or hurts me, it is for the reason that I did the same thing to him previously, with a view to inflicting injury upon him. Thus the fault is mine and he is free from every blame"—so reasoning in mind, one should tolerate such thing. (S. B. Nair).

11597

कोपेन यः परमभीप्सति हन्तुमज्ञो
नाशं स एव लभते शरभो घ्नन्तम् ।
मेघं लिलङ्घिषुरिवान्यजनो न किंचिच्
शक्नोति कर्तुमिति कोपवता न भाव्यम् ॥

(अ) AS 37.

(*c*) °जने न्य (*sic !*) AS (var.).

Vasantatilakā metre.

If any ignorant one desires to kill another out of anger, he alone meets with destruction just as the (eight-footed) *Śarabha*[1] when it desires to overcome a thundering cloud. (Therefore), one should not get angry thinking that the other person is unable to do anything for himself [*or* unable to retaliate]. (S. B. Nair).

1. A fabulous eight-footed animal considered to be stronger than a lion.

11598

कोपेन शापस्फुरिताधराणां
कामेन कम्पस्फुरिताधराणाम् ।
स्वेदाम्भसा तुल्यसमुद्भवेन
निस्तेजसां किं तपसा मुनीनाम् ॥

(अ) Dar 7. 4.

(*c*) स्खेदाम्भसा [स्वे°] (*sic !*) Dar (RP).

(*d*) मुनीनाम Dar (RP) (printing error).

Indravajrā metre.

To those whose lips throb in pronouncing a curse in anger and to those whose lips shake and throb on account of love-sports, the sweat that arises is of the same nature. Of what avail is penance to ascetics devoid of any power. (S. B. Nair).

11599

कोपो मैत्रावरुणेः
शापो वा तार्किकस्य मुनेः।
संस्मर्यते यदि सकृच्
शत्रोरपि मास्तु शक्रपदम्॥

(आ) Vaidi 61.

(*a*) Vaidi gives अगस्त्यस्य as gloss of मैत्रावरुणेः.

(*c*) Vaidi gives गौतमस्य as gloss of तार्किकस्य.

Upagīti-āryā metre.

If we remember, even once, the anger of the son of Mitrā-Varuṇa [Sage Agastya] and the curse of the sage-philosopher [Gautama[1]], let there be not the position [plight] of Indra even to our enemy! (S. B. Nair).

1. The propounder of the Nyāya-system of philosophy.

11600*

कोपो यत्र भ्रुकुटिरचना निग्रहो यत्र मौनं
यत्रान्योन्यस्मितमनुनयो दृष्टिपातः प्रसादः।
तस्य प्रेम्णस्तदिदमधुना वैशसं पश्य जातं
त्वं पादान्ते लुठसि न च मे मन्युमोक्षः खलायाः॥

(अ) Amar (Amar [D] 35, Amar [RK] 39, Amar [K] 38, Amar [S] 33, Amar [POS] 33, Amar [NSP] 38[1]).

1. Western (Arj) 38, Southern (Vema) 33, Ravi 34, Rāma om., BrMM 39, BORI I 49 BORI II 39.

(आ) SkV 648 (a. Pradyumna), Kav 361 (a. Pradyumna), Prasanna 147 *b*, Skm (Skm [B] 709, Skm [POS] 2. 47.4) (a. Amaru), ŚP 3562 (a. Vāmana), VS 1630, JS 199. 10 (a. Vāmana) and 294.7, Pad 55.15 (a. Vāmana), RJ 792 (a. Amaru), SR 309. 6 (a. Amar), SSB 162. 6, Sar 5. 10 (p. 575), SuSS 667 (a. Amar), Amd 93. 209, Daś *ad* 2. 19 (p. 109) (a. Amaru), AA 26, 4-7 (AA [AL edn.] *ad* 4. 31 [p. 31]), ŚB 2. 388, 3. 133, 4. 115, 4.596 and 4. 617, ŚSM=SU 388, IS 1939.

(*a*) भृकुटिरचना Sar (var.); विग्रहो Amar (D), Amar (K), Amar (S), Pad AA ; मानं AA (var.).

(*b*) यत्रान्योन्यं Amar (D) (var.), Amar (RK), Sar (var.); °तमनुन्य (*sic !*) Amar (K) (sub-metric); यत्र दृष्टिः प्रसादः Amar (D) ; दृष्टिपातप्रसादः SkV (var.).

(*c*) प्रसभमधुना [तदिदम°] VS (var.); यस्य [पश्य] Amar (RK) (var.).

(*d*) पतसि [लु°] VS ; हि [च] Amar (D) (var.), SkV, Kav; मानमोक्षः ŚP; प्रियायाः [खलायाः] AA (AL edn.) (var.).

Mandākrāntā metre.

Our love knew only frowns for anger/ and all our punishment was silence ; / apology was offered with a smile / and pardon granted with a simple glance. / See how this love has been destroyed / now that you lie before my feet / while wretched I will not give up my pride. (D. H. H. Ingalls).

11601

कोपो विद्युत्स्फुरिततरलो ग्रावरेखेव मैत्री
मेरुस्थैर्यं चरितमचलः सर्वजन्तूपचारः ।
बुद्धिर् धर्मग्रहणचतुरा वाक्यमस्तोपतापं
किं पर्याप्तं न सुजनगुणैरेभिरेवात्र लोके ॥

(अ) AS 462.

(*a*) °त्स्फुरति तरलो AS (var.).

(*b*) चरत° or चरति° [चरित°] AS (var.).

(*c*) वाच्यम° [वाक्यम°] AS (var); °पपातं AS (KM).

(*d*) किं om. AS (var.).

Mandākrāntā metre.

When the anger of a person is transient like a flash of lightning and friendship firm like a line engraved on a rock, his conduct steady like the mountain Meru, his service unshakable to all living beings alike, his intelligence sharp enough to grasp the righteousness and speech free from any carping, what is not possible to be accomplished, in this world, by the noble people gifted with these qualities ? (S. B. Nair).

11602

कोपोऽस्ति यस्य मनुजस्य निमित्तमुक्तो
नो तस्य कोऽपि कुरुते गुणिनोऽपि भक्तिम् ।
आशीविषं भजति को ननु दन्दशूकं
नानोग्ररोगशमिना मणिनापि युक्तम् ॥

(अ) AS 22.

(*b*) ऽपि (second) om. AS (var.).

(*d*) नाभोग्र° (*sic !*) [नानोग्र°] AS (var.).

Vasantatilakā metre.

If a person gets into a bad temper without proper cause none will hold him in reverence, even though he may possess virtues ; (likewise), which man will resort to a serpent having poison in its fang, even though it has the gem capable of curing many a dreadful disease. (S. B. Nair).

11603*

कोऽप्यन्यः कल्पवृक्षोऽयं चकास्ति वसुधातले ।
यत्पाणिपल्लवोऽप्येकः कुरुतेऽधः सुरद्रुमम् ॥

(आ) JS 5. 35, ŚP 1222, SR 102. 14 (a. ŚP), SSB 391. 18.

(*b*) एकोऽस्ति [चकास्ति] SR, SSB ; क्षितिमण्डले [वसु°] ŚP, SR, SSB.

Indeed, he is another unique wish-yielding tree that shines on the surface of the earth, whose sprout-like hand is the one that alone eclipses (by its generosity) the heavenly tree. (S. B. Nair).

11604*

कोऽप्येष खण्डितशिरा विकसन्मुखश्रीः
प्रारब्धताण्डवविधिः सुरकामिनीभिः ।
आलोक्यते निजकराभिनयानुरूप-
व्यापारितेक्षणनिवेदितसत्त्वसारः ॥

(अ) Dhanaṁjaya-Vijaya of Kāñcanācārya (KM 54) 59.

(आ) JS 325.49 (a. Vādīśvara-Kāñcana), ŚP 3976 (a. Vādīśvara-Kāñcana), SR 360.24 (a. ŚP), SSB 247. 24 (a. Vādīśvara-Kāñcana).

(*d*) °सत्वचारः (*sic !*) JS.

Vasantatilakā metre.

Here is one whose head has been cut off (in the battle), whose face is resplendent (with the pride of heroism), who has just started performing the

Tāṇḍava-dance and the essence of whose courage is proclaimed by his glances that harmoniously follow the various artistic gestures of their hands—such a hero is gazed [sought] by the heavenly nymphs. (S. B. Nair).

11605*

कोऽप्येष सम्प्रति नवः पुरुषावतारो
वीरो न यस्य भगवान् भृगुनन्दनोऽपि।
पर्याप्तसप्तभुवनाभयदक्षिणानि
पुण्यानि तातचरितान्यपि यो न वेद॥

(अ) Uttara 5. 33.

(आ) Almu 37. 7-8.

(*b*) श्लाघ्यो [वीरो] Uttara (var.).

(*d*) °तानि च [°तान्यपि] Almu.

Vasantatilakā metre.

This now is a new and wonderful incarnation of manliness, in whose eyes even the revered son of Bhṛgu is no hero, and who does not know the holy actions of my father, on account of which the ample boon of security was obtained by the seven worlds. (C. N. Joshi).

को भक्ष्यं(°क्षो) भक्षके नित्यं see क्व भक्ष्यं भक्षके नित्यं.

11606*

को भवत्परिभवाय पाण्डवैः
सैनिकव्यतिकरः करिष्यते।
बाल एणगणगर्वचर्वणे
सैन्यमानयति केसरी कियत्॥

(आ) SuM 29. 11.

(*c*) बलादेणगण° [बाल एण°] SuM (MS) (*contra metrum*).

Svāgatā metre.

What formation of warriors will be made by the Pāṇḍava-s for your humiliation? Does the lion, even in its state of being a cub, bring a troop of soldiers for crushing the pride of a herd of deer? (S. B. Nair).

11607

कोऽभिप्रेतः सुसंस्थानस् तस्या इति न निश्चयः।
आशापिशाचिकैषा तु कुमारी मां वरिष्यति॥

(आ) Sar 1. 146 (p. 101).

Who, with an excellent position, will be her favourite, it is not definite; but according to this demoness of hope (in me), the young princess will choose me (as her husband). (S. B. Nair).

11608

कोमलं हृदयं नूनं साधूनां नवनीतवत्।
वह्निसन्तापसन्तप्तं तद्यथा द्रवति स्फुटम्॥

(अ) PdP, Pātala-kh. 101. 32.

Like fresh butter, soft indeed is the heart of the virtuous people, as it melts distinctly when heated by the warmth of the fire (of affliction of others). (S. B. Nair).

11609*

कोमलमानकदम्बां
भजमानो भजति दीप्ततामधिकाम्।
संचाल्यमानदारुः
पावक इव सुप्रभः स्नेहः॥

(अ) Kuṭṭ (Kuṭṭ [BI] 715, Kuṭṭ [KM] 693).

(*a*) °कदर्थां [°कदम्बां] Kuṭṭ (BI).

(*d*) सुप्रभस्नेहः Kuṭṭ (BI).

Āryā metre.

When love is wakened by the tender griefs of jealousy, he feels his flame fanned to the uttermost ; a bonfire burns more clearly when we move the brands. (E. Powys Mathers).

11610*

कोमलस्तबकानम्रा चारुपल्लवरागिणी ।
माकन्दमिह वासन्ती संत्यज्य किमु शोभते ।।

(अ) Śṛṅgāra-bhūṣaṇa of Vāmana-bhaṭṭa-Bāṇa (KM 58) 42.

Version 1 :

Does the jasmine-shrub, bent down on account of clusters of delicate blossoms, shine forth after it has left the mango-tree and longs for beautiful sprouts ?

Version 2 :

Does Vasantikā rejoice her after she has deserted Mākanda[1], bent down with the delicate tufts (of her mantle), seeking the sweet pleasure of love ? (S. Jhā in the Translation of Winternitz's *The History of Indian Literature* 3.1, p. 294).

1. Her lover.

कोमलातपबालाभ्र- see No. 11611.

11611*

कोमलातपशोणाभ्र- संध्याकालसहोदरः ।
कुङ्कुमालेपनो याति काषायवसनो यतिः ।।

(आ) Rasagaṅgā 207. 4-5 *ab/dc* and 253. 6-7, AlK 46. 24-25.

(*a*) °बालाभ्र- [°शोणाभ्र-] AlK.

(*c*) भाति [याति] AlK.

(*d*) कषाय° AlK.

Closely resembling the twilight with clouds reddened by the pleasing morning rays of the sun, there goes an ascetic clad in ochre-hued clothes and smeared with saffron. (S. B. Nair).

11612*

को माद्यति मकरन्दैस्
तनयं कमसूत जनकराजसुता ।
कथय कृषीवल सस्यं
पक्वं किमचीकरस्त्वमपि ।।

(आ) SR 200. 45[1], SSB 557. 46.

1. A riddle of *Bahirālāpa*-variety.

Āryā metre.

Who gets intoxicated [excited] by honey ? (*Alī* : a black bee). Who was the son that Sītā, the daughter of King Janaka, gave birth to ? (*Lavam* : Prince Lava). Tell me, O farmer, what did you do when the corn got ripe ? (*Alīlavam* : I reaped the same). (S. B. Nair).

11613*

को मोहाय दुरीश्वरस्य विदितः संबोधनीयो गुरुः
को धात्र्यां विरलः कलौ नवधनः किंवन्न कीदृग् द्विजः ।
किं लेखावचनं भवेदतिशयं दुःखाय कीदृक् खलः
को विघ्नाधिपतिर् मनोभवसमो मूर्त्या पुमान् कीदृशः ।।

(अ) VMM 1. 34.

(आ) SR 203. 106[1], SSB 562. 107.

1. A riddle of *Bahirālāpa*-variety.

Śārdūlavikrīḍita metre.

What is known to be for the illusion of a bad king ? (*Ra* : wealth). How is the preceptor to be addressed ? (*Jīva* : O venerable one !). Who is rare in the Iron age [*Kali-yuga*] ? (*San* : good

person). How is one who has become newly rich ? (*Ibhavat* : like an intoxicated elephant). How is the Brāhmaṇa unlike ? (*Anaḥ* : without (worshipping) Śrī-Kṛṣṇa). What is the word for a line ? (*Rāji* : a streak *or* row). How does a wicked man become a source of intense sorrow ? (*Vasan* : by close residence *or* association). Who is the lord of all obstacles [*or* : who removes all obstacles] ? (*Ibhavadanaḥ* : the elephant-faced god Gaṇeśa). Who is the man equal to the god of love ? (*Rājīva-sannibha-vadanaḥ* : one whose face is similar to a lotus *or* lotus-faced one). (S. B. Nair).

11614*

कोऽयं कोपविधिः प्रयच्छ करुणागर्भं वचो जायतां
पीयूषद्रवदीर्घिकापरिमलैरामोदिनी मेदिनी ।
आस्तां वा स्पृहयालु लोचनमिदं व्यावर्तयन्ती मुहुर्
यस्मै कुप्यसि तस्य सुन्दरि तपोवृन्दानि वन्दामहे ॥

(अ) Rasamañjarī of Bhānukara 117.

(आ) SR 307. 53, SSB 157. 55.

(*c*) स्पृहयालुलो° SR.

Śārdūlavikrīḍita metre.

Oh pretty one, why such display of jealous anger ? Please bestow the words of compassion (upon your lover). Let the earth be rendered sweet-smelling by the fragrance of the lake of nectar (of your agreeable speech). Or, remain turning your glances frequently with the eyes full of deep longing : we salute the numerous austerities performed by that fortunate youth at whom your anger is thus aimed ! (S. B. Nair).

11615*

कोऽयं द्वारि हरिः प्रयाह्युपवनं शाखामृगेणात्र किं
कृष्णोऽहं दयिते बिभेमि सुतरां कृष्णः कथं वानरः ।
मुग्धेऽहं मधुसूदनो व्रज लतां तामेव पुष्पासवाम्
इत्थं निर्वचनीकृतो दयितया ह्रीणो हरिः पातु वः ॥

(अ) Bilvamaṅgala-stava 2. 3.

(आ) SkV 109 (a [?] Śubhāṅga), Prasanna 35*a* (a. Govardhana), Kav 21, Skm (Skm [B] 277, Skm [POS] 1. 56. 2) (a. Śubhaṁkara or Śubhāṅka), ŚP 122, AP 54-55, VS 104, Kāvyān 49. 12-15, Alkeś 27. 26–28. 2, KH 281. 770, Nāṭyadarpaṇa 128. 21-24, SG 1.8, Sb 13*a*, SR 24. 156 (a. VS), SSB 40. 73, ŚbB 2. 475.

(*a*) °प्राया Kav (var.) (*contra metrum*); °मृगस्यात्र ŚP, VS, Kāvyān, Alkeś, KH, SR, SSB, Nāṭ°.

(*b*) कृष्णादहं वानरात् [कृ° क° वा°] ŚP, VS, Kāvyān, KH, SR, SSB ; कृष्णः कुतो वा° VS (var.) ; कृष्णात् पुनर्वानरात् [कृ° क° वा°] Nāṭ°.

(*c*) कान्तेऽहं [मु°] Kāvyān, KH ; राधेऽहं [मु°] SR, SSB ; मधुसूदनः पिब [म° व्र°] VS; पुष्पान्विताम् Skm, ŚP, Alkeś, SR, SSB; तन्वीमले (लं°) or गत्वा निजा [पु°] VS, Nāṭ°, मध्वन्विताम् [पु°] Kāvyān, KH.

(*d*) मिथ्या सूचयसीत्युपेत्य धनिकां ह्रीतो हरिः Nāṭ°; ह्रीतो VS, Kāvyān, KH ; हरः KH.

Śārdūlavikrīḍita metre.

'Who is that at my door?' 'Hari' 'Run off then to the park. What do I want here with an ape [*hari*]?' 'I am Kṛṣṇa, darling.' 'That frightens me even more. How now, a black [*kṛṣṇa*] ape?' 'Sweet innocent, I am Madhusūdana[1].' 'Off with you then to the honey-flowered vine.' May Hari, thus rendered speechless by his sweetheart and so embarrassed, be your protector. (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

1. *Madhusūdana* : 'destroyer of (the demon) Madhu', also 'consumer of honey', i.e., a bee.

11616*

कोऽयं भामिनि भूषणं कितव ते शोणः कथं कुङ्कुमात्
कूर्पासान्तरितः प्रिये विनिमयः पश्यापरं क्वास्ति मे।
पश्यामीत्यभिधाय सान्द्रपुलको मृद्नन् मृडान्याः स्तनौ
हस्तेन प्रतिनिर्जितेन्दुरवताद् द्यूते हसन् वो हरः॥

(आ) Sar 2. 357 (p. 299) and 5. 424 (p. 696).

(*b*) क्वास्ति [क्वा°] Sar. (var.).

(*c*) °पुलकौ Sar 5. 424.

Śārdūlavikrīḍita metre.

What is this, charming one? It is (an article of) your ornament, you rogue. How is it red? Due to saffron. (Moreover), it is inside your jacket, darling. See the exchange, (if any and in that case), where else have I the other one? Well let me find. So saying he, with horripilation, pressed the bosom of Pārvatī. May that laughing Śiva, who has thus lost the moon as wager in the dice-play, protect you all. (S. B. Nair).

11617*

कोऽयं भ्रान्तिप्रकारस्तव पवन पदं लोकपादाहतीनां
तेजस्विव्रातसेव्ये नभसि नयसि यत्पांसुपूरं प्रतिष्ठाम्।
तस्मिन्नुत्थाप्यमाने जननयनपदव्यापदः सन्तु तावत्
केनोपायेन सह्या वपुषि मलिनतेत्येष दोषस्तवैव॥

(अ) Bhallaṭaśataka 99.

(आ) JS 68.6 (a. Amṛtadatta), VS 1032 (a. Amṛtadatta), ŚP 794, Any 107. 117, SR 215. 13 (a. Bhalla°), SSB 595. 16 (a. Amṛtadatta).

(*a*) घनावस्करस्थानजातं [पदं लो°] VS, SR, SSB; °दाहतानां Bhalla°, ŚP.

(*c*) यस्मिन् [तस्मिन्] VS; अस्मिन् [तस्मिन्] Bhalla°, ŚP, Any, SR, SSB; °पथोपद्रवस्तावदास्तां Bhalla°, VS, ŚP, Any, SR, SSB.

(*d*) सह्यो VS, ŚP, Any, SR, SSB; साध्यो Bhalla°; मलिनतादोष VS; कलुषतादोष (°दोष° Any) Bhalla°, ŚP, Any, SR, SSB; एष त्वयैव Bhalla°, VS, ŚP; एषस्तवैव SR; एष त्वदीयः SSB; °पोषस्तवेह Any.

Sragdharā metre.

Oh wind, what is this sort of whirl act of yours that you fill the sky, which is fit to be resorted to by divine bodies, with the dust raised by the feet of walking people? When that is raised there may be danger to people's eyes: let that be; but how to endure the dirt on the body? Well, the fault is yours. (S. B. Nair).

11618*

कोऽयमकारणकरुणः
कोकिलकुलनायको मम श्रवसि।
पञ्चमरुतगलदमृतैः
सिञ्चति कटुफेरवारवज्वलिते॥

(अ) Kavik 1.5.

Gīti-āryā metre.

Why is the cuckoo, the best of its kind, / so kindly for no reason at all? / My ears scorched by vixenish cries / it soothes by nectar-strains so sweet! (K. Krishnamoorthy).

11619*

कोऽयमालि भयदः सखि मेघः
किं करोति कुरुते जलवर्षम्।
भ्रान्तलोचनयुगेऽतिकरालः
काल एष कुरुते शरवर्षम्॥

(आ) PV 637 (a. Śrī-Veṇīdatta), SuSS 395.

Svāgatā metre.

What is that dreadful thing, O friend? My lady-companion, it is a cloud. What does it do? It pours rain. (No), it is the very cruel god of death who showers arrows (in the form of lightning) upon both my eyes. (S. B. Nair).

11620*

कोऽयमेवंविधे काले कालपाशस्थिते मयि।
अनावृष्टिहते सस्ये द्रोणमेघ इवोदितः॥

(अ) Mṛcch 10.26.

Who is this man who, at the moment that my[1] head passes into the noose of Time, arrives like a cloud that sheds abundant rain on the fields that were seared by drought? (R. P. Oliver).

1. Cārudatta's.

कोऽर्थः पुत्रेण जातेन see Nos. 10133 and 11621.

11621

कोऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः।
परिवर्तिनि संसारे मृतः को वा न जायते॥

(आ) SH (part I) *fol.* 100*b* (58), Cf. No. 10133.

Of what avail is the birth of a son who is neither learned nor righteous. In this ever-recurring cycle of births and deaths, which person dies not or is not born. (S. B. Nair).

11622

कोऽर्थान् प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्तं गताः
स्त्रीभिः कस्य न खण्डितं भुवि मनः को नाम राज्ञां प्रियः।
कः कालस्य न गोचरान्तरगतः कोऽर्थी गतो गौरवं
को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान्॥

(अ) P (PT 1. 90, PTem 1.82, PS, 1.79, PN 2. 58, PP 1. 109, Pts, 1. 146, PtsK 1. 162, PRE 1. 89), H (HJ 2. 152, HS 2. 144, HM 1. 153, HP 2.143, HN 2.139, HK 2. 151, HH 66.21-24, HC 88. 7-10), Cr 305 (CVr 16. 4, CRr 2. 24, CPS 337. 16), GP 1. 109. 8, VCsr VI. 15, Śts 85. 5-9, Ṣaḍratna (in KSG 1. 280) 2; cf. KSS 10. 60. 140 (in NSP edn. 10. 60. 139)=No. 10378.

Cf. Nos. 9326, 9518, 10378 and न राज्ञा सह and नास्ति मैत्रं, JSAIL 24. 18, Crn 261. Also cf. Ru 57.

(आ) ŚP 1534, VS 3470 (a. P), Skm (Skm [B] 2177, Skm [POS] 5.36.2), SuM 10. 31, SR 178. 1011 (a. P), SSB 516. 1011 (a. P), IS 1942, Subh 69, SSg 228, Sama 1 क 76, SRM 2.2.95, SH 1534 (fragmentary in *a*).

(इ) Old Syriac 1. 60.

(*a*) गर्वितो (*sic !*) CV (var.); गर्हितो PS (var.); भुवि मदः कस्योऽपदोऽस्ते गतः (*sic !*) HP (var.); भुवि नरो गर्वच्युतः को नरः [वि°··· गताः] CR (var.); भुवि नरः [वि°] CR, GP, PS (but NABC as above), PT, PRE, VS, SR; भुवि जनः Skm; व्यसने(? नि)नः [वि°] VCsr (var.); कस्यापद PTem (PT as above), Śts (var.); ऽस्तङ्गतः HJ, Śts (var.); ऽर्थागताः IS; नागताः [ऽस्तं ग°] GP (GPy as above), Ṣaḍra°; गता CR (var.), CV (var.), PTem.

(*b*) कस्य स्त्रीभिरखण्डितं भु° [स्त्री°] PS, VC (var.); खण्डित CV (var.); भूवि HH, HS (var.); भूज [भु°] HC; ननु [भु°] PS, VC (var.); शुचि [भु°] VC (var.); वत or बत [भु°] CR (var.), VS, SR; च सुमनः [°भु म°] PS (var.); वास्ति [ना°] HM, HK, HH; राज्ञप्रियः CPS; राजप्रियः VC (var.); राज्यप्रियः CV (var.), Sama; मतः [प्रि°] HP (var.).

(*c*) कालः कस्य च गोचरे निपतितः PS (var.); गोचरत्वमगमत् (°मः) CV, CPS, VCsr, Sama; गोचरो धनकृते CR (but CRT as above), VS, SR; भुजान्तरं न च (च. न; न हि) गतः H (but HS, HN, HP as above), PS (var.); सुखन्तरं न च गतः (*sic !*) CR (var.); कोऽर्थानिगतो Śts (var.) कोर्थी PTem (var.); कार्थि CV (var.) (*contra metrum*); कोऽर्थे CR (var.).

(*d*) दुर्जनदुगुणेषु (*sic !*) CV (var.), Sama; दूर्जणदुर्गणेषु (°र्गु°) (*sic !*) CV (var.); दुर्जयवागुरासु Śts (var.); दुर्जनदुर्गमे निपतितः CPS; दुर्जनवागुरानिपतितः CR (var.), PT, PRE, GP, Ṣaḍra°, ŚP, VS; दुर्जनवागुरीं न Śts (var.); दुर्जनवाग्रसे प्र° IS; क्षेमेक्ष यातो गृह (*sic !*) CR (var.); क्षमेण VCsr (var.); जातः [या°] CR (var.), HP (var.), Śts (var.); यातो CR (var.); पथि [पु°] CV, Sama; गृहम् [पु°] CR (var.).

Śārdūlavikrīḍita metre.

Whom does not fortune render proud ? / To what *roué* do passions not / bring never ceasing woe ? / Whose heart no woman stings ? Who is beloved of kings ? / Whom does not death lay low ? / What beggar can be dignified ? / Who, trapped by scamps, comes safely off ?[1] (A. W. Ryder).

1. Sentences are re-arranged, editorially, as per order of the ideas found in the Sanskrit verse.

11623

कोऽर्थोऽस्ति बहुभिः पुत्रैर् गणनापूरणात्मकैः ।
वरमेकः कुलालम्बी यत्र विश्रमते कुलम् ॥

(अ) P (PS km 5, PN km 5), VCsr 21. 3. Cf. Nos. 10121, 10122 and 10123.

(आ) SRHt 91. 7 (a. P), SSSN 104.6.

(b) प्राणिनां पू° [गणनापू°] PN.

(c) परम् [वरम्] VCsr (var.); एव [एकः] VCsr; कुलालंन (sic !) PS (var.).

(d) विश्रान्तः स्यात् पिता यतः SRHt; एकं [यत्र] PS (var.); यस्मिन् [यत्र] VCsr (var.); विश्राम्यते (°श्रां°) or विक्रमते or विश्रूयते PS (var.).

What is the use of a quantity of sons which count in numbers alone ? Better is a single son who furnishes support to the family, on whom the family can depend. (F. Edgerton).

11624

कोऽलंकारः सतां शीलं न तु काञ्चननिर्मितः ।
किमादेयं प्रयत्नेन धर्मो न तु धनादिकम् ॥

(आ) KH 344. 11-12, Amd 314. 906.

(b) °निर्मितम् KH.

What is the (real) adornment of the virtuous ? Good conduct, and not the (traditional) ornaments made of gold. What is to be acquired with effort ? Righteousness, and not the wealth and such other things. (S. B. Nair).

11625*

कोलः केलिमलंकरोतु करिणः क्रीडन्तु कान्तासखाः
कासारे वनकासराः सरभसं मज्जन्त्विह स्वेच्छया ।
अभ्यस्यन्तु भयोज्झिताश्च हरिणा भूयोऽभिरूपां गतिं
कान्तारान्तरसंचरिष्णुरधुना पञ्चाननो वर्तते ॥

(आ) Any 28. 28, SR 230. 38, SSB 623. 41.

(c) अभ्यस्यन्त्विभयोषितश्च SR, SSB; ऽनुरूपां SR, SSB.

Śārdūlavikrīḍita metre.

Let the boar engage in its sport and the elephants play along with their mates, let the bisons plunge into the lake impetuously as they please and the herds of deer practise, again and again, the swift movement of their liking, free from all fear ; for, the lion is now stalking in another part of the forest. (S. B. Nair).

11626**

कोलशोणितमेदोभ्याम् अङ्कोल्लक्वथितेन च ।
सिचिता कदली सूते दाडिमीफलमुत्तमम् ॥

(आ) ŚP 2303.

If the plantain tree is sprinkled (at its root) with the decoction of the *Aṅkolla*-plant mixed with the blood and fat of a boar, it will produce fruit excellent like the pomegranate. (S. B. Nair).

11627*

कोलाकृतिरपारेवो मोरोहंसो जलोदरी ।
कंसारिरात्तलीलो वो वाघलो भूकलोऽवतु ॥

(आ) SR 188.35[1], SSB 535. 34.

1. A riddle of *Kūṭa*-variety.

May the enemy of Kaṁsa [Lord Viṣṇu], who attains the form of a boar, who is our saviour in this world of insurmountable obstacles, who shines like a swan on the bosom of Lakṣmī, who resides in the waters [milky ocean], who adopts different sportive activities (in his different incarnations), who surely destroys all our sins and who rescues the earth, grant protection to all of you. (S. B. Nair).

11628

को लाभो गुणिसंगमः किमसुखं प्राज्ञेतरैः संगमः
का हानिः समये च्युतिर् निपुणता का धर्मतत्त्वे रतिः ।
कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं
विद्या किं सुखमप्रवासगमनं राज्यं किमाज्ञाफलम् ॥

(अ) BhŚ 468.

(आ) SR 180. 1045, SSB 518. 1045, SRK 239. 84 (a. BhŚ), Pras 19. 1 *cd/ab*, Kt 53, KtR 53 *cd/ab*, SuM 11. 2, SSD 157*a*, St 30*a*, SN 841, IS 1943, VP 9. 144, Saśa 208. 48.

(*a*) लाभः को [को ला°] Kt, KtR; किमशुभं Kt, KtR; प्राज्ञेतरोपाश्रयः Pras, Kt, KtR; संगतिः SRK, SuM, Saśa.

(*b*) विनयच्युतिर् [स° च्यु°] Kt, KtR, SuM; समयच्युतिर् SR, SSB, SRK, Saśa; धर्मेषु नित्यं [का ध°] IS.

(*c*) का सुव्रता Kt, KtR ; धनैर् BhŚ (var.), Saśa.

(*d*) °वासपरता Kt, KtR, Pras; °वासवसती IS; आज्ञाफलम् Pras; आज्ञास्पदम् IS.

Śārdūlavikrīḍita metre.

What is gain but the society of the learned ? What is misery but the company of the illiterate ? What is loss but the missing of a favourable opportunity ? What is perfection but faith in religious tenets ? Who is a hero but he who can subdue his senses ? Who is a beloved wife but she who implicitly obeys her husband ? What is wealth but learning ? What is happiness but residence in one's nativity ? What is empire but the establishment of authority ? (P. G. Nath).

11629

कोलाहले काककुलस्य जाते
विराजते कोकिलकूजितं किम् ।
परस्परं संवदतां खलानां
मौनं विधेयं सततं सुधीभिः ॥

(आ) SR 86. 4, SSB 365. 5.

Upajāti metre (Indravajrā and Upendravajrā).

When flocks of crows are making so much din, does the cooing of a cuckoo excel in sweetness ? When the wicked people are engaged in heated conversation among themselves, the wise should always keep silence. (S. B. Nair).

11630*

कोलैः कर्दमितोऽसि मत्तमहिषैरान्दोलितोऽसि द्विपैर्
आक्रान्तोऽसि कदर्थितोऽसि बहुशो दुष्पीवरैर् धीवरैः ।
त्वं कासार तथापि मानसमहीसंचारिणां पक्षिणाम्
अक्ष्णोः कंचिदरोचकामयमपाकर्तुं कृती कथ्यसे ॥

(आ) AnyS 18.

(*b*) दुःपीवरैर् AnyS (var.).

Śārdūlavikrīḍita metre.

You are muddied by boars, shaked by the arrogant buffalos, vanquished by the elephants and troubled by the insatiable fishermen. Nevertheless, O lake, you try to make amends for the sad state to the eyes of the birds [swans] that move in the regions of the Mānasa-lake and, hence, you are (rightly) praised as the fortunate one. (S. B. Nair).

11631*

को वक्रिमा गुणाः के
का कान्तिः शिशिरकिरणलेखानाम् ।
अन्तः प्रविश्य यासाम्
आक्रान्तं पशुविशेषेण ॥

(अ) ĀrS 2.177.

Āryā metre.

For what purpose are the (fine) curvature, the (good) qualities and the brilliance of the digits of the moon, when a particular species of animal entering into it overshadows the same? (S. B. Nair).

11632

को वा गुरुर् यो हि हितोपदेष्टा
शिष्यश्च को यो गुरुभक्तिपूर्णः ।
को दीर्घरोगोऽसत एव सङ्गः
किमौषधं साधुसमागमो हि ॥

(अ) Praśnottara-ratnamālā (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 7; not found in KM edn. nor in the Tibetan text).

(आ) IS 1944.

Upajāti metre (Indravajrā and Upendravajrā).

Who is the (venerable) preceptor? He who gives beneficial advice. Who is a disciple? He who is filled with devotion to his preceptor. What is a prolonged [chronic] disease? It is the association with the wicked. What is the remedy (for that)? It is, indeed, the association with the virtuous. (S. B. Nair).

11633

को वा जन्मान्तरे पूर्वं धर्मः सम्पादितो मया ।
यत् सतां दर्शनं प्राप्तं सर्वस्फीतफलप्रदम् ॥

(आ) NBh 24.

What righteous deed had I performed in my previous birth that I have (now) the sight of [close association with] good people, which is capable of granting the fruit of all-round prosperity? (S. B. Nair).

11634

को वा ज्वरः प्राणभृतां हि चिन्ता
मूर्खस्तु को यस्तु विवेकहीनः ।
कार्या प्रिया का शिवविष्णुभक्तिः
किं जीवनं दोषविवर्जितं यत् ॥

(अ) Praśnottara-ratnamālā (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 10; not found in KM edn. nor in the Tibetan text).

(आ) IS 1945.

(*d*) जीविनं Praśnottara°, IS; (changed to जीवनं, editorially).

Indravajrā metre.

What is (the real) fever to living beings? It is, indeed, worry. Who is a fool? He who is devoid of discrimination. What is the pleasing thing to be performed? It is devotion to Śiva and Viṣṇu. What should be the way of life? That which is free from evil conduct. (S. B. Nair).

को वा तस्य मनस्विनः see No. 11549.

को वा दग्धस्त्रिपुरजयिना see No. 11559.

11635

को वा दरिद्रोऽतिविशालतृष्णः
श्रीमांश्च को यस्य मनश्च तुष्टम् ।
जीवन् मृतः कस्तु निरुद्यमो यः
का वा मृतिर् हीनजने दुराशा ॥

(अ) Praśnottara-ratnamālā (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 7 [?]; not found in the KM edn. nor in the Tibetan text).

(आ) IS 1946.

(*c*) जीतन् Praśnottara° (printing error).

Indravajrā metre.

Who is poor ? One whose greed is enormous. Who is fortunate [rich] ? One whose mind has contentment. Who is dead while living ? One who is indolent. What is the real death ? A false hope from low-born people. (S. B. Nair).

11636*

को वा भीष्मसुवं व्यगाढ हृदयं यद् भव्यगाढक्रमं
पादात् को नु धरां चलं सुतनु ते नेत्राञ्चलं यं प्रति ।
कः स्नातोऽमरकण्टकाम्भसि यदाश्लिक्षया कण्टकाः
केनाराधि स राधिकापतिरसि स्मेराधिकारे यतः ॥

(अ) Kṛkā 35.

(*a*) Kṛkā gives गङ्गाम् as gloss of भीष्मसुवं.

(*c*) Kṛkā gives नर्मदोद्गमस्थले शिवक्षेत्रविशेषः as gloss of अमरकण्टकाम्भसि.

Śārdūlavikrīḍita metre.

Who has plunged into the Gaṅgā that your heart is ever attached to him ? O charming one, who has walked the entire earth that your glances are directed towards him ? Who has bathed in the waters of river Amarakaṇṭaka [Narmadā] that you thrill at his embrace ? Who has worshipped the lover of Rādhā [Lord Kṛṣṇa] that you are under the control of his smiles ? (S. B. Nair).

को विवेशः सविद्यानां see No. 11530.

को वीरस्य मनस्विनः see No. 11549.

11637*

को वेद मूल्यमक्ष-
द्यूते प्रभुणा पणीकृतस्य विधोः ।
प्रतिविजये यत् प्रतिपणम्
अधरं धरनन्दिनी विदधे ॥

(अ) ĀrS 2. 183.

Āryā metre.

Who ever can ascertain the price (of the digit) of the moon which was made a wager by the Lord Śiva in his dice-play (with Pārvatī) ? For, every-time he won (in the play) the wager offered by the daughter of the mountain Pārvatī was her lower lip. (S. B. Nair).

कोशं (or कोशः or कोश° or कोशा°) equals to कोषं (or कोषः or कोष° or कोषा°).

11638

कोशं कुशेशय विकासय संश्रितालौ
प्रीतिं कुरुष्व यदसौ दिवसस्तवास्ते ।
दोषागमे निबिडराजकरप्रपात-
दुःस्थे समेष्यति पुनस्तव कः समीपम् ॥

(आ) JS 309. 28, Any 123. 129, PuPra 152 (p. 57).

(*a*) विकासय (विकाशय PuPra) कुशेशय [कु° वि°] Any, PuPra; संसृतालि PuPra; संश्रितालि Any.

(*b*) यदयं Any, PuPra.

(*c*) दोषोदये PuPra; °प्रतापे [°प्रपात-] Any.

(*d*) -ध्वान्ते [-दुःस्थे] PuPra ; दुस्थे Any ; समीपे Any.

Vasantatilakā metre.

Oh lotus, blossom your bud and impart joy to the resorting bee, for, the day has dawned for you. When, at the time of nightfall, you will be in difficulty by the dense rays of the moon, who will approach you ? [*Or* : Oh the (rich) one lying on the *Kuśa*-grass, be generous with donations to the suppliant by opening your treasury as the time is now favourable to you. When, due to some faults on your part, the heavy hand of the king (in the form of taxes or penalties) will afflict you, nobody will approach you]. (S. B. Nair).

कोशं विकास(श)य कुशेशय see No. 11638.

11639*

कोशः स्फीततरः स्थितानि परितः पत्राणि दुर्गं जलं
मैत्रं मण्डलमुज्ज्वलं चिरमधो नीतास्तथा कण्टकाः ।
इत्याकृष्टशिलीमुखेन रचनां कृत्वा तदत्यद्भुतं
यत् पद्मेन जिगीषुणापि न जितं मुग्धे त्वदीयं मुखम् ॥

(आ) ŚP 3322 (a. Vijjakā), VS 1523 (a. Vijjākā), SkV 445 ; Kav 193, Skm (Skm [B] 840, Skm [POS] 2. 73. 5), SH 1655 (a. Vijjā), SR 263. 202 (a. VS), SSB 80. 88 (a. Vijjākā), SkṛP 111, SuMañ 123. 9-12.

(*a*) कोष: VS, SkV, Kav, Skm, SH, SR, SSB, SkṛP, SuMañ; स्फीततरु: Kav.

(*b*) मित्रैर् [मै°] ŚP; मंत्रैर् [मै°] SH; कण्टका (*sic !*) SH.

(*c*) तदप्यद्भुतं VS, SR, SSB, SkṛP, SuMañ; तदाप्यद्भुतं SH.

(*d*) तवेदं [त्वदीयं] Skm.

Śārdūlavikrīḍita metre.

Her seed-cup [*or* : treasury] is rich ; about her stand leaves [*or* : blades, weapons] and water hard to cross [*or* : a fortress]. The sun's circle [*or* : circle of allies] shines upon her and she has driven her thorns below [*or* : has banished rebels]. Thus she has prepared herself, with bees attracted to her [*or* : with arrow drawn back ready to shoot]. Yet, *O lovely maiden*[1], wonders of wonders, the lotus, set on victory, has been conquered by your face.[2] (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

1. Words in italics are supplied by the editor.
2. J. B. Chaudhuri translates the verse as : 'The bud [*or* : the treasury] has become larger ; the leaves [*or* : charriots] are on every side ; unsurpassable [*or* : a fort] is the water ; bright [*or* : prosperous] is the disc of the sun [*or* : the circle of friends] ; similarly, the thorns [*or* : petty enemies] have, for long, gone underneath ; yet, O lovely damsel ! your face has not been conquered by the lotus by which the bees have been attracted thus [*or* : the warrior by whom the bow has been strung] who has made every preparation [*or* : by arranging his troops] and who is desirous of victory—that is wonder'.

कोशः स्फीततरुः स्थितानि see No. 11639.

11640

कोशक्षयो न निद्रा च न विलासेषु च स्पृहा ।
विग्रहासक्तचित्तानां न रतिः क्वापि जायते ॥

(अ) P (Pts 3. 128).

(आ) IS 1948.

(*a*) कोषक्षयो Pts.

Persons, interested (only) in encounters (with others), waste their wealth, cannot get to sleep and neither have any inclination to worldly enjoyments, nor find pleasure in anything else. (S. B. Nair).

11641*

कोशद्वन्द्वमियं दधाति नलिनी कादम्बचञ्चुक्षतं
धत्ते चूतलता नवं किसलयं पुँस्कोकिलास्वादितम् ।
इत्याकर्ण्य मिथः सखीजनवचः सा दीर्घिकायास्तटे
चेलान्तेन तिरोदधे स्तनतटं बिम्बाधरं पाणिना ।।

(आ) Kuv *ad* 28. 67 (p. 89), AlK 276. 6-9, AlS 134. 4-7, VS 1356, SR 393. 642 (a. Kuv), IS 1949.

(*a*) °चञ्चू° SR.

(*c*) इत्याकर्ण SR (printing error); तते [तटे] SR.

(*d*) चैलान्तेन SR.

Śārdūlavikrīḍita metre.

"This lotus-plant has a pair of buds that are hurt by the beak of a black goose; that branch of the mango-tree has a fresh tender shoot that is enjoyed by the male cuckoo." Hearing these (suggestive) words of her lady-friends, spoken among themselves, the young woman (sporting) on the bank of a lake screened her bosom with the hem of her garment and her lower lip red like *Bimba*-fruit with her hand. (S. B. Nair).

11642

कोशनिषण्णस्य सदा
सुसहजमलिनस्य बद्धतरमुष्टेः ।
कृपणस्य कृपाणस्य च
केवलमाकारतो भेदः ।।

(आ) SuM 5. 24. Cf. No. 11654.

(*b*) सु° om. SuM (MS) (sub-metric).

(*c*) In the margin, SuM (MS) gives खड्गस्य as gloss of कृपाणस्य.

Āryā metre.

Between a miser, who is ever seated inside of his treasury-room, foul by nature and is close-fisted, and a sword, which is ever placed inside of its sheath and, therefore, naturally unclean and is fixed in its grip (at the top of the sheath), the only difference consists in their respective figures.[1] (S. B. Nair).

1. The expression, आकारतो भेदः, also means that the difference between the words कृपणः [a miser] and कृपाणः [a sword] is only the lengthening of the vowel 'अ' after the consonant 'प्'.

11643

कोशमूलो हि राजेति प्रवादः सार्वलौकिकः ।
एतत् सर्वं जहात्याशु कोशव्यसनवान् नृपः ।।

(अ) KN (KN [ĀnSS] 14.33, KN [BI] 13. 33, KN [TSS] 14. 33). Cf. Agni-Purāṇa 241. 22 *cd*.

(आ) SR 394. 703 (a. KN), IS 1950.

(*b*) प्रवाद KN (ĀnSS) (printing error).

(*c*) जहातीह KN (BI), SR.

(*d*) कोष° °KN (BI).

"The foundations of royalty are laid in the treasures"—this is a popular saying well known in all regions. A ruler of men, whose treasure is in danger (of being insolvent), loses all prospects of success in the above-mentioned acts. (M. N. Dutt).

11644

कोशस्तु सततं रक्ष्यो यत्नमास्थाय राजभिः।
कोशमूला हि राजानः कोशवृद्धिपरो भव॥

(अ) MBh (MBh [Bh] 12. 119. 16, MBh [R] 12.119. 16, MBh [C] 12. 4346).

(आ) SRHt 112. 3 (a. Kāmandakīya, but could not be traced in KN), SSSN 134. 3.

(*a*) कोशश्च MBh (but some MSs as above); सर्वदा [सततं] SSSN.

(*d*) कोशमूलकरो MBh (but some MSs as above).

Making every endeavour, the treasury should always be safeguarded by the kings, since kings are firmly rooted in their position through their respective treasuries. (Therefore, O king), may you be ever vigilant in the growth of your treasury. (S. B. Nair).

11645

कोशांशेनाथ कुप्येन सर्वकोशेन वा पुनः।
शेषप्रकृतिरक्षार्थं परिक्रय उदाहृतः॥

(अ) KN (KN [ĀnSS] 9. 18, KN [BI] 9. 17, KN [TSS] 9. 18), H (HJ 4. 126, HS 4. 120, HM 4. 122, HK 4. 127, HP 4. 125, HN 4. 125, HH 118. 5-6, HC 158. 18-19).

(आ) Sama 1 क 74, IS 1951. (Cf. ZDMG 61. 351).

(*a*) कोषांशेनार्धकोषेण (कोशां°; °शेण°) HJ, HK, HM, HS, HK, HH, Sama; कोषांशेनाथ KN (BI); केनाङ्गनापि [कोशां°] HP, HN.

(*b*) सर्वकोषेण KN (BI), HJ, HK, HM, HS, HH, HC; सर्वकुप्येन HP, HN.

(*c*) शिष्टस्य (शे° HP, HN) प्रतिरक्षार्थं H (but HS as above), Sama.

(*d*) सर्वदानानुपग्रहः Sama.

Where, for the preservation of the rest of the *prakṛti*-s, peace is concluded through the surrender of a part or the whole of the treasury, or by giving metals other than gold and silver, it is called *parikraya*. (M. N. Dutt).

11646**

कोशातकीवलशिफाक्वथितामिषाम्भः-
संसेचनाच्च सुकणारजसा च युक्तः।
लब्धोपचारमथ धूपजलाभिषिक्तः
शोभां बिभर्त्ति नितरां कुसुमैर् मधूकः॥

(आ) ŚP 2238.

Vasantatilakā metre.

When sprinkled with water containing the essence of meat boiled with the leaves and fibrous roots of the *Kośātakī*-plant, and ceremoniously drenched with holy water and shown incense smoke, the *Madhūka*-plant becomes excessively resplendent with a wealth of flowers. (S. B. Nair).

11647*

कोशातकीपुष्पगुलुच्छकान्तिभिर्
मुखैर् विनिद्रोल्बणबाणचक्षुषः।
ग्रामीणवध्वस्तमलक्षिता जनैश्-
चिरं वृतीनामुपरि व्यलोकयन्॥

(अ) Śiś 12. 37.

Upajāti metre (Indravaṁśā and Vaṁśastha).

Womenfolk of the countryside, with their faces beaming like a bunch of *Kośatakī*-flowers and having eyes similar to the full-blown *Bāṇa*-flowers, gazed, for long, at him[1] over the hedges (of the courtyard in their homes), unnoticed by other people. (S. B. Nair).

1 Śrī-Kṛṣṇa.

11648

कोशात् तदप्यधिष्ठानं कर्तव्यं शुद्धचेतसा ।
शपथो हीनदोषाय कामिनीषूच्यते बुधैः ॥

(अ) Viṭavṛtta 79 (in BhŚ p. 211).

(The gold previously given by a loving harlot)[1], the Viṭa [gallant] should, in all earnestness, give that too away from his treasury ; for, swearing falsely is not a guilt against loving ladies—so say the wise people. (S. B. Nair).

1. Cf. Viṭavṛtta 76-78.

कोशादाश्रयणीयत्वम् see No. 11652.

11649

कोशानां रक्षणे दक्षः स्यान्निधीनां धनाधिपः ।
चन्द्रो यथा विना सर्वैर् अंशैर् नो भाति भूपतिः ॥

(अ) Śukr 1. 77 (in some texts 1. 76).

(*c*) चन्द्रांशेन विना सर्वैर् Śukr (var.).

(The king) should be capable of safe-guarding his treasury and he should be the master of treasures like the lord of riches [Kubera] ; just as the moon does not shine fully unless all its digits are present, so is the king (without possessing a splendid treasury). (S. B. Nair).

कोशानाकुलयन् दृशौ see No. 11443.

कोशान् गेहेषु मुञ्चन् see No. 11650.

11650*

कोशान् सौधेष्वमुञ्चन् पथि करितुरगान् बान्धवानर्धमार्गे
दुर्गेष्वन्तःपुराणि प्रतिरवचकिताः पर्वतेभ्यो निवृत्ताः ।
यस्योद्योगे भ्रमन्तः समसमयसमारम्भगम्भीरभेरी-
भांकाराकीर्णकर्णज्वरभरतरलप्रेक्षिताशाः क्षितीशाः ॥

(अ) Khaṇḍa-praśasti 151.

(आ) Skm (Skm [B] 1576, Skm [POS] 3. 42. 1) (a. Viśveśvara), RA 5. 65 (a. Bherījhaṁkāra).

(*a*) कोषान् Skm; कोशानन्येषु RA (var.) ; गेहेषु [सौधेषु] Khaṇḍa°, Skm ; सौधोष्ठ° RA (var.); मुञ्चन् [अमुञ्चन्] Skm, RA ; करितुरगं Skm.

(*b*) प्रतिबल° Skm (B); प्रतिरव° Skm (POS); प्रतिरय° (*sic !*) Khaṇḍa°.

(*c*) मम समय° Khaṇḍa°.

(*d*) भाङ्काराकीर्ण° Khaṇḍa°, Skm; °कराकर्ण-कीर्णज्वर° RA (var.); °तरलाः Khaṇḍa°; °प्रेक्षितास्ते RA (var.); °प्रोज्झिताशाः Khaṇḍa°, Skm (POS).

Sragdharā metre.

The (rival) kings left their treasures in their mansions, the elephants and horses on the road, their kinsmen in the middle of their flight and their wives in the seraglios located inside the fortresses, and fled from the mountains [fortifications] frightened by the echoes (of the sound produced by the military drums of (our) king. They (now) wander, gazing at the directions helplessly, their ears filled with the frightful noise of the martial drums beaten at the time when this king (of ours) started on his victorious march. (S. B. Nair).

11651

कोशेन पौरैर् दण्डेन　　ये चान्ये प्रियकारिणः ।
असम्भवे तु सर्वस्य　　यथामुख्येन निष्पतेत् ॥

(अ) MBh (MBh [Bh] 15. 11. 18-19, MBh [R] 15. 6. 19-20, MBh [C] 15. 233-34).

(आ) SRHt 162. 12 (a. MBh).

(*a*) कौशेन or कोषेण or कोशेण or शोकेन MBh (var.); सौ(शौ)र्य° or वैरैर् MBh (var.); दण्ड्येन MBh (var.).

(*b*) चास्य [चान्ये] MBh (var.); °कारणाः MBh (var.).

(*c*) असंभवन् MBh (var.); च [तु] MBh (var.).

(*d*) यथादुःखेन MBh (var.); निष्पतेः MBh (var.).

The king should rush out with his treasury, (prominent) citizens and the army, and also with those who perform pleasing service to him; in case it is not possible to take all these with him, he should proceed with those that are important (in the order of precedence). (S. B. Nair).

कोशेन वैरैर् दण्डेन see No. 11651.
कोशेन सौ(शौ)र्यदण्डेन see No. 11651.

11652

कोशेनाश्रयणीयत्वम्　　इति तस्यार्थसंग्रहः ।
अम्बुगर्भो हि जीमूतश्-　　चातकैरभिनन्द्यते ॥

(अ) Ragh 17. 60. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 273).

(आ) SRHt 113. 8 (a. Kālidāsa), SSSN 134. 7 (a. Kālidāsa).

(*a*) कोशादाश्र° Ragh (var.), SRHt, SSSN.

(*b*) तस्यार्थसञ्चयः SSSN.

(*d*) अभिगम्यते Ragh (var.).

"A man becomes adorable[1] on account of his possessing treasury of wealth", with this thought he amassed immense wealth; for, a cloud when its interior is filled with water is hailed with joy by *Cātaka*-birds (and not *so*[2] otherwise). (G. R. Nandargikar).

1. Worthy of worship.
2. Word in italics is supplied by the editor.

11653

कोशे वितीर्णे जनता नृपस्य
　　वृद्धस्य नारीव भवत्यवश्या ।
दरिद्रगेहे　　दरदीपदीप्तिर्
　　इव प्रयात्यल्पतरत्वमाज्ञा ॥

(आ) SRHt 113. 2 (a. Kalāvilāsa, but not found in Kṣemendra's work of the same title), SSSN 134. 2 (a. [?] Kalāvilāsa).

(*c*) दरिद्रदेहोदरदीपदीप्तिर् SSSN.

Upajāti metre (Indravajrā and Upendravajrā).

When a king's treasury is dissipated, the people (at large) do not remain fully under his control as the young wife of an old man; his orders have very little effect like the dim light of a lamp in the house of a poor man. (S. B. Nair).

कोशो मित्रं च धर्मज्ञः see **स्वाम्यमात्यो जनपदो.**
कोषं (or **कोषः** or **कोष°** or **कोषा°**) equals to **कोशं** (or **कोशः** or **कोश°** or **कोशा°**).
कोषः स्फीततरः स्थितानि see No. 11639.
कोषक्षयो न निद्रा च see No. 11640.
कोषांशेनार्धकोषेण see No. 11645.
कोषान् गेहेषु मुञ्चन् see No. 11650.
कोषेण पौरैर् दण्डेन see No. 11651.
कोषेण वैरैर् दण्डेन see No. 11651.
कोषेण सौ(? शौ)र्यदण्डेन see No. 11651.

11654

कोषे निषण्णस्य च बद्धमुष्टेर्
मलिम्लुचाकारविभीषणस्य ।
आकारतः केवलमस्ति भेदः
कृपाणकस्यापि धनाणकस्य ॥

(आ) PV 754 (a. Padmāvatī), SkṛP 52. Cf. No. 11642.

(d) धंनानकस्य PV.

(d) कृपणकस्यापि suggested in SkṛP (*contra metrum*).

Upajāti metre (Indravajrā and Upendravajrā).

There is only a difference of form[1] between a miser or a sword, which is encased in a sheath, close-fisted and has an awful form like a demon. (J. B. Chaudhuri).

1. कृपण or कृपाण [miser *or* sword].

11655

कोष्ठकाङ्गणवर्चानाम् अग्निकुट्टनशालयोः ।
विवृतानां च सर्वेषां सामान्यो भोग इष्यते ॥

(अ) K (K [K] 3. 8. 28, K [S] 167. 16-17, K [G] 49. 9-10, K [J] 98. 22-23, K (V) 137, K [P] 276. 5-6.

(आ) Dh 927*a* 16-17. Cf. O. Stein, *Megasthenes u. Kauṭilya*, p. 41; J. J. Meyer in his *Translation* of K, p. 265 and p. 772; and R. Mookerji in his Introduction to N. N. Law's *Hindu Polity*, p. XL.

(*a*) °वर्जानाम् K (S), K (G), K (J), K (V), K (P), Dh ; वच्चानाम् K (K) (var.).

(*d*) सामन्ये K (K) (var.).

Of sheds, court-yards and latrines, of fire-places and pounding-sheds, and of all open (spaces), use in common is desired. (R. P. Kangle).

11656

कोष्ठागारं कोशगृहं पुण्यश्लोकः पुरूरवाः ।
हस्तं दक्षिणमेवासौ ब्राह्मणानाममन्यत ॥

(आ) SRHt 63. 27 (a. MBh, but could not be traced therein).

King Purūravas of meritorious fame considered his store-room and treasure-house as the right hand of Brāhmaṇa-s (in the matter of their utilization). (S. B. Nair).

11657

कोष्ठागारेऽभियुक्तः स्यात् तदायत्तं हि जीवितम् ।
नात्ययं च व्ययं कुर्यात् प्रत्यवेक्षेत चान्वहम् ॥

(अ) KN (KN [ĀnSS] 5. 76, KN [BI] 5. 77, KN [TSS] 5. 76).

(आ) SRHt 172. 14 (a. Kāmandakīya), SSSN 76. 13 (a. Kāmandaka).

(*a*) कोष्ठा(का ?शृ)रेऽभियुक्तः SRHt ; गोष्ठा° [को°] SSSN (var.) ; °गारेषु युक्तः SSSN (var.).

(*c*) नात्यायं KN (ĀnSS), KN (TSS), SSSN; नात्यायश्च SRHt.

A monarch should take special care for his store-house; for, life depends solely on it. He should not extravagantly spend its contents and should personally inspect it, *every day*[1]. (M. N. Dutt).

1. Words in italics are supplied by the editor.

11658*

कोऽसौ कृती कथय को मदनैकबन्धुर्
उद्ग्रीवमर्चयसि कस्य मृगाक्षि मार्गम् ।
नीलाब्जकर्बुरितमध्यविनिद्रकुन्द-
दामाभिरामरुचिभिस्तरलैः कटाक्षैः ॥

(आ) SkV 506, Prasanna 121*b*, Kav 254.

(*c*) लीलाब्ज° [नीला°] Prasanna.

Vasantatilakā metre.

Who is the lucky he, Love's very closest friend, / whose path you honour, eagerly strewing it / with tremulous side-glances, garlands / of full-blown jasmine sewn with blue water-lily. (D. H. H. Ingalls).

11659*

कोऽसौ धन्यः कथय सुभगे कस्य गङ्गासरय्वोस्-
तोयास्फालव्यतिकरखलत्कारि कङ्कालमास्ते ।
यं ध्यायन्त्याः सुमुखि लिखितं कज्जलक्लेदभाञ्जि
व्यालुम्पन्ति स्तनकलशयोः पत्रमश्रूण्यजस्रम् ॥

(आ) SkV 735, Kav 448, Prasanna 140*a*, Skm (Skm [B] 612, Skm [POS] 2. 28. 2).

(*a*) °सरस्वत्– [°सरय्वोस्-] Skm (var.).

(*b*) °करखणत्कारि Skm (but Skm [var.] as above), करथनत्कारि Skm. (var.).

(*c*) सुसखि Skm (var.); नियतं [लि°] Skm; कज्जलच्छेद° Skm.

Mandākrāntā metre.

Who is he, fair one, so rich in merit,/ whose body tosses on the splashing waves/ of Ganges or Sarayū,/ that grieving for him, from your lovely face / the tears mixed with collyrium / in constant falling should destroy the lines / painted upon your breasts ? (D. H. H. Ingalls).

11660*

कोऽसौ सुन्दरि पुष्पसायकसखः सौभाग्यवारांनिधिः
कोऽसाविन्दुमुखि प्रसन्नहृदयः कः कुम्भि-
कुम्भस्तनि ।
यस्मिन् विस्मयनीयतप्ततपसि स्वैरं समुच्छृङ्खला
विश्राम्यन्ति तव स्मरज्वरहराः कन्दर्पकेलि-
श्रियः ॥

(आ) SkV 567 (a. Pradyumna), Prasanna 131*b*.

(*a*) °वारांनिधेः SkV (var.).

(*b*) °कुम्भस्थलि Prasanna.

(*d*) विश्रामंति यतस्तवस्मरहराः Prasanna; °केलि-प्रियः Prasanna.

Śārdūlavikrīḍita metre.

Beautiful one, who is that friend of Love ; / who, you of moon-fair face, that ocean of good fortune ; / oh you whose breasts swell like the frontal lobes of elephants, / whose is that pure and happy heart / and whose in former life the wondrous penance : / that now the glory of your amorous sports, / unbridled, fever-quenching, / should find its goal in him ? (D. H. H. Ingalls).

11661

कोऽहं कस्त्वं कोऽयं लोकः
केन किमर्थं क्रियते शोकः ।
आयात्येको गच्छत्येकः
सर्वो जीवश्चलितविवेकः ॥

(अ) Vet 22. 7 (in some texts *bc*/*ad*).

(*d*) सर्वे(र्वो) जीवति चलति वि° or सर्वोऽयं संशा(? सा)रविशेषः Vet (var.).

Mātrāsamaka metre.

Who am I and who are you ? What is this world ? Why and what for does one feel grief ? While one comes, the other one goes away ! But the whole humanity is devoid of discretion (with regard to the transient nature of life). (S. B. Nair).

11662

कोऽहं कस्मिन् कथमायातः
का मे जननी को मे तातः ।
इति परिभावित इह संसारः
सर्वोऽयं स्वप्नव्यवहारः ॥

(अ) Vet 22. 10.

(*a*) कस्त्वं [कस्मिन्] Vet (var.); कश्चित् [कस्मि°] Vet (var.); कुतयायातः Vet (var.).

(*c*) परिभाषित or प्रभावित or भावयतः सं° Vet (var.).

(*cd*) इति संभावय सततं भ्रतः । संसारोऽयं स्वप्नविहारः ॥ Vet (var.).

(*d*) सर्वस्वप्नसमव्यवहारः or सर्वोऽयं भवस्वप्नविचारः or सर्वोयं च स्वप्नविहारः Vet (var.).

Mātrāsamaka metre.

Who am I, where and how have I come, who is my mother and who is my father—thus considered, this worldly life, all of it, is like an experience in a dream. (S. B. Nair).

11663

कोऽहं कौ देशकालौ समविषमगुणाः के द्विषः के सहायाः
का शक्तिः कोऽभ्युपायो हितकरणविधौ का च मे दैवसम्पत् ।
सम्पत्तेः कोऽनुबन्धः प्रतिहतवचनस्योऽत्तरं किं च मे स्याद्
इत्येवं कार्यसिद्धाववहितमनसो नावसीदन्ति सन्तः ॥

(अ) P (PT 3. 121, PS 3. 71, PN 3. 61, PRE 3. 103, PD 307. IV). Cf Ru 162, ABORI 15. 61.

(आ) ŚP 1404, SR 153. 423 (a. ŚP), SSB 480. 382, ŚbB 602 (incomplete), SH 1141.

(*a*) कौ SH; तोऽहं को देशकाले PN; केऽरयः [के द्वि°] ŚP, SR, SSB, SH; नयाः [द्वि°] PT; कस् [के second] PS (var.), PN.

(*b*) ऽभ्युपायः (ऽत्यु° PN) कुलमपि (फलमपि PN, ŚP ; फलमिह SR, SSB ; कथमपि PD) च कियत्कीदृशी (क्रि° °शा PN) दै° PS, PN, PD, ŚP, SR, SSB, SH.

(*c*) संपत्तौ PS, PN, PD, ŚP, SR, SSB, ŚbB ; निबन्धः (वि°) [ऽनुबन्धः] ŚP, SR, SSB, SH, ŚbB ; प्रविदित° [प्रतिहत°] SR, SSB, ŚbB ; °वचनं चान्तरो PN ; °वचनो° SH ; तु [च] PT, PD, ŚP, SH, SR, SSB, ŚbB.

(*d*) कार्यसिद्धौ व्यवसित° PD ; °द्धावविहरमनसो नैव हास्या भवन्ति SH ; °मनसः संपदो हस्तसंस्थाः ŚbB ; नावहास्या भवन्ति PT, ŚP ; नोपहास्यं प्रयान्ति PD ; हस्तगाः संपदः स्युः SR, SSB.

Sragdharā metre.

"Who am I ? What are the present time and place, and what good or evil qualities in evidence ? Who are my enemies, and who my allies ? What power have I ? What means of carrying out a useful plan ? What store of good fortune have I ? What continuance of prosperity ? And what should be my reply if my words are rejected ?" Good men, who fix their minds thus steadfastly on success, are not disappointed. (F. Edgerton).

कोऽहं ब्रूहि सखे स एव see No. 11664.

11664*

कोऽहं वत्स स आर्य एव भगवानार्यः स को राघवः
के यूयं बत नाथ नाथ किमिदं भृत्योऽस्मि ते लक्ष्मणः ।
कान्तारे किमिहास्महे बत वृथा देव्या गतिर् मृग्यते
का देवी जनकाधिराजतनया हा जानकि क्वासि मे ॥

(अ) Han 5. 12 *ba/cd*.

(आ) Skm (Skm [B] 234, Skm [POS] 1. 47. 4), JS 314. 7 (a. Mahān=Han), ŚP 4010 (a. Mahān), SR 362. 35 (a. Mahān), SSB 251. 35 (a. Mahān).

(*a*) कोऽहं ब्रूहि सखे स एव Han, ŚP, SR, SSB; एष आर्य [आर्य एव] Skm (var.) ; सखे [स को] ŚP, SR.

(*b*) वद [बत] Han ; दासो [भृ°] Han, ŚP, SR, SSB.

(*c*) किं कुर्मो विजने वने तत इतो देवी समुद्वीक्ष्यते Han ; वद [बत] JS ; सखे [वृ°] ŚP, SR, SSB.

(*d*) हा हा प्रिये जानकि [जा° क्वा° मे] Han ; हा [मे] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

My dear child, who am I ? You are my venerable elder brother ? Who is this venerable person ? Rāghava [Śrī-Rāma]. Who are you ? O my lord, what is this (question) ? I am your servant Lakṣmaṇa. Why are we in this forest, in vain ? We are seeking the whereabouts of queen [Sītā]. Who is this queen ? The daughter of the Emperor Janaka. Alas ! O Sītā, my dear, where are you ! (S. B. Nair).

11665

को हि तुलामधिरोहति
शुचिना दुग्धेन सहजमधुरेण ।
तप्तं विकृतं मथितं
तथापि यत् स्नेहमुद्गिरति ॥

(आ) JS 124. 21, ŚP 1196, Any 149. 65, SR 248.73 (a. ŚP), SSB 656.1, SRM 2. 2. 63.

(*d*) केवलमुद्गिरति यत्स्नेहम् JS, ŚP, Any.

Āryā metre.

Who can remain in the same balance [compete] with pure milk which is sweet by nature, and which, even when heated up, harshly treated and churned, gives out but *sneha* [butter-oil *or* affection] ? (S. B. Nair).

को हि दैवेन सौमित्रे see No. 9146.

11666

को हि नाम कुले जातः सुखलेशेन लोभितः ।
अल्पसाराणि भूतानि पीडयेदविचारयन् ॥

(अ) KN (KN [ĀnSS] 3. 8, KN [BI] 3.8, KN [TSS] 3. 8).

(आ) IS 1952.

(*b*) सुखलेशोपलोभितः KN (ĀnSS), KN (TSS).

Born of a high family, what man tempted by an iota of happiness, ever oppresses beings of puny might without even judging what their faults are ? (M. N. Dutt).

11667

को हि नाम न भिद्येत भिद्यमानो दुरात्मभिः ।
परापकारव्यापार- पापभूतमुखैर् नरः ॥

(अ) P (PS 1. 108, PN 2. 85).

(b) मनीषिभिः [दुरा°] PS (var.).

(c) °व्यापारं PS (var.).

(cd) परोपघातव्यायामतृणी (°कीर्णी° or कीर्णी) कृतमुखैर् (*sic !*) or परोपघातव्याघातकिणी-कृत° or पदोपघातव्यायामकरणे दुर्मुखैर् (*sic !*) PS (var.); परोपघातव्यायामिकिणीकृतमुखैर्नरैः (*sic !*) PN.

Which person, indeed, will not get broken [ruined] when vicious attempts are made by wicked people who are ever engaged in doing harm to others and whose mouths are full of sinful words ? (S. B. Nair).

11668

को हि नाम मनुष्येषु जानन्नपि विचक्षणः ।
हरिणीखुरमात्रेण चर्मणा न चलीकृतः ॥

(आ) Vyās 18.

(इ) Vyās (C) 85, Vyās (S) 86, SS (OJ) 443.

(b) विचक्षणम् Vyās (var.).

(c) °पदमात्रेण [°खुरमा°] Vyās; °पुरमात्रेण [°खुरमा°] Vyās (var.); °खुरमालेन Vyās (var.); (on the basis of Vyās [var.], changed to °खुरमात्रेण, editorially).

(d) छलीकृतम् Vyās (S); खलीकृतः SS (OJ).

Who, indeed, among men, however wise and prudent he may be, is not moved by the skin [female organ] which is (cloven and, therefore,) similar (in appearance) to the hoof of a doe ? (S. B. Nair).

को हि भारः समर्थानां see No. 11530.

11669

को हि वेदास्त्यमुष्मिन् वा लोक इत्याह या श्रुतिः ।
तत्प्रामाण्यादमुं लोकं लोकः प्रत्येतु वा कथम् ॥

(अ) Naiṣ 17. 62.

(d) प्रत्येति Naiṣ (var.).

How can people believe in the other world on the authority of the Veda which says, "Who knows what is in the other world ?" (K. K. Handiqui).

11670

... ... ।
को हि सम्पत्सु चपलास्व्- आश्वासो वनितासु च ॥

(अ) KSS 7. 35. 235 *cd.*

... ... What reliance can be placed on fickle fortunes and fickle women ? (C. H. Tawney).

11671*

कौटिल्यं कचनिचये
करचरणाधरदलेषु रागस्ते ।
काठिन्यं कुचयुगले
तरलत्वं नयनयोर् वसति ॥

(आ) Kpr 10. 523, Amd 314. 950, RK 7. 81, KH 344. 19-20, KāP 371. 16-17, AR 194. 5-6, KHpk 653 (p. 395), SR 312. 24 (a. Kpr), SSB 166. 24, IS 1953, GVS 521. Cf. No. 9713.

Āryā metre.

Curls[1] in your hair; redness[2] in your hands, feet and lower lip; hardness in your breasts; and unsteadiness resides in your eyes. (G. Jhā, revised editorially).

1. *Or* : crookedness is visible.
2. *Or* : lust is visible.

11672

कौटिल्यं तत्र कर्तव्यं नरो यत्र दयापरः ।
निर्दयो राजपुत्रोऽयं शिरश्छेदं करिष्यति ॥

(अ) P (PM 1. 170),

(*a*) कोटिल्यं (*sic !*) PM ; (changed to कौटिल्यं, editorially).

Crookedness [prevarication] should be exercised where the man (about to strike) is compassionate ; but this prince, being unkind, will do the act of beheading (despite our best effort). (S. B. Nair).

11673*

कौटिल्यं नयने निवारयतरां शीघ्रां गतिं शीलय
व्यक्तार्थां कुरु भारतीं विहसितेऽप्यौद्धत्यमायोजय ।
कुग्रामप्रमदाविलासरसिकः कान्तस्त्वयासादितो
नायं नन्दिनि नागरीजनसमाचारैः समाकृष्यते ॥

(आ) KāP 339. 17–340. 2.

Śārdūlavikrīḍita metre.

Keep under control your side-glances, practise swift gait, make your speech plain in sense, have rusticity in your laughter ; (for), you have obtained a husband who can only appreciate the (simple) manners of women living in petty villages ; O delightful dame, he cannot be won over by the cultivated graces of a city-damsel. (S. B. Nair).

11674*

कौटिल्यधीरज्जुनिबद्धमूर्ति
मन्ये स्थिरं मौर्यनृपस्य लक्ष्मीम् ।
उपायहस्तैरपि राक्षसेन
निकृष्यमाणामिव लक्षयामि ॥

(अ) Mudr 2. 2.

(*b*) मौर्यकुलस्य Mudr (var.).

(*c*) इह [अपि] Mudr (var.).

(*d*) निःकृ° or निष्कृ° or विकृ° Mudr (var.).

Upajāti metre (Indravajrā and Upendravajrā).

I[1] think that the sovereignty of the Maurya King is stable as long as her person is firmly sustained by the chords of the intellect of Kauṭilya. And still I imagine her being dragged by Rākṣasa with the hands of stratagem. (R. S. Walimbe).

1. Snake-charmer.

11675*

कौटिल्याच्छन्नमाहात्म्यस् तदीयोऽलकसंचयः ।
कृष्णद्युतिः पुरस्तिष्ठन् नावधे कं समाकुलम् ॥

(आ) JS 178. 5 (a. Śakavṛddhi).

Her mass of tresses with its exuberance unconcealed by its curly nature and remaining before one's eyes in its dark brilliance—whom did it not affect in the heart ? (S. B. Nair).

11676

कौतुकान्वेषिणो नित्यं दुर्जना व्यसनागमे ।
मासोपवासिनी यद्वद् वणिक्पुत्रकचग्रहे ॥

(अ) Śts 1. 8 (6. 1-2).

(आ) IS 1954.

(*a*) कौतुकान्वेषणे Śts (var.).

(*b*) दुर्जनो or दुर्जया or दुर्गता Śts (var.).

(Even) at the advent of misfortune, evil persons are ever looking for pleasure, as the bawd (takes pleasure) even when the son of a merchant seizes her by the hair. (S. B. Nair).

11677–78

... ... ।
कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः ॥
सुवर्णस्य मलं रूप्यं रूप्यस्यापि मलं त्रपु ।
ज्ञेयं त्रपुमलं सीसं सीसस्यापि मलं मलम् ॥

(अ) MBh (MBh [Bh] 5. 39. 64*cd*-65, MBh [R] 5. 38. 80-81, MBh [C] 5. 1525-26).

(आ) IS 1955.

(*c*) रौप्यं MBh (var.).

(*d*) च [(ऽ)पि] MBh (var.); त्रपुः MBh (var.).

(*f*) एव [(ऽ)पि] MBh (var.); आयसं मलं [म° म°] MBh (var.).

The scum of the chaste woman (is her) curiosity; of women (in general), exile from home; the scum of gold is silver; of silver—tin; of tin—lead; and of lead, useless dross. (P. C. Roy).

11679*

कौन्तेयस्य सहायतां करुणया गत्वा विनीतात्मनो
येनोल्लङ्घितसत्पथः कुरुपतिश्चक्रे कृतान्तातिथिः ।
त्रैलोक्यस्थितिसूत्रधारतिलको देवः सदा सम्पदे
साधूनामसुराधिनाथमथनः स्ताद् देवकीनन्दनः ॥

(अ) Khaṇḍa-praśasti 8. 1.

(आ) SR 23. 142, SSB 39. 58.

(*c*) स वः [सदा] Khaṇḍa° SSB.

Śārdūlavikrīḍita metre.

May that son of Devakī [Lord Kṛṣṇa] who, out of compassion, rendered help to the son of Kuntī [Arjuna] endowed with humility, and made the king of Kuru-s [Duryodhana], who had transgressed the path of righteousness, a guest at the abode of Yama, the god of death, and who [Kṛṣṇa] is the best of controllers for the welfare of the three world and who destroyed the chief of demons, be ever for the prosperity of the good people! (S. B. Nair).

11680*

कौन्तेयादिपुराणपार्थिवकथासंकीर्तनप्रक्रमे
वैरञ्चे सदसि त्वदीययशसि ब्रह्मर्षिभिः संस्तुते ।
सृष्टिं कीटमुखार्पितां लिपिमिवानैदंयुगीनां तव
ध्यात्वान्तर्मनसं विभुः स मुमुदे राजेन्द्र राजो बभूः ॥

(आ) Amd 29. 58.

(*c*) कीटमिवार्पितां Amd (var.).

Śārdūlavikrīḍita metre.

In the course of meritorious citation of the kings of yore like the son of Kuntī [King Yudhiṣṭhira] in the assembly of the Lord Brahmā, your fame was well praised by the great sages [Brahmarṣi-s]. The Lord [Brahmā], O best of kings, then thought that your case was quite unusual for this age [*Yuga*] like letters formed (on tree-barks) by worms, and, thereby, rejoiced in his heart. (S. B. Nair).

11681*

कौपं वारि विलोक्य वारणपते किं विस्मितेनास्यते
प्रायो भाजनमस्य सम्प्रति भवांस्तत् पीयतामादरात् ।
उन्मज्जच्छबरीपुलिन्दललनापीनस्तनास्फालन-
स्फारीभूतमहोर्मिनिर्मलजला दूरेऽधुना नर्मदा ॥

(आ) ŚP 933, Any 35. 82, AAS 14. 3, SR 232. 88 (a. ŚP), SSB 626. 39, SRK 179. 15 (a. ŚP), RJ 458.

(*a*) °स्थीयते [°स्यते] AAS (var.) (hypermetric).

(*b*) भाजनमस्ति AAS (var.).

(*c*) °च्छबरी° ŚP.

Śārdūlavikrīḍita metre.

O elephant, watching well-water why do you remain in wonder ? This is your share now and you may enjoy it gratefully ; for, far away is that Narmadā whose limpid waters possess tossing billows by the impact of the plump bosom of the barbarian women and of the jumping *Śapharī*-fishes. (S. B. Nair).

11682

को पितरौ कः पुत्रः
　　कः स्वामी यः प्रपञ्चस्य ।
प्रत्यस्तमिते भेदे
　　किमिदं किमिदमिति विप्रश्नः ॥

(अ) Vaidi 89.

Upagīti-āryā metre.

Who are the parents, who is the son, and who is he remaining the master of the Universe ? When all differences are lost (by real knowledge), what is this, what is this, is the wondering question ! (S. B. Nair).

11683*

कौपीनं धृतवान् हरोऽपि भगवान् विष्णुः प्रविष्टो जलं
　　वारांराशिरपेयतामुपगतः को नाम दातुं क्षमः ।
इत्थं विश्वसृजा विचिन्त्य यवनागाराधिकारार्थिनः
　　सद्विद्यानिधिजीवनार्थमधुना व्यापारिणो निर्मिताः ॥

(आ) SR 98. 3, SSB 385. 5.

Śārdūlavikrīḍita metre.

Even Lord Śiva has been (reduced to the state of) wearing a loin-cloth ; Lord Viṣṇu has entered the water [sea] ; the sea has only water unfit for drinking ; now who is capable of providing (a livelihood) ? Thus thinking the Creator of the Universe has created tradesmen to become managers in the business-houses of the foreigners for the sake of preserving useful learning as well as for finding ways and means of livelihood. (S. B. Nair).

11684

कौपीनं भसितालेपो दर्भा रुद्राक्षमालिका ।
मौनमेकासनं चेति मूर्खसंजीवनानि षट् ॥

(अ) Kalivi 86.

(आ) SRK 253. 32 (a. Kaliviḍaṁbana), SRM 2. 2. 328.

(*a*) भस्मनालेपो SRK, SRM.

(*c*) मौनमेकान्तिका SRK, SRM.

(Wearing) a loin-cloth, smearing (the body) with holy ashes, (possessing) the holy *Darbha*-grass and rosary of beads, (observing) silence, and seating in a secluded place—these six constitute the means of subsistence for fools. (S. B. Nair).

कौपीनं वा ततः किं see भव्यं भुक्तं ततः.

11685

कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी
　　निश्चिन्तं सुखसाध्यभैक्ष्यमशनं शय्या श्मशाने वने ।
मित्रामित्रसमानतातिविमला चिन्ताथ शून्यालये
　　ध्वस्ताशेषमदप्रमोदमुदितो योगी सुखं तिष्ठति ॥

(अ) BhŚ 234.

(आ) SR 371. 111, SSB 268. 113, Pras 15. 10, IS 9560.

(*a*) कोपीनं BhŚ (var.) ; °जर्जरतरा or °जर्झरतरं or °जर्जरजरं or °झर्झरतरं BhŚ (var.) ; छाया [क°] Pras.

(*b*) विश्रान्तिः [नि°] Pras ; नैश्चिंतं or निश्चित्यं or निश्चिन्तः or नैश्चित्य (°श्चि°) or संशुद्धं [नि°] BhŚ (var.) ; निजसाध्य° or निरपेक्ष°

(°क्ष्य°) or सुखसाधु° [सुख°] BhŚ (var.); °भैक्षम् BhŚ (var.) SR, SSB; निद्रा [श°] BhŚ (var.); स्मशाने (°साने) BhŚ (var.).

(*c*) °समानता च or °समानभाव° or °समागताति° or °समानकान्ति° or °समानकारि° BhŚ (var.); °समानता पशुपतेश् चि° SR, SSB; °विरला [°विमला] BhŚ (var.); °विरतश् [°विमला] Pras; च or (ऽ)पि [(ऽ)थ] BhŚ (var.); चिन्ताप्यशू° Pras.

(*cd*) ब्रह्माण्डोदरमन्दिरं सुविपुलं भक्तिश्च गुर्वी शिवे । योगाभ्यासरतिर्महोत्सवसुखं त्रैलोक्यराज्येन किम् or स्वातन्त्र्येण (°न्त्रे°) निरङ्कुशं विहरणं (विरहणं) स्वान्तं (शान्तं) प्रशान्तं सदा (यदा) । स्थैर्यं (धैर्यं) योगमहोत्सवेऽपि (°वेन or °वेषु or °वे च) च यदि (यता or यदिदं) त्रैलोक्यराज्येन किम् BhŚ (var.) as substitution.

(*d*) स्वात्मानन्द° [ध्वस्ताशेष°] SR, SSB; °तमः or °मुद° [°मद°] BhŚ (var.); °तमः° [°मद°] BhŚ (var.), Pras; °प्रमाद° [°प्रमो°] BhŚ (var.); योगीश्वरस् [यो° सु°] BhŚ (var.); चिरं [सु°[BhŚ (var.); परं [सु°] Pras; तिष्ठते BhŚ (var.).

Śārdūlavikrīḍita metre.

The hermit or ascetic who wears pieces of threadbare rags over his privities and body, lives a carefree life upon the alms of others procured with ease, sleeps in the midst of a cemetery [crematorium] or a forest, looks on his friends and foes with equanimity, abandons himself to the pure meditation of the Deity in a solitary place, and thus cheers himself with the thought of having destroyed all traces of vain conceit and arrogance, undoubtedly leads the happiest life. (P. G. Nath).

11686

कौपीनवानपि गतः
श्रिया वृतः सम्यगेति सत्पुरुषः ।
श्रीमानपि प्रयातः
कापुरुषः पुनरुपैति कौपीनी ॥

(आ) SMH 4. 34.

Gīti-āryā metre.

A good man, though sets out wearing only a loin-cloth, returns endowed with riches, in due course; (on the other hand), a mean person, though starts with all pomp of wealth, returns with only a loin-cloth to wear. (S. B. Nair).

11687

कौपे पयसि लघीयसि
तापेन करः प्रसारितः करिणा ।
सोऽपि न पयसा लिप्तो
लाघवमात्मा परं नीतः ॥

(आ) Pad 102. 64, ŚP 932, Any 35. 81, SR 231. 61 (a. ŚP), SSB 624. 7, SRK 179, 14 (a. ŚP), JS 88. 1, RJ 456, SRM 2. 2. 426, VP 10.33, Regnaud II. 113.

Āryā metre.

An elephant, in its distress (due to thirst), stretched out his trunk towards the very shallow water in a well; but it was not even wetted by water, only he held himself up to ridicule. (S. B. Nair).

11688

कौमारं पञ्चमाब्दान्तं पौगण्डं दशमावधि ।
कैशोरमापञ्चदशं यौवनं तु ततः परम् ॥

(आ) SSg 81.

Childhood remains up to the fifth year, boyhood lasts till the tenth year is reached, up to the fifteenth year it is tender [early] youth and thereafter starts the youthful age. (S. B. Nair).

11689*

कौमारगन्धीनि निवारयन्ती
वृत्तानि रोमावलिवेत्रचिह्ना ।
सालिख्य तेनैक्ष्यत यौवनीय-
द्वाःस्थामवस्थां परिचेतुकामा ॥

(अ) Naiṣ 6. 38.

Indravajrā metre.

Nala looked at her[1], having drawn her in a portrait as a girl on the threshold of youth, being marked with a cane in the shape of the line of hairs on her body, and suppressing those habits which still smacked of childhood.[2] (K. K. Handiqui).

1. Damayantī.
2. The line of downy hairs growing on her body at the approach of youth is fancied as a cane with which she was suppressing the last vestiges of childish conduct.

11690*

कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।
कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥

(अ) Mudr 4. 9.

What sort of moonlight festival can there be, deprived of you[1], O moon among princes, the cause of universal delight, even though the moon, the joy of the lotuses, be there ? (R. S. Walimbe).

1. King Nanda.

11691*

कौमुदीरमण कापि दुराशां
नूनमर्पितवती भवतोऽत्र ।
यद् विलङ्घ्य गगनं प्रतिरात्रि
त्वं प्रयासि ककुभं वरुणस्य ॥

(अ) Vikram 11. 62.

Svāgatā metre.

O lover of moonlight, some woman must have disappointed you here ; because every night having crossed the sky you go to the direction of Varuṇa. (S. C. Banerji).

11692*

कौमुदीव तुहिनांशुमण्डलं
जाह्नवीव शशिखण्डमण्डनम् ।
पश्य कीर्तिरनुरूपमाश्रिता
त्वां विभाति नरसिंहभूपते ॥

(आ) Kuv *ad* 39. 91 (p. 117), Ek 290. 6-9, SR 115. 43 (a. Kuv), SSB 414. 3.

Rathoddhatā metre.

As the moonlight shines around the orb of the moon and the Gaṅgā excels having recourse to the moon-crested Śiva, look here, O King Narasiṁha, the fame shines resorting to you, the proper person. (S. B. Nair).

11693*

कौमुदीव मृगाङ्कस्य कवेरिव सरस्वती ।
साभूत् प्राणेश्वरी तस्य प्राणेभ्योऽपि गरीयसी ॥

(अ) VCbr II. 5.

As Moonlight [personified as the moon's consort] is to the moon, as Sarasvatī[1] to the poet, so was she[2] the mistress of his[3] life; yes, dearer than life to him. (F. Edgerton).

1. Goddess of poetical inspiration.
2. Anaṅgasenā, wife of King Bhartṛhari.
3. King Bhartṛhari of Ujjayinī.

11694*

कौरव्यवंशदावेऽस्मिन् क एष शलभायते ।
मुक्तवेणीं स्पृशन्नेनां कृष्णां धूमशिखामिव ॥

(अ) Veṇī 1. 19.

(आ) Alm 162.

(c) बद्धवेणीं [मुक्त°] Veṇī (var.).

Who is this who acts like a moth towards (me) here, who am the forest-conflagration to bamboos in the form of the family of Kauravya[1] by (rudely) touching Kṛṣṇā[2] with the braid unloosed, as (by touching) the line of smoke (arising from the forest-conflagration), which is dark and has set a column? (R. R. Deshpande).

1. Dhṛtarāṣṭra.
2. Draupadī.

11695

कौर्मं संकोचमास्थाय प्रहारमपि मर्षयेत् ।
काले प्राप्ते तु मतिमान् उत्तिष्ठेत् क्रूरसर्पवत् ॥

(अ) KN (KN [ĀnSS] 10. 38*cd*–39*ab*, KN [BI] 10. 35, KN [TSS] 10. 38*cd*–39*ab*, P (PP 3. 17, Pts 3. 21, PtsK 3. 20), H (HJ 3. 51, HS 3. 48, HM 3. 48, HK 3. 48, HP 3. 46, HN 3. 46, HH 81. 24-25, HC 108. 16–17).

(आ) ŚP 1305, VS 2753, SRHt 175. 44 (a. KN), SR 150. 316 (a. H), SSB 474. 222 (a. Vyāsa), Sama 1 क 75, IS 1957, ŚB 584, SH 1327, SSSN 78. 38.

(*a*) कौर्मसङ्को° KN (BI), SRHt; कौर्मसं° SSSN; कूर्मसं PP, Pts; संस्थानमा° ŚB; आसाद्य [आस्थाय] PP; आदाय [आस्थाय] VS.

(*b*) प्रहारान् PP, Pts, PtsK, ŚP, VS, SRHt, SH, SR, SSB, ŚB, SSSN; मर्षय or वर्षयेत् IS.

(*c*) काले काले [का° प्रा°] PP, Pts, PtsK, ŚP, VS, ŚB, SH; का° प्रा° tr. SR, SSB; प्राप्तकालस्तु (°काले च HP, HN; °काले तु HK, HM, HS, HH, Sama) नीतिज्ञ H, Sama; च [तु] ŚP, SR, Sama, SH; संप्रप्तकाले तु IS.

(*d*) कृष्ण स° PP, Pts, PtsK, ŚP, VS, SR, SSB, ŚB, SH; क्रुद्धस° SRHt, SSSN; कृष्णस° ŚB.

A weak king, should patiently bear the thrashing by the enemy, like a tortoise contracting within its shell when beaten; but when the right time comes, the intelligent king should behave like a *fierce*[1] serpent. (M. N. Dutt).

1. M. N. Dutt has: 'crooked'.

कौर्मसङ्कोचमास्थाय see No. 11695.
कौलीनं वृद्धसेवित्वम् see No. 11696.

11696–700

कौलीन्यं वृद्धसेवित्वम् उत्साहः स्थूललक्षता ।
चित्तज्ञता बुद्धिमत्त्वं प्रागल्भ्यं सत्यवादिता ॥
अदीर्घसूत्रताक्षोद्र्यं प्रश्रयः स्वप्रधानता ।
देशकालज्ञता दार्ढ्यं सर्वक्लेशसहिष्णुता ॥
सर्वविज्ञानिता दाक्ष्यम् ऊर्जः संवृतमन्त्रता ।
अविसंवादिता शौर्यं भक्तिज्ञत्वं कृतज्ञता ॥

शरणागतवात्सल्यम् अमर्षित्वमचापलम् ।
स्वकर्मदृष्टशास्त्रत्वं कृतित्वं दीर्घदर्शिता ।।

जितश्रमत्वं वाग्मित्वम् अक्रूरपरिवारता ।
प्रकृतिस्फीतता चेति विजिगीषुगुणाः स्मृताः ।।

(अ) KN (KN [ĀnSS] 8. 7–11, KN[BI] 8. 7–11, KN (TSS) 8. 7–11).

(*a*) कौलीनं KN (BI).

(*e*) °क्षौद्रं KN (BI) ; °क्षौद्यं KN (ĀnSS).

(*j*) सदा [ऊ°] KN (BI).

(*q*) जितश्रमित्वं धर्मित्वम् KN (BI).

(*t*) विजिगीषोर्गुणोदयः KN (ĀnSS), KN (TSS).

Nobility of extraction, serving of the elders (in age and in knowledge), energeticalness, ambitiousness in aims, power of penetrating into the hearts of others, keenness of intelligence, boldness, truthfulness,

expeditiousness, generocity, humility, self-reliance, conversance with the propriety of place and time (for the successful execution of an act), resoluteness, patience for the endurance of all kinds of sufferings,

knowledge of all things, skilfulness, physical strength, secrecy of counsels, consistency, courageousness, appreciation of the devotion displayed by servants, gratefulness,

affection for those seeking protection, forgiveness, avoidance of fickleness, knowledge of his own duty and of the *Śastra*-s, sagacity, far-sightedness,

indefatigability, *eloquence*[1], shunning of crooked councillors and a natural swell of soul—these are said to be the necessary qualifications of a *Vijigiṣu*[2]. (M. N. Dutt).

1. Accepting the reading as धर्मित्वम्, M. N. Dutt has : 'righteousness'.
2. One who desires to win.

11701*

कौलीन्यादलमेनां
भजामि न कुलं स्मरः प्रमाणयति ।
तद्भावनेन भजतो
मम गोत्रस्खलनमनिवार्यम् ।।

(अ) ĀrS 2. 191.

Ārya metre.

Enough of the consideration of any scandal, I shall resort to her ; for, Cupid cares not the prestige of family : thus, when I approach her with this view, my uttering the name (of the rival wife) is unavoidable. (S. B. Nair).

11702**

कौलेयके दक्षिणचेष्टिते स्यात्
कन्या विवाह्या न तु वामचेष्टे ।
शुन्या समं केलिरते सुखेन
तयोढया सार्धमहानि यान्ति ।।

(आ) ŚP 2368.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog moves on the right side of a person (desirous of his marriage), that (omen) indicates that the intended girl is fit for his marriage and not so, if it is on the left side ; if the dog sports with a bitch, in that case his days will pass pleasantly along with that wedded wife. (S. B. Nair).

11703**

कौलेयको दक्षिणकर्णदेशं
करेण कण्डूयति दक्षिणेन ।
यदा तदा जल्पति गीतवाद्य-
विनोदयुक्तं पृथिवीपतित्वम् ।।

(आ) ŚP 2353.

Upajāti metre (Indravajrā and Upendravajrā).

(At the time of a person's setting out on a journey), if a dog scratches the region of its right ear with its right paw, in that case, to that person the lordship of the earth with the fun of vocal and instrumental music is indicated (as a good omen). (S. B. Nair).

11704*

कौ विख्यातावहेः शत्रू शोकं वदति किं पदम् ।
कोऽभीष्टोऽतिदरिद्रस्य सेव्यन्ते के च भिक्षुभिः ॥

(अ) VMM 2. 66.

(आ) SR 199. 22[1], SSB 555. 22.

1. A riddle of *Bahirālāpa* variety.

Who two are well known as the enemies of snakes ? (*Vī* : the two birds, Garuḍa and peacock). Which word expresses sorrow ? (*Hā* : the exclamatory word equivalent to 'alas !'). What is desired by one who is very poor ? (*Rāḥ* : wealth). What are resorted to by the (Buddhist) monks ? (*Vīhārāḥ* : monasteries). (S. B. Nair).

11705*

कौ शंकरस्य वलयावपयोधरः कः
कीदृक्परस्य नियतं वशमेति भूपः ।
संबोधयोरगपतिं विजयी च कीदृग्
दुर्योधनो नहि भवेद् वद कीदृशश्च ॥

(अ) VMM 1. 33.

(आ) SR 202. 88[1], SSB 560. 89.

1. A riddle of *Bahirālāpa* variety.

(*c*) कीग्दृ SSB (printing error).

Vasantatilakā metre.

What are the two bracelets of Lord Śiva ? (*Ahi* : two snakes). Who is without breasts ? (*Nā* : a male). Which king surely comes under the control of an enemy ? (*Kṣata-nayaḥ* : one without a sound policy). Address the lord of serpents. (*Ahīna* : O lord of serpents). Who is victorious ? (*Akṣata-nayaḥ* : one whose policy is sound). Tell me, who is he whose son Duryodhana cannot be ? (*Ahīnākṣa-tanayaḥ* : one who is not blind). (S. B. Nair).

11706

कौशलस्य च भाग्यस्य व्यापारो निकषोपलः ।
अव्यापृण्वानलोकस्य कथं प्रस्फुटता भवेत् ॥

(आ) SSB 385. 1.

Of the efficiency and good luck (of a person) the touchstone is business activity ; in the case of people who are not engaged in any business activity, how can these two qualities be clearly manifested. (S. B. Nair).

11707*

कौशल्या ननु रोधना जनकभूर् दूरीकृता किं तु न
प्राप्ता पञ्चवटी न वानरपतेरासादितं सौहृदम् ।
सामर्षेण न वारिराशिरचिरादुल्लङ्घितः केवलं
काकुत्स्थेन मया दशाननतिरस्कारास्पदीभूयते ॥

(आ) Skm (Skm [B] 2264, Skm [POS] 5. 53. 4) (a. Hari).

(*a*) °रोधिना Skm (POS) ; जनकजा Skm (var.).

(*d*) काकुस्थेन Skm (POS).

Śārdūlavikrīḍita metre.

Did the daughter of King Janaka [Sītā] not reject the objection raised by Kauśalyā and did she not reach the Pañcavaṭī ? Did I not make friendship

with the lord of monkeys [Sugrīva] ? Was the sea not crossed quickly when I exhibited anger ? I, the descendant of Kākutstha [Śrī-Rāma], am disregarded only by the ten-headed Rāvaṇa. (S. B. Nair).

11708*

कौशल्यालसदालवालजनितः सीतालतालिङ्गितः
सिक्तः पङ्क्तिरथेन सोदरमहाशाखाभिरभ्युन्नतः ।
रक्षःस्तीक्ष्णनिदाघपाटनपटुः छायाश्रितानन्दकृद्
युष्मद्वाञ्छितसत्फलानि फलतु श्रीरामकल्पद्रुमः ॥

(आ) SH fol. 7*a* (52).

(*d*) °तत्सफलानि SH; (changed to °तसत्फलानि, editorially).

Śārdūlavikrīḍita metre.

Born of the splendid basin of Kauśalyā, embraced by the creeper of Sītā, drenched by Daśaratha, raised high with the big branches of his brothers, capable of warding off the severe summer of the demon [Rāvaṇa] and imparting the joy of shade to those who resort to him, may that wish-yielding tree in the form of Śrī-Rāma confer on you excellent fruits of fulfilling your desires ! (S. B. Nair).

11709*

कौशाम्बीं परिभूय नः कृपणकैर् विद्वेषिभिः स्वीकृतां
जानास्येव तथा प्रमादपरतां पत्युर्नयद्वेषिणः ।
स्त्रीणां च प्रियविप्रयोगविधुरं चेतः सदैवात्र मे
वक्तुं नोत्सहते मनः परमतो जानातु देवी स्वयम् ॥

(अ) Tāpasavatsarāja-nāṭaka 1. 7.

(आ) VJK 2. 105, Amd 26. 46.

(*b*) जानाम्येव VJK.

Śārdūlavikrīḍita metre.

You know, (O queen), the wretched enemies having conquered our (capital city of) Kauśāmbī, are now holding it, as also the sheer negligence on the part of your husband, the king, who is disinclined to follow the right policies, and also the mind of women which is distressed due to the separation of their beloved husbands ; more, my mind does not want to disclose. What is to be done hereafter, you, the queen, yourself know (better). (S. B. Nair).

11710*

कौशिके त्रितपसि श्ररव्रती
योऽवदाद् द्वितनयस्वमातुरम् ।
रन्तुमास्वयन तद्विवादयोऽ-
तीव्ररक्षसि पतत्रिकेशिकौ ॥

(अ) Rāma-Kṛṣṇa-vilomakāvya (KM XI, pp. 172-91) 6.

(आ) SSB 577. 6 (a. Rāma-Kṛṣṇa-vilomakāvya).

(*d*) °रक्षसिपत° [°रक्षसि पत°] SSB.

Rathoddhatā metre.

First half pertaining to Śrī-Rāma :

King Daśaratha, who avowed himself to fulfil the desires of all living beings, gave his wealth in the form of his two sons [Rāma and Lakṣmaṇa], who were sorry to part with their dear parents, to Sage Viśvāmitra who performed the three-fold [physical, verbal and mental] aspects of penance. (S. B. Nair).

Second half, which is a reverse [viloma] *form to the first half, pertaining to Śrī-Kṛṣṇa* :

O King Parīkṣit of virtuous movements [deeds], out of compassion, Śrī-Kṛṣṇa of infinite knowledge liberated,

under the guise of his sportive activities, Pūtanā of unparalleled devilry and the two demons Baka of bird's form and Keśin of horse's shape from their earthly bodies.[1] (S. B. Nair).

1. So says Śrī-Śuka to King Parīkṣit.

Note :—The translation is based on the auto-commentary of Sūrya Paṇḍita, the author of the *Rama-Kṛṣṇa-vilomakāvya*.

11711**

कौशिको दक्षिणो भूत्वा पश्चाद् वामस्वरो यदि ।
कष्टं विधाय मृत्यन्तं निर्वाणे कार्यसाधकः ॥

(आ) ŚP 2651.

If an owl remains on the right side of the person (desirous of setting out on a journey) and later hoots unpleasantly, that (omen) indicates calamities till the death of that person and, (however), the work (undertaken by him) will be consummated after his demise. (S. B. Nair).

कौशेन पौरंदण्डेन see No. 11651.

11712

कौशेयं कृमिजं सुवर्णमुपलाद् दूर्वापि गोलोमतः
पङ्कात् तामरसं शशाङ्क उदधेरिन्दीवरं गोमयात् ।
काष्ठादग्निरहेः फणादपि मणिर्गोपित्ततो रोचना
प्राकाश्यं स्वगुणोदयेन गुणिनो गच्छन्ति किं जन्मना ॥

(अ) P (PP 1. 70, Pts 1. 94, PtsK 1. 107).

(आ) ŚP 301, SR 82. 48 (a. P), SSB 358. 58, SRK 52. 10 (a. ŚP), SuM 9. 26, SSg 71, IS 1958, Subh 29, SRM 2. 1. 175, VP 2. 33.

(इ) PrŚ (C) 22, Nītivenba 1.

(*a*) कृमितः Subh ; इन्दीवरं गोमयात् [दू° गो°] SRK, SRM ; ऊर्वापि IS ; °वर्णापि [दू°] SuM (var.) ; गोरोमतः (गौ° IS), Pts, ŚP, SR, SuM, SSg, SSB, IS.

(*b*) शशाङ्कम् IS ; उदधेर्गोपित्ततो रोचनं SRK, SRM.

(*c*) मणिर्दूर्वापिगो रोमनः (°तः) SRK, SRM ; °गोपित्तगो IS, रोचनी PtsK.

(*d*) जाता लोकमहार्घता निजगुणैः प्राप्ताश्च किं जन्मना Subh; यास्यति (°न्ति) [ग°] SRK, SRM ; नो [किं] SuM.

Śārdūlavikrīḍita metre.

Silk comes from worms, and gold from stone ; / from cow's hair sacred grass is grown ; / the water-lily springs from mud ; / from cow-dung sprouts the lotus-bud ; / the moon its rise from ocean takes ; / and gems proceed from hoods of snakes ; / from cow's bile yellow dyestuffs come ; / and fire in wood is quite at home : / the worthy, by display of worth, / attain distinction, not by birth. (A. W. Ryder).

11713*

कौसुम्भं कुचकुम्भयोर् निवसनं सौवर्णिकं कर्णयोस्
ताडङ्कद्वयमाञ्जनी नयनयोरालेख्यलेखालिपिः ।
काश्मीरेण तमालपत्रमलिके हैमी करे कङ्कण-
श्रेणिः पाशयितुं जगन्त्यलमलङ्काराः कुरङ्गीदृशः ॥

(आ) Skm (Skm [B] 1017, Skm [POS] 2. 109. 2) (a. Umāpatidhara).

Śārdūlavikrīḍita metre.

Having the unguent prepared with safflower on the pot-like breasts, the golden-hued garments, ear-rings on the lobes, collyrium in the eyes, floral designs painted with saffron-paste, sectarial mark on the foreheads, row of golden bracelets for the wrists—deer-eyed damsels, thus decorated, are capable of enslaving the (three) worlds. (S. B. Nair).

11714*

कौसुम्भवसनरुचिरां
सन्ध्यां परिणीय मन्दमनुयान्तीम् ।
वासालयमिव जलधिं
रागी पुरतो रविर् विशति ॥

(आ) Skm (Skm [B] 12. 3, Skm [POS] 2. 146. 3) (a. Umāpatidhara).

Āryā metre.

Having married the damsel of twilight, wearing the brilliant garments of the colour of the reddish safflower and following him gently, the red [lover-like] sun enters his abode of the sea, beforehand. (S. B. Nair).

11715*

कौस्तुभमुरसि मुरारेः
शिरसि शशी द्योतते पुरां जयिनः ।
तनुजन्मानौ जलधेर्
जग्मतुरियतीं गतिं पश्य ॥

(आ) ŚP 1203, Any 151. 86, SR 248. 87, SSB 657. 4.

(*b*) पुरंजयिनः SR, SSB.

(*c*) ननु जन्मना तु SR, SSB.

Āryā metre.

The *Kaustubha*-gem shines on the chest of Viṣṇu, the enemy of the demon Mura and the moon, on the head of Śiva, the conqueror of the (three) cities (of demons) ; thus these two, born of the sea went away (for ever) : behold the pitiable condition (of the sea) ! (S. B. Nair).

11716

क्रतुं धनानां फलमग्र्यमाहुः
फलं क्रतूनामविवादि पुण्यम् ।
पुण्यस्य पूर्णं फलमिन्द्रलोको
द्विरष्टवर्षाः स्त्रिय एव नाकः ॥

(आ) Kṣemendra's Caturvarga-saṁgraha (KM V, pp. 85–100) 3. 3.

(आ) VS 1477.

Upajāti metre (Upendravajrā and Indravajrā).

The foremost fruit of wealth is said to be the performance of sacrifice ; the indisputable outcome of a sacrifice, to be the attainment of religious merit ; the net result of religious merit, to be the gain of Indra's abode ; and damsels of sixteen years alone, to be the heaven ! (S. B. Nair).

11717*

क्रतौ महाव्रते पश्यन् ब्रह्मचारीत्वरीरतम् ।
जज्ञे यज्ञक्रियामज्ञः स भण्डाकाण्डताण्डवम् ॥

(अ) Naiṣ 17. 203.

(*d*) भाण्डा° Naiṣ (var.).

Seeing in the *Mahāvrata*-sacrifice the dalliance of a religious student and a courtesan, the fool concluded sacrificial rites to be a haphazard wild dance of hypocrites. (K. K. Handiqui).

11718

क्रतौ विवाहे व्यसने रिपुक्षये
यशस्करे कर्मणि मित्रसंग्रहे ।
प्रियासु नारीष्वधनेषु बन्धुषु
धनव्ययस्त्वेषु न गण्यते बुधैः ॥

(अ) H (HJ 3. 128, HS 3. 122, HM 3. 124, HK 3. 124, HP 3. 120, HN 3. 120, HH 94. 11–14, HC 125. 14–17), Vānaryaṣṭaka (KSH 224) 3.

(आ) SR 152. 399 (a. H), SSB 478. 358, IS 1959, Sama 1क 69.

(*c*) धनव्ययस्त्वेषु न गण्यते बुधैः HP (var.); विद्यासु भार्यासु ध° [प्रि° ना°] HP (var.); नारीषु तथैव HS, HM; बान्धवेष्व् HS, HM, Sama.

(*d*) ह्यतिव्ययो (अति° HP, HN, HS, HM, HH, Sama; °व्यति Vāna°) नास्ति नराधिपाष्टसु HS, Vāna°, IS, Sama; °व्ययस्तेषु SR, SSB; (HP [var.], in *c* as above).

Vasantatilakā metre.

In (the performance of) a sacrifice, at a wedding (ceremony), in (days of) distress, on the annihilation of an enemy, on a meritorious deed, in winning over friends, on beloved wives, (and) on poor relatives—on these (eight occasions) spending of money is not considered as too much by the wise people.[1] (S. B. Nair).

1. Following the reading: 'ह्यतिव्ययो नास्ति नराधिपाष्टसु' in *Pāda* (*d*) F. Johnson translates:

On eight (occasions), O king! there is not too much expenditure:—at a solemn sacrifice; at a wedding; in (public) distress; on the destruction of an enemy; on a glorious work; in the reception of friends; on favourite wives; (and) on indigent relations.

11719*

क्रत्वात्मा पुरुषः क्रतुः क्रतुभुजो वक्ता क्रतूनां क्रतोर्
आधारः क्रतुकालकल्पनपराः सर्वेऽप्यमी संहृताः।
यस्यातिक्रमतः सह क्रतुकृता भ्रष्टाश्च नष्टाः क्षणात्
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते॥

(अ) Śivot 13.

(*b*) °कल्पनपरो Śivot; (changed to °कल्पनपराः, editorially).

(*d*) (न+आम्नायते=नाम्नायते).

Śārdūlavikrīḍita metre.

That master [Lord Śiva] is my god who is the *Puruṣa* [Supreme Being], whose soul is sacrifice, who is sacrifice himself, the enjoyer of sacrifice, the preceptor of sacrifice, the support of sacrifice, the assemblage of all these (factors) at the time of sacrifice and by whose annoyance all are dispersed and destroyed, instantly, along with the performer of sacrifice. Of any other (god), even the name is not to be pronounced. (S. B. Nair).

11720*

क्रन्दं क्रन्दं करुणकरुणं क्रन्दति त्रस्तकेशी
लावं लावं रणितवलयं हारवल्ली लुनाति।
श्वासं श्वासं श्वसिति विततं ताडयत्यङ्गभङ्गं
पातं पातं पतति नृपते सुष्ठु कान्ताजनस्ते॥

(अ) AIR 604.

Mandākrāntā metre.

Weeping, again and again, very piteously they cry out with dishevelled tresses, their creeper-like necklace repeatedly hurts them, who wear the jingling bracelets, they breathe hard and deep constantly and beat often their limbs, one after another. Thus, O king! fall, every now and then, your beloved women. (S. B. Nair).

11721*

क्रन्दति स्म न विवेद मृणालीं
चञ्चुसम्पुटगतां लुठति स्म।
वल्लभाविरहहालहलेन
व्याकुलः किमकरोन् न रथाङ्गः॥

(अ) Vikram 11. 6.

Svāgatā metre.

The *Cakravāka*-bird wailed, forgot the lotus-fibre in its beak (and) rolled down—agitated by the deadly poison in the shape of separation from the beloved, what did it not do ? (S. C. Banerji).

11722*

क्रन्दत्यबाष्पमभये भयमातनोति
क्रोधं च नाटयति तत्क्षणमेव हास्यम् ।
आलम्ब्य हर्षमबला किलकिञ्चिताख्यं
हावं विभावयति पुण्यवतोऽन्तिकस्था ॥

(अ) Nāgara-sarvasva of Padmaśrī 13. 12.

(आ) ŚP 3164.

(*b*) क्रोधो मनाग्भवति [क्रो° च नाट°] ŚP.

Vasantatilakā metre.

She weeps without shedding tears, feigns fear where there is nothing to be feared, and poses anger but at the same moment laughs in sheer joy ; thus does a damsel exhibit her lures named *kila-kiñcita* in the presence of a lucky youth. (S. B. Nair).

11723

क्रमगलितैः शिखिपिच्छैर्
मण्डनमास्तां वधेन किं शिखिनः ।
कुतुकिनि पुनर्न लाभो
विषधरगहनं वनं भविता ॥

(आ) Skm (Skm [B] 1994, Skm [POS] 4.71.4), JS 76. 2 (a. Goyidoyi-kavi-rāja), AB 551-52.

(*a*) °पुच्छैर् Skm (B); °पिञ्छैर् JS.

(*b*) अभिमतम् [मण्डनम्] Skm (POS).

(*c*) कुतुकिन्न पुनः Skm (POS).

(*d*) °विषमं वनं [°गहनं व°] Skm (POS) ; °विषमे वने [°ग व°] Skm (B).

Āryā metre.

Let there be decoration with the peacock-feathers which have dropped off in natural course ! Why kill the peacock for this ? By impulsiveness, not only no gain is made but the forest will become full of poisonous snakes[1]. (S. B. Nair).

1. The peacock kills the snakes and, thus, makes the forest less dangerous for human movement.

क्रमतः संचितशिखो see No. 11724.

11724

क्रमशः संचितशिखो धर्मबुद्धिमयो महान् ।
अन्धकारे प्रवेष्टव्ये दीपो यत्नेन धार्यताम् ॥

(अ) MBh (MBh [Bh] 12. 309. 20, MBh [R] 12. 321. 21, MBh [C] 12. 12064).

(*a*) क्रमतः MBh (var.).

(*b*) भव (°वः) [°मयो] MBh (var.).

(*c*) अंधकारं MBh (var.) ; प्रविष्टव्ये or प्रवेष्टव्यं MBh (var.).

The night approaches now : hold fast / the lamp of holy knowledge, bright / with ever slowly kindling light, / to guide thee till the gloom is past. (J. Muir in his *Metrical Translations*, p. 49).

11725

क्रमशो वा नृपा ज्ञेयाश् चतुर्दिक्षु तथारयः ।
स्वसमीपतरा भृत्या ह्यमात्याद्याश्च कर्षिताः ॥

(अ) Śukr 4. 1. 22.

(*a*) तथा [नृपा] Śukr (var.).

(*d*) कीर्तिताः [कर्षिताः] Śukr (var.).

It is, O kings, only step-by-step that the enemies in all the four directions should be identified, so also the servants who are very close and the ministers and other officers who were offended. (S. B. Nair).

11726*

क्रमसंकुचितकुशेशय-
कोषान्तरनीयमानमधुपेन ।
गरलमिव गिरति नलिनी
दिनकरविरहातिखेदेन ॥

(आ) Skm (Skm [B] 1197, Skm [POS] 2. 145. 2) (a. Datta).

(*b*) काषा° [कोषा°] Skm (B) (printing error).

(*c*) गलति Skm (B), Skm (POS); (but Skm [var.] as above).

Ārya metre.

As the lotus-bloom closes gradually (at sunset), the black bee clinging to it remains within; (thus), the lotus swallows the (pill of) poison (in the form of black bee) as it were due to the pang of separation from the sun. (S. B. Nair).

11727*

क्रमसरलितकण्ठप्रक्रमोल्लासितोरस्-
तरलितवलिरेखासूत्रसर्वस्वमस्याः ।
स्थितमतिचिरमुच्चैरग्रपादाङ्गुलीभिः
करकलितसखीकं मां दिदृक्षोः स्मरामि ॥

(अ) Viddhaś 3. 3.

(आ) SkV 523 (a. Rājaśekhara), Kav 259 (a. Rājaśekhara), Skm (Skm [B] 936, Skm [POS] 2. 93. 1) (a. Kālidāsa; [cf. Kālidāsa-Lexicon I. 3; pp. 212-13]), SR 279. 60, SSB 108. 64, Kav p. 31.

(*a*) °शरलित° Kav; °शरणित° SkV (var.); °कण्ठं Skm (var.); °सितारं Skm (var.).

(*b*) °लेखा° [°रेखा] Skm (var.), SR, SSB. °सर्वाङ्गमस्याः [°सर्वस्वम°] Skm.

Mālinī metre

Stretching ever more her neck to see, / whereby her breasts rose gracefully / and the rich creases of her waist did tremble :—/ thus I remember her as she stood for long / on tiptoe, holding her companion's hand, / to watch me leave. (D. H. H. Ingalls).

क्रमागतो हृतमतिः (°मानी) see मेधावी वाक्पटुः प्राज्ञः.

11728*

क्रमावेकद्वित्रिप्रभृतिपरिपाट्या प्रकटयन्
कलाः स्वैरं स्वैरं नवनलिनकन्दाङ्कुररुचः ।
पुरन्ध्रीणां प्रेयोविरहदहनोद्दीपितदृशां
कटाक्षेभ्यो बिभ्यन्निभृत इव चन्द्रोऽभ्युदयति ॥

(आ) JS 260. 3, VJK 1. 14, Amd 47. 84.

(*a*) क्रमावेक° VJK, Amd; °प्रगति° [°प्रभृति°] VJK (var.); °प्रभृति° om. JS, (but supplied, editorially); °प्रभृति परिपाटीः VJK.

(*c*) प्रायो° [प्रेयो°] Amd (var.).

(*d*) बिभ्र° [बिभ्य°] Amd (var.); °न्निभृतमिव Amd; ऽभ्युदयते VJK, Amd.

Śikhariṇī metre.

Gradually revealing its digits, one by one, in the proper order of one, two, three, etc. and possessing the splendour of the tender stalk of a fresh lotus, the moon rises cautiously as if it were afraid of the glances of the women, which are flaming by the fire of separation from their beloved husbands. (S. B. Nair).

11729*

क्रमाद् ववीयसां तेषां तदानीं समदृश्यत ।
स्पष्टमष्टगुणैश्वर्यात् पर्यवस्यन्निवाणिमा ॥

(अ) Naiṣ 17. 5.

The smallness of the forms of the gods, as they got farther and farther away, clearly looked, as if it were their power of becoming tiny, detached from the group of eight attributes possessed by them. (K. K. Handiqui).

क्रमाद्वे(द्वै ?)तसवृत्तिः सन् see समाक्रान्तो बलवता.

11730*

क्रमाधिकामुत्तरमुत्तरं श्रियं
पुपोष यां भूषणचुम्बनैरियम् ।
पुरः पुरस्तस्थुषि रामणीयके
तया बबाधेऽवधिबुद्धिधोरणिः ॥

(अ) Naiṣ 15. 49.

Vaṁśastha metre.

Each successive feature of beauty, growing by degrees higher and higher, which she[1] acquired in contact with her ornaments, broke the chain of the idea of limit, owing to (fresh) beauty coming and coming to the fore. (K. K. Handiqui).

1. Damayantī.

क्रमावेकद्वित्रिप्रगतिपरिपाट्या see No. 11728.

11731*

क्रमेण कूरं स्पृशतोष्मणः पदं
सितां च शीतां चतुरेण वीक्षिता ।
वधौ विदग्धारुणितेऽधरेऽङ्गुलीम्
अनौचितीचिन्तनविस्मिता किल ॥

(अ) Naiṣ 16. 79[1]. (Cf. Naiṣ 16.78).

1. Nārāyaṇa, the well-known commentator of Naiṣ considers this as an interpolated verse [क्षेपकः].

Vaṁśastha metre.

[1]Under a pretext, a shrewd gallant touched the hot boiled rice and looked at the cold white sugar by turns. (On observing this), the clever maid put her finger on her reddish lower lip as if she were wondering at the thought of this impropriety (on the part of her lover)[2]. (S. B. Nair).

1. Considering this verse as a variant of Naiṣ 16. 78, K. K. Handiqui did not translate it.

2. While the hot boiled rice and the cold white sugar indicate the day and the night, respectively, the reddish lower lip represents the evening glow. Thus, a certain lover asked his beloved maid whether the day or the night was suitable for love-play. The maid rejecting both the day and the night suggested the evening twilight as the right time (cf. Naiṣ 16. 78).

11732*

क्रमेण निस्तीर्य च दोहदव्यथां
प्रचीयमानावयवा रराज सा ।
पुराणपत्रापगमादनन्तरं
लतेव संनद्धमनोज्ञपल्लवा ॥

(अ) Ragh 3. 7. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 46).

(*a*) क्रमेषु Ragh (var.).

Vaṁśastha metre.

As a creeper which after the disappearance of old leaves puts forth beautiful sprouts, so she, gradually getting over the painful condition of pregnancy, looked bright with her limbs growing in developed form. (G. R. Nandargikar).

11733

क्रमेण भूमिः सलिलेन भिद्यते
क्रमेण कार्यं विनयेन सिध्यति ।
क्रमेण शत्रुः कपटेन हन्यते
क्रमेण मोक्षः सुकृतेन लभ्यते ॥

(आ) Subh 35, IS 7508. Cf. No. 11734.

(*d*) मोक्षं Subh.

Vaṁśastha metre.

It is gradually that the earth is penetrated with water, a task is accomplished by modesty, an enemy is killed by (the practice of) deceit and the emancipation is achieved by virtuous deeds. (S. B. Nair).

11734

क्रमेण शैलः सलिलेन भिद्यते
क्रमेण वल्मीकशिखापि वर्धते ।
क्रमेण विद्या विनयेन गृह्यते
क्रमेण मोक्षस्तपसाधिगम्यते ॥

(अ) Cr 1393 (CNP II 21). Cf. No. 11733.

(आ) IS 7509, Subh 108.

(*a*) शलिलेन (*sic !*) Subh.

(*b*) °शिखाभि° CNP II.

(*d*) °साभिग° CNP II.

Vaṁśastha metre.

A mountain is broken up slowly by water ; even the top portion of an ant-hill increases gradually ; learning is acquired, step by step, by humility ; (and likewise), the salvation is achieved gradually by (performing) penance. (S. B. Nair).

11735

क्रमेलकं निन्दति कोमलेच्छुः
क्रमेलकः कण्टकलम्पटस् तम् ।
प्रीतौ तयोरिष्टभुजोः समायां
मध्यस्थता नैकतरोपहासः ॥

(अ) Naiṣ 6. 104.

(आ) VS 673 (a. Naiṣ).

Upajāti metre (Upendravajrā and Indravajrā).

An animal[1] that likes soft things scorns the camel, and the thorn-loving camel scorns the former ; the satisfaction of both eating what they like being equal, a neutral attitude, and not ridiculing the one or the other is right. (K. K. Handiqui).

1. According to Nārāyaṇa's Commentary कोमलेच्छुः means : 'A man [पुरुषः] who likes soft things'.

11736

क्रमेलकर्बर्बर तेऽतिसंगतिः
सुशोभना साध्वनुमोदिता शुभा ।
यतो द्वयोः सख्यमुपागतं विधेर्
न चागमिष्यत्यपरस् तवान्तिकम् ॥

(आ) AnyT 1. 89.

Vaṁśastha metre.

O *Barbara*-tree[1], your excessive attachment to the camels is good and worthwhile, and also approved by the good people ; as predetermined by fate, in as much as such a friendship has developed between you two, none else will ever (dare) come near you ! (S. B. Nair).

1. The *Barbara* or *Babbūla* is a thorny desert tree whose thorns are greatly relished by the camels.

क्रमेषु निस्तीर्य च दोहृदव्यथां see No. 11732.

11737

क्रमोद्गता पीवरताधिजङ्घं
वृक्षाधिरूढं विदुषी किमस्याः ।
अपि भ्रमीभङ्गिभिरावृताङ्गं
वासो लतावेष्टितकप्रवीणम् ॥

(अ) Naiṣ 7. 97.

(आ) SR 269. 402 (a. Naiṣ), SSB 91. 5.

(*b*) वृक्षाधिरूढि Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Does the upward gradation of stoutness on her legs know the manner of the growth of trees, and is the scarf draping her limbs with the undulation of its windings expert in the manner in which creepers clasp round trees ? (K. K. Handiqui).

11738

क्रयविक्रयकाले च सर्वः सर्वस्य वञ्चनम् ।
युगान्ते भरतश्रेष्ठ वृत्तिलोभात् करिष्यति ॥

(अ) MBh (MBh [Bh] 3. 188. 53, MBh [R] 3. 190. 54, MBh [C] 3. 13063).

(आ) SRHt 48. 14 (a. MBh).

(*b*) कांचनं [व°] MBh (var.); वंचनां [व°] MBh (var.), SRHt.

(*d*) वित्त° [वृत्ति°] MBh (var.); हरिष्यति or भविष्यति [क°] MBh (var.).

O the best of Bharata-s, at the end of the (present *Dvāpara-*) age [*or* at the advent of the next *Kali*-age], during the transaction of buying and selling commodities everyone will be deceiving everyone else out of professional greed. (S. B. Nair).

11739

क्रयविक्रयकूटतुला-
लाघवनिक्षेपरक्षणव्याजैः ।
एते हि दिवसचौरा
मुष्णन्ति मुदा जनं वणिजः ॥

(अ) Kal 2. 4.

(आ) ŚP 4035 (a. Kṣemendra), SR 364. 21, SSB 254. 21 (a. Kṣemendra).

(*b*) °निःक्षेप° Kal (KM); °भक्ष° [°रक्ष°] ŚP.

(*d*) महाजनं [मुदा ज°] ŚP, SR, SSB.

Āryā metre.

Adopting fraudulent means in buying and selling (commodities), using false balances and short weights (for weighing things), and pretending to guard things entrusted to them, these merchants, who are day-time robbers, steal (everything) from the people, gladly. (S. B. Nair).

11740*

क्रयविक्रयदक्षस् ते खड्गो भूपाल वैरिणाम् ।
हृत्वा भूमण्डलं दत्ते रम्भायाः कुचमण्डलम् ॥

(आ) AA (AL edn.) *ad* 5. 48.

O king, so efficient is your sword in the transaction of business with your enemies that while taking away their kingdoms, it gives them, in return, the well-rounded breasts of Rambhā[1]. (S. B. Nair).

1. It is believed that when heroes die in the battlefields, the divine nymphs Rambhā and others accept them as their lovers.

11741

क्रयविक्रयमध्वानं भक्तं च व्रीहितण्डुलम् ।
योगक्षेमं च सम्प्रेक्ष्य वणिजः कारयेत् करान् ॥

(आ) SRHt 181. 11 (a. MBh, but not found in the MBh [Bh] text), SSSN 85. 8.

(a) °मश्मानं [°मध्वानं] SSSN (var.).

Looking carefully into the (total) transaction of business, the path [distance covered for business], (the position of) cooked food, grains and rice, and also the welfare of the people, the merchants may be made to pay taxes. (S. B. Nair).

11742

क्रयविक्रयातिलिप्सां स्वदैन्यं दर्शयेन्न हि।
कार्यं विनान्यगेहे न नाज्ञातः प्रविशेदपि ॥

(अ) Śukr 3. 58 (in some edn. 3. 60).

(आ) Saśa 84. 49.

One should not exhibit over-anxiety to gain by the transaction of business, nor should one reveal one's indigent condition (to anybody) ; one should also not enter another's house without proper business, nor ever without any pre-intimation. (S. B. Nair).

11743

क्रयादौषधवत् कामः प्रभुत्वात् केवलश्रमः।
कारुवन्निजदारेषु योऽन्यः कामः स मन्मथः ॥

(अ) BhŚ 842 (doubtful).

(आ) VS 2381.

(a) क्रियादौ° BhŚ.

(c) करवन् [कारु°] BhŚ.

(d) कामः om. BhŚ.

Love, when bought, is like a (bitter) medicine ; when it is secured with authority, it results only in exhaustion ; it is like (the routine work of) an artisan, if it is made to one's own wife. Love, other than these, is exhilarating. (S. B. Nair).

11744*

क्रव्यात्पूगैः पुष्कराण्यानकानां
प्रत्याशाभिर् मेदसो दारितानि।
आभीलानि प्राणिनः प्रत्यवस्यन्
कालो नूनं व्याददावाननानि ॥

(अ) Śiś 18. 78.

(आ) SR 130. 107 (a. Śiś), SSB 441. 107 (a. Māgha).

(c) प्रत्यवश्यन् SR, SSB.

Śālinī metre.

The mouths of drums, that were torn open by the groups of flesh-eating beasts and birds greedy for fat, resembled the dreadful mouths of the god of death opened with a view to devouring living beings (such as soldiers, elephants, etc. in the battlefield)[1]. (S. B. Nair).

1. Description of the battlefield.

11745**

क्राक्रा इति क्रोरिति च द्विरुक्तं
क्रूंक्रूमिति क्रो कुकुहूरितीदम्।
रुतं प्रदिष्टं मरणाय पुंसां
गन्तुर्विनाशं कुरुते त्ववश्यम् ॥

(आ) ŚP 2673.

Upajāti metre (Indravajrā and Upendravajrā).

(According to the doctrine of omen), if a crow cries *krā krā*, and *kro* repeated twice, and (further) *krūm krūm* with the cry *kro kukuhū*, it foretells the death of men (setting out a journey) ; it also surely will result in the destruction of the traveller. (S. B. Nair).

11746*

कान्तकान्तवदनप्रतिबिम्बे
भग्नबालसहकारसुगन्धौ ।
स्वादुनि प्रणदितालिनि शीते
निर्ववार मधुनीन्द्रियवर्गः ॥

(अ) Śiś 10. 3.

(आ) AIR 336, VS 2008 (a. Māgha), SR 314. 6 (a. Śiś), SSB 169. 6 (a Māgha), AA (AL edn.) *ad* 5. 57, Sar 3. 145 (p. 380), AIS 148. 1–4.

(*b*) मग्न° SR, SSB, AIS.

(*c*) प्रमुदिता° [प्रण°] AA (var.).

Svāgatā metre.

The group of (all the five) sense-organs found pleasure in the wine, as it reflected the face of the beloved (hence pleasing to the eyes), it had the fragrance of the plucked tender sprouts of the mango-tree (hence pleasing to the organ of smell), it was tasty and cool (hence pleasing to the tongue and to the touch-organ), and over it the buzzing black bees hovered (hence pleasing to the ears). (S. B. Nair).

11747*

कान्ताः कान्तारदेशाः कति कति कुसुमैः कौन्तली कुन्तलीयैः
कार्णाटी केलिवाटीकृतकमलकुलैः कौङ्कणी-कंङ्कणैश्च ।
काश्मीरीकश्मलाञ्चत्कुचतटकलितैः कुङ्कुमैः कङ्कपत्रे
काण्डे कोदण्डदण्डस्पृशि तव निशिते शङ्कते भूधरेश ॥

(आ) SMH 5. 35 (SMH [KM] om.).

(*b*) °टीहृत° [°टीकृत°] SMH (var.); °कङ्कणीयैः [°कङ्कणैश्च] SMH (var.).

(*d*) निशितैः SMH (var.); शङ्किते SMH (var.).

Sragdharā metre.

How many forest-regions have the women of the Kuntala country traversed with their tresses having flowers; the Karṇāṭa women, with lotus-blooms obtained from their pleasure-gardens; the women of the Koṅkaṇa land, with bracelets; and the women of Kashmir, with the slope of their breasts smeared with saffron-paste—as soon as, O king, your sharp arrow furnished with heron-feathers touched the curved wood of your bow, there prevails this apprehension. (S. B. Nair).

11748*

कामतोऽस्य ददृशुर् दिवौकसो
दूरमूरुमलिनीलमायतम् ।
व्योम्नि दिव्यसरिदम्बुपद्धति-
स्पर्धयेव यमुनौघमुत्थितम् ॥

(अ) Śiś 14. 77.

Rathoddhatā metre.

When he [Śrī-Kṛṣṇa], (in his Vāmana incarnation), thus traversed with one of his thighs long enough to cover far and wide, and dark like a row of black bees, the gods watched it [that thigh] as the current of the river Yamunā coming up as it were due to its rivalry with the current of the divine Gaṅgā that flows in the heaven. (S. B. Nair).

11749*

कामन्त्यः क्षतकोमलाङ्गुलिगलद्रक्तैः सदर्भाः स्थलीः
पादैः पातितयावकैरिव पतद्बाष्पाम्बुधौताननाः ।
भीता भर्तृकरावलम्बितकरास् त्वद्वैरिनार्योऽधुना
दावाग्निं परितो भ्रमन्ति पुनरप्युद्यद्विवाहा इव ॥

(अ) Khaṇḍa-praśasti 124.

(आ) JS 346. 73, VS 2583, ŚP 1270, AP 96 (a. Hanūmat), SR 132. 29 (a. Dhv), SSB 444. 29, Dhv. 3. 20, Amd 185. 491, KāP 272. 6–9, AlS 76. 8–11 and 116. 19–22.

(*a*) क्षतकोम° [क्षतको°] Amd (var.) ; °बलप्रक्तैः Dhv (var.).

(*b*) कल्पितयावकैः परिपत° [पातित° पत°] Khaṇ°; °कैरव Amd.; गलद्बा° [पतद्बा°] VS, ŚP, SR, SSB, KāP.

(*c*) भीत्या KāP ; °करास्त्वच्छत्रुनार्यो° Khaṇ°, JS, VS, ŚP, Amd, AlS.

Śārdūlavikrīḍita metre.

(O king), when the wives of your rival kings were passing (hastily) through the (forest-) regions over-grown with (sharp) *Darbha*-grass, their injured tender toes were reddened by blood causing their feet to appear as if they were painted with red lac, their faces were washed with flowing tears and they, being frightened, held firmly the hands of their husbands and moved round wildfires ; they thus seemed to have the marriage ceremony performed, once again. (S. B. Nair).

क्रिमयो भस्म विष्ठा वा see No. 11217.

क्रिमिकुलचितं लालाक्लिन्नं see No. 11219.

11750*

क्रियतां भूषणशोभा
त्वरयति मे मानसं मनोजन्मा ।
रञ्जयति मनो नितरां
कलधौतनिवेशितं रत्नम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 593, Kuṭṭ [KM] 582).

(*d*) कलधौन नि° Kuṭṭ (KM) (printing error).

Āryā metre.

I must put on the magnificence of my jewels, for the god of love possesses me, urges me forward ; a gem set in gold and silver is the more pleasing : thus is a woman set off by the man who loves her.[1] (E. Powys Mathers).

1. The words of the bawd Mālatī.

11751

क्रियते धवलः खलूच्चकैर्
धवलैरेव सितेतरैरधः ।
शिरसौघमधत्त शंकरः
सुरसिन्धोर् मधुजित् तमङ्घ्रिणा ॥

(अ) Śiś 16. 46.

(आ) SR 175. 929 (a. Śiś), SSB 511. 929 (a. Māgha).

(*d*) मधुशत्रुरङ्घ्रिणा Śiś (var.).

Viyoginī metre.

A white [pure] thing is, indeed, held in high esteem only by the white [virtuous] people, but it is put down by the people who are dark [vicious] ; Śiva, (being white in colour), held on his head the mass of waters of the (white) divine Gaṅgā, but Viṣṇu, the conqueror of the demon Madhu, (being dark in colour), held the same Gaṅgā at his feet. (S. B. Nair).

11752**

क्रियतेऽनुक्रमः स्पष्टः सुबोधार्थं सुभाषिते ।
अत्र तु प्रथमं ज्ञेयं कविवंशस्य वर्णनम् ॥

(आ) ŚP 13,

For the clear understanding of (an anthology of) excellent sayings (like the present one), a lucid table of contents is made at first ; here at the outset, one should know the narration of the lineage of poets. (S. B. Nair).

11753

क्रियतेऽभ्यर्हणीयाय सुजनाय यथाञ्जलिः ।
ततः साधुतरः कार्यो दुर्जनाय शिवार्थिना ॥

(अ) KN (KN [ĀnSS] 3. 21, KN [BI] 3. 21, KN [TSS] 3. 21), Agni-pur 238. 14–15, Śukr 1. 165 (in some texts 1. 164).

(आ) IS 1960.

(*b*) स्वज° Agni-pur.

(*d*) हितार्थिना [शिवा°] KN (BI), Śukr.

A person, seeking his own good, should fold his palms to the wicked, with humility even greater than that with which he does so before his worshipful kinsmen. (M. N. Dutt).

11754**

क्रियाकलापान् वक्ष्यामि श्रमसाध्याञ् शुचिष्मताम् ।
येषां विज्ञानमात्रेण सिद्धिर् भवति नान्यथा ॥

(आ) ŚP 1828.

(In the context of the science of archery [*Dhanurveda*]), I shall (now) disclose the various functions of the devoted persons, which have to be performed with endurance ; it is only by knowing them well that success in (military) undertakings can be accomplished and there is no other way left. (S. B. Nair).

11755**

क्रियागुप्तादिकं तद्वत् प्रश्नोत्तरमतःपरम् ।
अथ जातिः समाख्याता सदाचारस् ततःपरम् ॥

(आ) ŚP 21.

Likewise, here are treated the (riddle) verses in which the verbs are concealed ; then follow the verses (composed) in the form of question and answer. Thereafter, the verses dealing with the various species (of animals) are mentioned and afterwards, are included the verses on ethics.[1] (S. B. Nair).

1. Contents of ŚP are enumerated.

क्रियादौषधवत् कामः see No. 11743.

11756

क्रियाधिकं वा वचनाधिकं वा
ज्ञानाधिकं वापि नरं विदित्वा ।
तं तास्ववस्थास्वनुसंदधीत
ज्ञात्वाबलं तं परिवर्जयेच् च ॥

(अ) PP 1. 55.

(आ) IS 1961.

Upajāti metre (Upendravajrā and Indravajrā).

If a man excels in action, speech and wisdom, knowing him as such, one may make friendship with him ; and if that man is found lacking in strength, one can leave him also. (S. B. Nair).

क्रिया न देवकी प्रोक्ता see प्रिया न देवकी प्रोक्ता.

11757

क्रियाफलमविज्ञाय यतते साहसी च सः ।
दुःखभागी भवत्येव क्रियया तत्फलेन वा ॥

(अ) Śukr 3. 72.

(आ) Saśa 88. 61.

A man of impetuosity endeavours (to do something) without contemplating the outcome of his action ; (therefore), he will surely meet with misery either due to his action itself or due to the result thereof. (S. B. Nair).

11758**

क्रियामिच्छन्ति आचार्या दूरमिच्छन्ति भार्गवाः ।
राजानो दृष्टिमिच्छन्ति लक्ष्यमिच्छन्ति चेतरे ॥

(आ) ŚP 1836.

Teachers (of archery) desire (continuous) activity ; the archers desire (great) distance (in their hits) ; the kings desire to witness (the skill of the archers) ; and the others desire to see the targets hit. (S. B. Nair).

11759

क्रियायास् तु गुणालाभे क्रियामन्यां प्रयोजयेत् ।
पूर्वस्यां शान्तवेगायां न क्रियासंकरो हितः ॥

(आ) Sama 2 क 70.

When an action does not bring the desired effect, one should employ some other action, (but only) after the momentum of the former action is quietened ; (for), it is not beneficial to mix up different actions. (S. B. Nair).

11760

क्रियारूपा गुणमयी तस्या बुद्धिरजायत ।
ज्ञानशक्तिरिति ख्याता क्रियाशक्तिश्च सा स्मृता ॥

(आ) ŚP 4274 (a. Yogarasāyana).

From it[1] emerged intelligence which is action-prone, endowed with (enormous) qualities, known as the power of knowledge and is also considered as the power of action. (S. B. Nair).

1. Will-power originated first in living human body, (cf. ŚP 4273).

11761

क्रियावतः केवलवाग्मिनश्च
वरं क्रियावान् पुरुषो न वाग्मी ।
प्रायेण पुंसां सदसत्सु युक्ताः
क्रियाः क्षरन्ति ह्यमृतं विषं च ॥

(अ) P (PT 3. 35, PTem 3. 27). Cf. Ru 136.

(*a*) °वाग्निश्च PT (var.).

(*b*) क्रियान् (*sic !*) PT (var.) (sub-metric).

(*c*) सहसत्सु [सद°] PT, PTem ; (changed to सदसत्सु on the basis of PTem [var.], editorially); सदसत्सयुक्ता PTem (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Of the two, the man of action and the man of eloquence, the former is preferable and not the latter. Mostly, the virtuous and the vicious deeds of men yield, indeed, the nectar and the poison, respectively. (S. B. Nair).

11762

क्रियावसानविरसैर् विषयैरपहारिभिः ।
गच्छत्याक्षिप्तहृदयः करीव नृपतिर् ग्रहम् ॥

(अ) KN (KN [ĀnSS] 1. 40, KN [BI] 1. 38, KN [TSS] 1. 40), Śukr 1. 101.

(आ) IS 1962.

Like unto an elephant falling in a trap, a king falls in danger whenever his heart is ensnared by the (seemingly) beautiful objects of (sensual) enjoyment, the charm of which vanishes as soon as the enjoyment is over. (M. N. Dutt).

11763

क्रियाशक्त्या विना क्वापि ज्ञानशक्तिर् न दृश्यते ।
तेनेदं ज्ञानशक्त्यर्थं कृतं वेश्म क्रियामयम् ॥

(आ) ŚP 4294 (a. Yogarasāyana).

There is nowhere seen the power of knowledge without having the power of action : therefore, for the attainment of the power of knowledge, this action-prone 'home' (in the form of human body) is fashioned. (S. B. Nair).

11764

क्रियासमारम्भगतोऽभ्युपायो
नृद्रव्यसम्पत् सहदेशकाला ।
विपत्प्रतीकारयुतार्थसिद्धिर्
मन्त्राङ्गमेतानि वदन्ति पञ्च ॥

(अ) BhKā 12. 62 (BhKā [NSP] 996).

Upajāti metre (Upendravajrā and Indravajrā).

They declare these five to be the body of[1] counsel : measures relating to the work[2] ; the collection of men and materials together with ; the determination of time and place ; accomplishment of the object with ; removal of obstructions. (S. & K. Rays).

1. Stages of.
2. Arrangements of preliminaries.

क्रिया सर्वस्याधो नयति (Vidy 654) see ह्रिया सर्वस्याधो भवति (Rat 3. 4)

11765

क्रियासु युक्तैर्नृप चारचक्षुषो
न वञ्चनीयाः प्रभवोऽनुजीविभिः ।
अतोऽर्हसि क्षन्तुमसाधु साधु वा
हितं मनोहारि च दुर्लभं वचः ॥

(अ) Kir 1. 4, P (PP 1. 236).

(आ) IS 1963.

Vaṁśastha metre,

My lord, kings whose eyes are their spies, should not be deceived by their servants entrusted with (various) missions; so your majesty may well pardon (my words) whether these be disagreeable or agreeable ; for, rare indeed are words which are both beneficial and sweet. (S. V. Dixit).

11766

... ... ।
... ... क्रिया हि वस्तूपहिता प्रसीदति ॥

(अ) Ragh 3. 29*d*. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 50).

(आ) SSap 483.

Vaṁśastha metre.

... ... Efforts when directed to proper objects bear fruit[1]. (G. R. Nandargikar).

1. Seldom fail.

11767

क्रियाहीनश्च मूर्खश्च सर्वधर्मविवर्जितः ।
निर्दयः सर्वभूतेषु विप्रश्चाण्डाल उच्यते ॥

(आ) SRM 2. 2. 467.

That Brāhmaṇa who is inactive, foolish, lacking in all kinds of religious merits and cruel to all living beings, is said to be a Caṇḍāla [an outcaste]. (S. B. Nair).

11768**

क्रीं क्रीमिति क्रोमिति च त्रयोऽमी
क्रां क्रामिति द्वौ चरणौ रणाय ।
का का इतीदं च विघातकारी
स्यात् का इतीदं विफलं सदैव ॥

(आ) ŚP 2674.

Indravajrā metre.

(When a crow produces) the three sounds '*krīm, krīm*' and '*krom*' as well as the two sounds '*kram*' and '*kram*', that omen foretells a battle; the (two) sounds '*ka*' and '*kā*' give an indication of forthcoming obstacles to one's mission; (similarly), the (lone) sound '*ka*' always indicates disappointment. (S. B. Nair).

11769**

क्रींक्रीमितीष्टार्थविनाशनाय
ज्वलज्वलेत्यग्निभयाय शब्दः ।
किंकीति कोकाविति यः कथंचिन्
मुहुर्मुहुः स्यात् समतो वधाय ॥

(आ) ŚP 2490.

(*d*) मुहुर्महुः ŚP (Printing error).

Upajāti metre (Indravajrā and Upendravajrā).

(If a crow cries like) '*krīm*' and '*krīm*', that omen indicates the destruction of a desired object; the sounds '*jvala*' and '*jvala*' foretells fear from fire; (likewise), the sounds '*kiṁkī*' and '*kokau*' produced irregularly and frequently in an even way indicate one's assassination. (S. B. Nair).

11770*

क्रीडत्किन्नरकन्यकाकरतलाक्रान्तक्वणद्वल्लकी-
क्वाणोत्क्रामितकामकार्मुककलक्रेङ्कारकोलाहलम् ।
उन्निद्रेन्दुकलादरिद्रकुमुदव्यामोदमुग्धाध्वनि
ध्वांकुर्वन्मधुपेन्द्रमन्द्रनिनदैरुद्यानमुद्द्योतते ॥

(आ) PV 662 (a. Sadāśiva).

(*a*) क्रीडन् PV (MS); °लाकान्त° PV (MS).

(*d*) °मुच्चोन्तते [°मुद्द्यो°] PV (MS).

Śārdūlavikrīḍita metre.

The pleasure-garden is beaming with the frolicsome noise produced by the twang of the bow of Cupid combined with music of the lute played by the hands of sporting Kinnara damsels and the paths thereof rendered fragrant by the lilies which are in full bloom due to the rise of the moon and which have the humming of black bees intoxicated by drinking honey. (S. B. Nair).

11771*

क्रीडत्किन्नरकामिनीविहसितज्योत्स्नावलक्षीकृताः
कस्तूरीमदवुर्दिनार्द्रसुरभीः प्राग्ज्योतिषीया भुवः ।
नीहारस्थलसंचरिष्णुचमरीलाङ्गूलसंमार्जनी-
हेलोन्मृष्टनमेरुपुष्परजसो द्रष्टुं समीहामहे ॥

(आ) Skm (Skm [B] 2085, Skm [POS] 5. 17. 5) (a. Vasukalpa), Kav p. 101.

Śārdūlavikrīḍita metre.

We ardently desire to see those areas of Prāgjyotiṣa Country which are rendered fragrant by the shower of musk and are brightened by the moonlight of the smile of sporting Kinnara damsels, and where the pollen of *Nameru*-flowers are swept away by the bushy tails of the *Camarī*-deer that are in the habit of roaming in the snowy regions. (S. B. Nair).

क्रीडन् किन्नरकन्यका° see No. 11770.

11772

क्रीडन्ति सर्पैर् नकुला मृगैर् व्याघ्राश्च मित्रवत् ।
प्रभावाद् दीप्ततपसः संनिकर्षगुणान्विताः ॥

(अ) MBh (MBh [Bh] 13. 14. 42, MBh [R] 13. 14. 61, MBh [C] 13. 651).

(*a*) स° न° tr. MBh (var.).

(*b*) मृगा व्याघ्रैश्च यत्र वै MBh (var.); मृग° MBh (var.); तथैव च or च तत्र (यत्र) वै [च मि°] MBh (var.),

(*c*) °तपसां MBh (var.).

(*d*) संनिकर्षान्महात्मनां MBh (var.) ; संनिकर्षाद् MBh (var.).

With serpents weasels kindly play, / and harmless tigers sport with deer ; / the hermit's holy presence near / turns hate to love,—drives fear away. (J. Muir in his *Metrical Translations*, p. 143).

11773*

क्रीडन्ती मणिपञ्चकैः प्रियसखीवृन्दान्तरालस्थिता
पञ्चेषोः शरदेवतेव कुतुकात् प्रत्यक्षतामागता ।
अङ्गुल्यग्रनखांशुभिः प्रविगलल्लावण्यपूर्णाम्बरा
भाग्याद् भूपतिकन्यका नयनयोः सौभाग्यमालम्बते ॥

(आ) PV 179 (a. Veṇīdatta), SuSS 779.

Śārdūlavikrīḍita metre.

Playing with the five gems in the midst of the group of her dear lady-companions, she curiously discloses herself to my view as if she were the arrow-goddess of the god of love ; with the loveliness filling the sky that has oozed out along with the rays of her finger-nails, the princess now forms the delight of my eyes due to good luck. (S. B. Nair).

11774*

क्रीडन्तु नर्दन्तु च तावदिष्टं
माद्यन्तु भूयो द्विपराजमुख्याः ।
यावन्मृगेन्द्रस्य न नासिकाया
गन्धोऽध्वनीनो बत जातुचित् स्यात् ॥

(आ) SSB 571. 2 (a. Saṁgrahitṛ).

Indravajrā metre.

Let the heads of lordly elephants repeatedly sport, trumpet and rejoice to their hearts' content ; alas ! all this may be done till the odour of the lion wafted along the paths reaches the nose. (S. B. Nair).

11775

क्रीडन्ते भुजगैः सार्धं रमन्ते परयोषितः ।
राजानमपि सेवन्ते अहो साहसिको नरः ॥

(अ) H (*ad* HS 2. 21 [p. 87], HH 43. 8-9).

(आ) IS 1964.

(*a*) भुजंगैः HS (*contra metrum*).

(*b*) °योषिता IS.

(*d*) साहसिका नराः IS.

They play with serpents, enjoy with women of other men and even serve a king ; oh, how impudent a man is ! (S. B. Nair).

11776*

क्रीडन्नद्यानवद्यामहमुपरि गदां भ्रामयित्वा जगत्यां
निष्पात्याकाशमुर्वीमुडुशशिदिनकृद्भारगुर्वीं विधास्ये ।
यद्वा मद्बाल्यलीलोत्तरलतरहलाघातनिर्भिन्नभूमी-
निर्यत्पातालगङ्गोज्ज्वलबहलजलैः प्लावयिष्यामि विश्वम् ॥

(आ) Pad 4. 21 (a. Rāmacandra).

Sragdharā metre.

After striking down to the ground, the sky along with the stars, the moon and the sun by whirling my matchless mace over it in a sportive manner, I shall now make the earth heavy with a big load ; or I shall deluge the Universe with the rising mass of waters of the Gaṅgā of the nether region by breaking open the earth with a stroke of my plough-share with which I have been sporting ever since my childhood. (S. B. Nair).

11777

क्रीडन् भुजङ्गेन गृहानुपातं
कश्चिद् यथा जीवति संशयस्थः ।
संसेवमानोऽधिपतिं प्रमूढं
तथैव यज्जीवति सोऽस्य लाभः ॥

(अ) BhKā 12. 84 (BhKā [NSP] 1015).

(c) °नो नृपतिं BhKā (NSP).

Upajāti metre (Indravajrā and Upendravajrā).

That he[1] lives—as well indeed as lives one[2] placed in peril playing with a serpent going from house to house—is the reward of him who serves well an idiotic[3] king. (S. & K. Rays).

1. King's servant.
2. A snake-charmer.
3. Very stupid.

11778*

क्रीडन्मन्दरकन्दरोदरवलन्मन्दारवृन्दावने
क्रोधान्धान्धकदानवादिहनने जृम्भत्त्रिशूलोद्गमः ।
त्रैलोक्याखिलसंकटोत्कटभयोद्वेलान्धकारांशुमान्
पायाद् वस् त्रिपुरप्रमाथनपटुर् देवो हि पञ्चाननः ॥

(आ) SR 7. 86, SSB 11. 78.

(b) °कटातटासुहरणे [°कदानवादिहनने] SR.

(c) °भयोद्रेका° [°भयोद्वेला°] SSB.

Śārdūlavikrīḍita metre.

May the lion-like Lord Śiva protect you all—he who sports in the pleasure-garden of *Mandāra*-trees situated in the midst of the valleys[1] of the Mandara-mountain, who wields the trident-weapon for the annihilation of Andhaka and other demons blinded by arrogance, who is the Sun that dispels the darkness of fear and all miseries of the three worlds, and who is capable of destroying the three cities of the demons. (S. B. Nair).

1. It seems that the word 'कन्दर-' in the verse is used in the sense of 'valley' and not the usual 'cave'.

11779*

क्रीडन्माणवकाङ्घ्रिताडनशतैरुज्जागरस्य क्षणं
शार्दूलस्य नखाङ्कुरेषु कुरुते कण्डूविनोदं मृगः ।
चञ्चच्चन्द्रशिखण्डितुण्डघटनानिर्मोकनिर्मोचितः
किं चायं पिबति प्रसुप्तनकुलश्वासानिलं पन्नगः ॥

(अ) Prasanna-rāghava 7. 80.

(आ) SR 142. 13 (a. Prasanna-rāghava), SSB 459. 13.

Śārdūlavikrīḍita metre.

A deer, for a while, removes the itch by scratching at the claws of a lion that is kept awake by the hundreds of (gentle) kicks administered by the feet of playing boys ; and a snake sips up the air of the breath of a sleeping mongoose after having got rid of its slough by rubbing against the beak of a peacock whose tail is well spread. How strange it is ! (S. B. Nair).

11780

क्रीडां करिष्यति कियच्चिरमेष हंसः
स्निग्धोल्लसत्कलरवोऽपि शरीरवाचाम् ।
कालैरघट्टघटिकावलिपीयमानम्
आयुर्जलं पिबति शोषमुपैति यत्र ॥

(अ) BhŚ 469 (doubtful),

(आ) SuM 21. 10.

(*a*) करिष्यसि BhŚ (var.) ; °मेकहंसः [°मेष हंसः] BhŚ, (but BhŚ [var.] as above).

(*b*) स्त्र [स्पि] SuM.

(*c*) कालारघट्ट° BhŚ (var.), SuM.

(*d*) झटिति [पिबति] BhŚ (var.); सपदि [पिबति] SuM.

Vasantatilakā metre.

How long will this (poor) swan sport though its body and voice are lovely and pleasing ? The water of life gets dried up as it is being consumed by a series of buckets in the water-lifting apparatus of time. (S. B. Nair).

11781

क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् ।
हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥

(अ) Y 1. 84. Cf. विधाय प्रोषिते.

A married woman whose husband has gone to a far away place should avoid (all) playful activities, adorning her body, attending festivities and (such other) gatherings, amusement, and visiting the house of others. (S. B. Nair).

11782*

क्रीडाकर्पूरदीपस् त्रिदशमृगदृशां कामसाम्राज्यलक्ष्मी-
प्रोत्क्षिप्तैकातपत्रं श्रमशमनचलच्चामरं कामिनीनाम् ।
कस्तूरीपङ्कमुद्राङ्कितमदनवधूमुग्धगण्डोपधानं
द्वीपं व्योमाम्बुराशेः स्फुरति सुरपुरीकेलिहंसः सुधांशुः ॥

(आ) Skm (Skm [B] 425, Skm [POS] 1. 85. 5) (a. Jayadeva).

Sragdharā metre.

The nectar-rayed moon sparkles as the sportive camphor-lamp of divine damsels, the sole umbrella held over the fortune of the empire of love, the ever-moving fly-whisk to remove the fatigue of loving ladies, the pillow of the cheek of the charming wife of Cupid which is imprinted with the stamp of thick paste of musk, the island in the ocean of the sky, and the sporting swan of the city of the gods. (S. B. Nair).

11783*

क्रीडाकारि तडागवारिणि गतातङ्कं न पङ्केरुहैर्
वल्ली काचन शल्लकीतरुगता नाकर्षिता हर्षतः ।
नाश्लिष्टा करिणी करेण करिणा कामातुरेणामुना
दंष्ट्राभिर् विकटाननः शिव शिव व्यालोकि पञ्चाननः ॥

(आ) Pad 102. 62 (a. Lakṣmaṇa), SR 232. 91, SSB 626. 42.

Śārdūlavikrīḍita metre.

Sporting with lotus-blooms in the water of the lake was not done by the male elephant without fear, the creeper entwined round a *Śallakī*-tree was not pulled down joyfully, the female elephant was not embraced passionately with his trunk, for, alas ! a lion was seen with his (exposed) jaws making the face terrible, altogether. (S. B. Nair).

11784*

क्रीडागारमुपागते प्रियतमे नम्रीकरोत्याननं
तत्प्रारम्भकथासु हन्त कुरुते कर्णे कराच्छादनम् ।
हन्त प्रार्थयति प्रिये सरभसं गूढार्थमन्तर्गतं
स्थानं त्यक्तुमपीहते कृपणवत् प्रौढो नवोढाजनः ॥

(आ) Vidy 739 (a. Vasantamiśra).

Śārdūlavikrīḍita metre.

When the beloved husband enters the chamber of love-sports, she bends her head ; when he chats on sweet nothings, alas ! she covers her ears with the hands ; when he passionately discloses the concealed idea of sporting with her, she desires even to leave the place like a grown up miserable being ; (such is the plight of) the newly wedded wife ! (S. B. Nair).

11785**

क्रीडाताले ध्रुवः स स्यात् पक्षैर् वर्णाङ्घ्रिनिर्मलः ।
शृङ्गाररससंयुक्तः श्रोतुस् तेजोभिवर्धनः ।
एक एव प्लुतो यस्मिन् क्रीडातालः स कथ्यते ॥

(आ) ŚP 1984.

In the musical measure termed *Krīḍatāla*, the introductory stanza includes fifteen syllables of pure sounds ; it contains the erotic sentiment and increases the joy of the listeners. Where there is only one *Pluta*[1], that musical measure is called *Krīḍatāla*. (S. B. Nair).

1. Extra-lengthening of a vowel.

11786*

क्रीडातुङ्गतुरङ्गटापपटलीखर्वीकृतोर्वीधर-
श्रेणीस्फूर्जितधूलिधोरणितमस्तोमावलीढं जगत् ।
युद्धक्रुद्धकरीन्द्रवृन्दचरणव्याभुग्नभोगीश्वर-
व्यग्रोदग्रफणाग्ररत्नरुचिभिर् विद्योतयामः पुनः ॥

(आ) PV 810 (a. Bhānukara), Pad 86. 18 (a. Bhānukara).

(*b*) श्रेणि° Pad ; °णितमःस्तो° Pad.

(*d*) °फणाग्र रत्न° PV (MS).

Śārdūlavikrīḍita metre.

The earth is covered with darkness caused by the high columns of dust emerged from the hoofs of the sporting horses, which dwarfed the mountain by their height (in the sky) ; but we are brightened by (the light of) the rays emanating from the gems on the hoods of the lordly serpent as he raised them when he was greatly pressed down by the feet of lordly elephants that are furious in battle. (S. B. Nair).

11787*

क्रीडाभिन्नहिरण्यशुक्तिकुहरे रक्तात्मनावस्थितान्
हारं हारमुदारकुङ्कुमरसानव्याजभव्यान्नखैः ।
वीरश्रीकुचकुम्भसीम्नि लिखतो वीरस्य पत्रावलीस्
तत्कालोचितभावबन्धमधुरं मन्दस्मितं पातु वः ॥

(आ) SR 16. 11, SSB 27. 12.

Śārdūlavikrīḍita metre.

When the hero [Viṣṇu] made floral designs on the breasts of the goddess of heroism [Lakṣmī] with his nails [claws] (in his Nara-siṁha [Man-lion] incarnation) by using red saffron paste in the form of blood drawn from the shell of the chest of the demon Hiraṇyakaśipu, which he tore open sportively, he expressed (his satisfaction with) a sweet smile befitting the feelings on the occasion. May that gentle smile of the hero [Viṣṇu] protect you all ! (S. B. Nair).

11788

क्रीडाभूः सुकृतस्य दुष्कृतरजःसंहारवात्या भवो-
दन्वन्नौर्व्यसनाग्निमेघपटली संकेतदूती श्रियाम् ।
निःश्रेणिस् त्रिदिवौकसः प्रियसखी मुक्तेः कुगत्यर्गला
सत्त्वेषु क्रियतां कृपैव भवतु क्लेशैरशेषैः परैः ॥

(आ) Sūmu 25, JS 446. 1 (a. Somaprabhasūri), SH *fol.* 73*a* (792) (a. Vidhisattva) and *fol.* 88*a* (5).

(*a*) दुःकृ° SH.

(*b*) श्रीयां (*sic !*) SH (799) (*contra metrum*).

(*c*) निःश्रेणी त्रिदिवौकसां (°सः JS) Sūmu (var.), JS.

(*d*) दयैव [कृपैव] JS ; विविधैः किं तैस्तपःप्रक्रमैः [भ° क्ले° प°] JS, SH.

Śārdūlavikrīḍita metre.

As the compassion is the playground of (all) noble deeds, the gusty wind that clears away the dust of evil actions, the ship [saviour] in the ocean of mundane existence, the multitude of (raining) clouds against the fire of misery, the maid-messenger of prosperity, the ladder of the gods, the dear lady-friend of emancipation, the bolt [preventing factor] of poverty, may you show the same compassion, (O king), to all living beings ; for, all other efforts end only in anguish ! (S. B. Nair).

11789*

क्रीडामूलं दुकूलं दलितरिपुमहीपालवृन्दं गजेन्द्रं
दत्त्वा तुङ्गं तुरङ्गं विरचय वसुधानाथ तावद् विदायम् ।
युष्मत्सत्कारभाजं दिशि दिशि चकितैः प्रेक्ष्य मामक्षिपातैर्
वक्षोजाभोगभूमौ विलुठतु पुलकश्रेणिरेणेक्षणानाम् ॥

(आ) PdT 63 (a. Bhāskara), PV 881 (a. Bhānukara-miśra), Pad 16. 39 (a. Bhānukara), RJ 216.

(*c*) One दिशि om. PV (var.) (sub-metric).

Sragdharā metre.

A sportive [fine] silken garment, a lordly elephant capable of crushing the hordes of rival kings and a tall horse—give these (three) as gifts to me, O lord of the earth, so that finding me thus favoured by you, the deer-eyed damsels, in all directions, may cast their eyes over me in (sheer) bewilderment and have bristling hairs on their expansive bosoms. (S. B. Nair).

11790*

क्रीडारसेन रहसि स्मितपूर्वमिन्दोर्
लेखां विकृष्य विनिबध्य च मूर्ध्नि गौर्या ।
किं शोभिताहमनयेति शशाङ्कमौलेः
पृष्टस्य पातु परिचुम्बनमुत्तरं वः ॥

(आ) VJK 1. 81, Amd 18. 11.

(*c*) पिनाकपाणेः (°णिः) [शशाङ्क°] Amd.

Vasantatilakā metre.

When Pārvatī smiling due to the pleasures of her private sport (with Śiva) removed the digit of the moon (from his head) and adorned it on her own head, she asked him whether she was resplendent by that digit : may the kiss given by him as the answer to the question, grant protection to you all ! (S. B. Nair).

11791**

क्रीडारामं तु यः कुर्याद् उद्दामफलसंयुतम् ।
स गच्छेच्छंकरपुरं वसेत् तत्र युगत्रयम् ॥

(आ) ŚP 2087.

(For the benefit of the public), whoever grows a pleasure-garden (full of trees) yielding plenty of fruits, he will go to the city of Lord Śiva (after death) and reside there for a period of three aeons [*Yuga*-s]. (S. B. Nair).

11792*

क्रीडावल्लीकुसुमसमये रागपद्माकरार्के
दर्पोद्याने वदनशशभृत्कौमुदीकार्त्तिकेऽस्मिन् ।
याते मुग्धद्रविणतुलया यौवने कामिमित्रे
पण्यस्त्रीणां व्रजति सहसा दुर्दशाशेषतां श्रीः ॥

(अ) Sam 4. 122.

(आ) GVS 295.

(*b*) °त्कौमुदी कार्ति° GVS ; °कार्तिके° Sam ; (changed to °कार्त्तिके°, editorially).

Mandākrāntā metre.

When the youthful age, the friend of lustful lovers, the spring of blossoming the creepers of sportive charms, the (rising) sun to the lotus-pond of tender feelings, the garden of pride and the month of *Kārttika* [Oct.-Nov.] for the moonlight of the charming face, has vanished along with the wealth given by the silly youths, the prosperity of prostitutes, all of a sudden, has only a wretched condition as remainder. (S. B. Nair).

11793*

क्रीडासद्मनि कापि कौतुकवती क्षीरोदपूरोदरे
निद्राणं हरिमालिलेख निखिलप्रारम्भमुद्रा-
गुरुम् ।
पूर्वं दक्षिणमीक्षणं भगवतो ध्यात्वा हसन्ती क्षणं
पश्चाद् वाममलीलिखत् किमु निशा यस्यां न
गाढं तमः ॥

(अ) Dhaśa 1. 45.

(*d*) पश्चाद्वाम° Dhaśa ; (changed to पश्चाद् वाम°, editorially).

Śārdūlavikrīḍita metre.

In the chamber of love-sports, a certain young lady, full of curiosity drew a picture of Lord Viṣṇu sleeping on the milky ocean, the preceptor of all mysterious undertakings. Having first deeply meditated on the right eye laughingly for a short period, she drew the left eye. Can it be the night in which the darkness was not dense ? (S. B. Nair).

11794*

क्रीडासरोषगिरिजाचरणारविन्दं
वन्दे यदग्रपतिता हरिणाङ्कलेखा ।
कामापहस्तितवृषध्वजधैर्यलक्ष्मी-
पातावभग्नवलयार्धनिभा विभाति ॥

(आ) JS 11. 21 (a. Gotrānanda).

(*d*) °वलयार्द्ध° JS.

Vasantatilakā metre.

I bow at the lotus-feet of Pārvatī who feigns anger, in front of whom the fallen crescent moon (of Śiva) shines like the broken half of the fallen bracelet of the Goddess of wealth in the form of Lord Śiva's courage, that courage which was (once) shattered by the God of love [Cupid]. (S. B. Nair).

11795**

क्रीडासु च नरेन्द्राणां जले पुष्पितपङ्कजे ।
स्नपयन्ति गजा हस्तैर् लग्नपुष्करपुष्करैः ॥

(आ) ŚP 1568, SR 143. 41 (a. ŚP), SSB 462. 9.

(*b*) चले [ज°] SR.

And in the sports of kings; in lakes containing blossoming lotuses, the elephants throw water with their trunks to which cling the lotuses of the pond. (S. B. Nair).

11796*

क्रीडासु बालकुसुमायुधसंगताया
यत् तत्स्मितं न खलु तत् स्मितमात्रमेव ।
आलोक्यते स्मितपटान्तरितं मृगाक्ष्यास्
तस्याः परिस्फुरदिवापरमेव किंचित् ॥

(आ) VJK 1. 101.

Vasantatilakā metre.

When in the (maiden) love-sports of a damsel affected by the tender flowery arrows (of Cupid), her smile is not (to be) merely (considered as) a smile ; there is seen, hidden inside the veil of the smile of the gazelle-eyed one, something else shining which is different (from what it appears to be). (S. B. Nair).

11797*

क्रीडासु सव्रीडमहो विलासान्-
नीवीनिरोधे निहितं मृगाक्ष्या ।
कराम्बुजं वीक्ष्य पतिः सरोषो
ददौ ललाटे सुदृशश्चपेटाम् ॥

(आ) Pad 75. 19 (a. Lakṣmaṇa), RJ 884 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

Oh, during the course of love-sports, displaying the graceful amorous gestures with bashfulness, the deer-eyed one placed her lotus-like hand on the knot of her lower-garment obstructing its untying ; when her husband noticed this, he grew furious and gave the charming-eyed one a slap on her forehead. (S. B. Nair).

11798*

क्रीणाति खलति याचति
गणयति रचयति विचित्रशिल्पानि ।
जठरपिठरीं न शक्तः
पूरयितुं गतशुभस्तदपि ॥

(अ) AS 392.

Āryā metre.

He buys (things for sale), does mischief, begs, counts and (even) makes wonderful things of art, even then he is not able to fill his small belly as he is not favoured by luck. (S. B. Nair).

11799

क्रीत्वान्यतोऽपि मूल्येन मार्जारः पोष्यते हितः ।
अहितो हन्यते यत्नाद् गृहजातोऽपि मूषकः ॥

(अ) KSS 10. 60. 43. Cf. मूषिका गृहजातापि (Cr 1803).

(आ) IS 1965.

A cat, being useful, is bought with money, brought from a distance, and cherished ; but a mouse, being harmful, is carefully destroyed, though it has been nourished in one's house. (C. H. Tawney).

11800

क्रीत्वा स्वयं वाप्युत्पाद्य परोपहृतमेव वा ।
देवान् पितॄंश्चार्चयित्वा खादन् मांसं न दुष्यति ॥

(अ) Mn 5. 32.

(आ) Vīra *Āhnika* 527. 11-12, Prāyaścittaviveka 276.

(*b*) परोपकृतम् Mn (Jh), Kullūka's and Nārāyaṇa's Commentaries, Vulgata, Vīra.

(*c*) अर्चयित्वा पितॄन् देवान् Prā°

(*d*) दोषभाक् [दुष्यति] Anonymous Kaśmīrian Commentary ; दुष्यते Mn in Grantha characters.

He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others. (G. Bühler).

क्रुद्धं बाहुर् विरौम्येष see No. 7314.

11801

क्रुद्धः करोति पापानि क्रुद्धः पापानि भाषते ।
क्रुद्धो भवति निर्लज्जस् तस्मात् क्रोधं विवर्जयेत् ॥

(अ) Pañcārtha-bhāṣya of Kauṇḍinya on Pāśupatasūtra (TSS 15) p. 26. Cf. No. 11802 and वाच्यावाच्ये हि.

The angry man commits sins; the angry man speaks immoral words; the angry man becomes shameless; therefore, anger should be avoided. (S. B. Nair).

11802

क्रुद्धः पापं नरः कुर्यात् क्रुद्धो हन्याद् गुरूनपि ।
क्रुद्धः परुषया वाचा श्रेयसोऽप्यवमन्यते ॥

(अ) MBh (MBh [Bh] 3. 30. 4, MBh [R] 3. 29. 4, MBh [C] 3. 1068), R (R [Bar] *ad* 5. 33. 3 [1092* *lines* 1–2], R [B] 5. 55. 5). Cf. No. 11801 and वाच्यावाच्ये हि.

(आ) SRHt 82. 2 (a. [?] R), SSSN 63. 2 (a. [?] R), IS 1966.

(इ) SS (OJ) 111.

(*a*) न कुर्यात् कः (यः) MBh (var.), R, SRHt, SSSN; न कः कु° MBh (var.); पापानि कुरुते SS (OJ).

(*d*) नरः साधूनधिक्षिपेत् (°नपि क्षि°) R, SRHt, SSSN, SS (OJ).

The angry man commiteth sin; the angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words. (P. C. Roy).

11803*

क्रुद्धस्य दन्तिनः पत्तिर् जिघृक्षोरसिना करम् ।
निर्भिद्य दन्तमुसला- न्यारुरोह जिघृक्षया ॥

(आ) SR 128. 16, SSB 437. 16.

One [a soldier] cut off the trunk of an angry elephant that wanted to catch him (in a battle); then desirous of getting its pestle-like tusks, he mounted on it (with a leap). (S. B. Nair).

11804

क्रुद्धादाशीविषात् सर्पाज् ज्वलनात् सर्वतोमुखात् ।
दुराधर्षतरो विप्रः पुरुषेण विजानता ॥

(अ) MBh (MBh [Bh] 1. 76 22, MBh [R] 1. 81. 23, MBh [C] 1. 3881).

(*a*) आसीविषात् MBh (var.); शस्त्रात् [सर्पा°] MBh (var.).

(*d*) ज्ञेयः पुंसां [पु०] MBh (var.); विपश्चिता [विजानता] MBh (var.).

A Brāhmaṇa (when offended) is more dangerous than an enraged poisonous snake or a fire raging from all directions —this is known to the learned. (S. B. Nair).

11805

क्रुद्धो गुरुर्वदति यानि पदानि शिष्ये
दावाग्निदाहसदृशानि भवन्ति तानि ।
तान्येव तत्परिचयेन सुशिक्षितानि
पश्चाद्भवन्ति कुमुदाकरशीतलानि ॥

(अ) Cr 306 (CRr 3. 49, CPS 68. 47).

(*b*) दावाग्निना सुसदृशानि CR (var.).

(*c*) सशीलतानि CR (var.).

(*d*) क(का° [*sic !*])मलाकरशीतलानि CR (var.), CPS; कुमुदाकुरशीतलानि (*sic !*) CR (var.).

Vasantatilakā metre.

What words (during the course of instruction) the angry teacher imparts to the disciple appear to him (at that time) like the burn of a forest-fire : but the same words instructed well by him later become cool like a pond full of water-lilies. (S. B. Nair).

11806

क्रुद्धोऽपि कः कस्य करोति दुःखं
सुखं च कः कस्य करोति हृष्टः ।
स्वकर्मग्रन्थिग्रथितो हि लोकः
कर्ता करोतीति वृथाभिमानः ॥

(अ) P (PT 2. 116, PTem 2. 105), Cr 307 (CRr 6. 5, CPS 152. 49). Cf. Ru 115.

(*a*) करोदि (*sic !*) PT (var.); दोषं PTem, Cr.

(*b*) तुष्टोऽपि [सु° च] PT, PTem; ददाति [क°] PT (var.); गुणं करोति [क° हृ°] PT, PTem.

(*c*) स्वकर्मसूत्रग्रथिता Cr ; सुकर्म° PT (var.); °यन्त्र° [°ग्रन्थि°] PTem ; सर्वे (°र्वं) Cr.

(*d*) कर्तो(र्ता) करोत्येव वृथाभिमानम् PT (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Though furious, who can bring about misery to another ? Though jovial, who can bring happiness to another ? Everyone (in this world) is bound by the result of one's own deeds, and that a person does anything (for another) is merely meaningless pride. (S. B. Nair).

11807

क्रुद्धोऽप्यक्रुद्धरूपः स्यात् स्मितपूर्वाभिभाषिता ।
न चाप्यन्यमपध्वंसेत् कदाचित् कोपसंयुतः ॥

(अ) MBh (MBh [Bh] Appendix I. 81 ; *lines* 111–12, MBh [R] 1. 142. 53–54, MBh [C] 1. 5596).

(आ) IS 1967.

(*b*) शुक्लः or शक्यं or शक्त्या or सख्यः (श°) [स्मि°] MBh (var.).

(*c*) चाप्यन्यायविध्वस्तं or चैनं क्रोधसंदीप्तं MBh (var.).

(*d*) विद्याच्च कृपयान्वितः or विद्यात्कश्चित्कथंचन MBh (var.).

If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove anyone with indications of anger (in thy speech). (P. C. Roy).

11808

क्रुद्धो यस्य मनोभवस्तरुणिमा येनात्मनो वञ्चितस्
तैस्तैर्यश्च कटाक्षितः परिभवैः साक्षादलक्ष्मीमुखैः ।
युक्तायुक्तविचारणापरिहृतः कामं स कामी क्रिमिः
पण्यस्त्रीषु नितम्बनामनि महानिम्बे रतिं विन्दति ॥

(अ) Mugdhopadeśa 25.

(आ) GVS 614.

Śārdūlavikrīḍita metre.

He whose youth heightens his passion is only a victim of self-deception, as also the one who undergoes insulting situations by the presence of ill-luck. That passionate man who is devoid of the sense of what is proper and what is improper is indeed a worm ; for, he finds pleasure in the (dirty) hips of women of easy virtue, just as a worm relishes the (bitter) *nimba*-fruit. (S. B. Nair).

11809

क्रुद्धोलूकनखप्रपातविगलत्पक्षा अपि स्वाश्रयं
ये नोज्झन्ति पुरीषपुष्टवपुषस्ते केचिदन्ये द्विजाः ।
ये तु स्वर्गतरङ्गिणीबिसलतालेशेन संवर्धिता
गाङ्गं नीरमपि त्यजन्ति कलुषं ते राजहंसा वयम् ॥

(आ) VS 717, SuM 21. 2, SR 222. 39 (a. VS), SSB 610. 38, RJ 399, Any 57. 47, Vidy 15.

(*a*) °प्रहारविदलत्° Vidy, ह्यपि [अपि] Any.

(*b*) पुरीषदुष्ट° Any ; पुदन्नपुष्ट° Vidy ; केऽपि चान्ये द्वि° Any.

(*c*) ऽपि [तु] Any ; स्वच्छ° [स्वर्ग°] SuM ; °कमलिनीलेशेन Any ; °बिसलसच्छेदेन Vidy.

(*d*) तोयं गांगमपि [गा° नी°] SuM (var.) ; गङ्गातीरम् VS ; कुतः [वयं] VS.

Śārdūlavikrīḍita metre.

Though dropped down from the beaks of angry owls and have their wings injured, there are certain birds [crows] who have their bodies nourished on dirty food that never leave off their habitual abodes ; but we are swans who have been nourished by small bits of lotus-stalks from the heavenly Gaṅgā and we abandon even the waters of the Gaṅgā when they become muddy. (S. B. Nair).

11810*

क्रुद्धोऽसि किं मयि यतो नयने सुरक्ते
गात्रं च ते मलिनतायतनं नितान्तम् ।
नो चेत् कथं कुटिल कोकिल गर्जसि त्वं
किं वा रसालमपि दूषयसि प्रपद्य ॥

(आ) SSB 116. 2.

Vasantatilakā metre.

Are you angry with me that your eyes are reddish ? Your body too is the abode of ugliness [black] very much ; otherwise, O cuckoo, the crooked one, why do you roar ? Why, again, do you contaminate the mango-tree by your presence ? (S. B. Nair).

11811

क्रुद्धो हली कुरूणां
पुरमुत्थाप्य क्षिपन्नद्याम् ।
अनुनीतस्तदमुञ्चत्
क्रोधाविष्टोऽनुनेतव्यः ॥

(अ) Upadeśaśataka (KM II, pp. 20–28) 69.

Upagīti-āryā metre.

The furious Balarāma raising the city of the Kurus was about to hurl it into the river, but when pacified, gave up the attempt. A person in fury must be mollified. (S. B. Nair).

11812

क्रुद्धो हि कार्यं सुश्रोणि न यथावत् प्रपश्यति ।
न कार्यं न च मर्यादां नरः क्रुद्धोऽनुपश्यति ॥

(अ) MBh (MBh [Bh] 3. 30. 18, MBh [R] 3. 29. 18, MBh [C] 3. 1082).

(आ) IS 1968.

(*a*) क्रोधो or क्रोधी MBh (var.).

(*c*) नाकार्यं MBh (var.).

O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way nor respecteth persons. (P. C. Roy).

क्रुद्ध° etc. see also क्रोध° etc.

11813*

क्रुध्यद्गन्धकरीन्द्रदन्तमुषलप्रेङ्खोलदीप्तानल-
ज्वालापातितकुम्भमौक्तिकफलव्युत्पन्नलाजा-
ञ्जलौ ।
हस्तेनासिमयूखदर्भलतिकाबद्धेन युद्धोत्सवे
राज्ञा येन सलीलमुत्कलपतेर्लक्ष्मीः पुनर्भूः कृता ॥

(आ) SkV 1576 (a. Vasukalpa).

(*c*) युद्धोत्सवै SkV (corrected to युद्धोत्सवे [as above] by D. H. H. Ingalls in his *Notes* appended to SkV Tr.).

Śārdūlavikrīḍita metre.

In the sacrament of battle, where the marriage grain / was formed of pearls struck from the brow / of his foemen's elephants by blazing fire / from the swinging tusk of his maddened mount, / this king, with hand encircled by dark *darbha*-grass / in the form of flashing rays from his scimitar, / with ease has married Orissa's widowed Fortune. (D. H. H. Ingalls).

11814

क्रुध्यन्तं न प्रतिक्रुध्येद् आक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥

(अ) Mn 6. 48, Apar 954. 1-2. (Cf. MBh [Bh] 12. 269. 6, BhPn 12. 6. 34, B 2. 18. 3 and Nos. 605-06).

(*a*) क्रुद्ध्यन्तं MnJh.

(*c*) °द्वारवकीर्णां Apar (var.).

(*d*) न वाचं समुदीरयेत् Apar.

Against any angry man let him[1] not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at seven gates. (G. Bühler).

1. An ascetic.

11815

क्रूरं मित्रं रणे चापि भङ्गं दत्त्वाऽभिघातयेत् ।
अथवा गोग्रहाकृष्टया तन्मुख्याश्रितबन्धनात् ॥

(अ) H (HJ 3. 97, HS 3. 94, HM 3.94, HK 3. 94, HP 3. 92, HN 3. 92, HH 87. 21-22, HC 115. 14-15). Cf. KN (BI) 18. 62, (KN [ĀnSS] 19. 64 *cd*).

(*a*) दूष्य मित्रबलैश् HP, HN ; दूष्यमिवलैश्चापि Paris MS ; पुष्पिमित्रबलैश्चापि Petersburg MS ; द्वेष्यं मित्रबलैश्चापि HS, HH.

(*b*) कृत्वा विघातयेत् HP, HN ; दत्वा विघातयेत् Paris MS, Petersburg MS, HM.

(*c*) अथ वाणग्रहाकृष्ट्या (°ष्टः HH) Paris MS, Petersburg MS, HS, HH.

(*d*) HP missing तल्लक्षस्याति बन्धनात् (°क्ष्य° Paris MS), Petersburg MS, HS ; तल्लक्ष्यस्य निबन्धनात् HN ; तल्लक्ष्यश्रि-बन्धनात् (sub-metric) HM ; तन्मुख्यं प्रति-बन्धनात् HH ; तल्लक्ष्यं मार्गबन्धनात् KN.

And he[1] should either destroy the enemy[2] by routing him in a (pitched) battle, or else by capturing and carrying off his cattle after making prisoners of (his) chief dependants. (F. Johnson).

1. The king.
2. False ally.

11816

क्रूरं व्यसनिनं लुब्धम् अप्रगल्भमनार्जवम् ।
अनार्यं व्ययकर्तारं नाधिपत्ये नियोजयेत् ॥

(अ) Cr 308 (CSr 1. 55, CRr 5. 18, CNG 76, CnT VII 24, CPS 115. 20, CKl 36), PM 1. 42. Cf. Crn 213.

(आ) ŚP 1331, SRHt 116. 9 (a. MBh, but does not appear in MBh [Bh]), SSSN 138. 1, SH 1333, IS 7510.

(इ) (RN [P] 5).

(*a*) कुरं CS (var.); क्रूर CR (var.); क्रूलं CS (var.); क्रूरं CS (var.); व्यसनिनो CS (var.); व्यवसिन CR (var.); वाशनिनं CS (var.); व्यसनिसं लुवद्धंस CS (var.); स्तब्धं [लु°] SRHt.

(*b*) अप्रगर्भं (°र्भे) CS (var.); सदार्जवम् Cr; सदाजव CS (var.); अनाकृतिम् (नरा°; निरा°; °वृ°; °तम्) CR, CPS; अथाकुलम् [अनार्ज°] ŚP, SH; अनायकम् [°र्जवम्] SRHt, SSSN; सदामयम् [अना°] PM.

(*c*) दुर्मति पापकर्मणं (°र्णां) CR, CPS; मूर्खमन्यायकर्तारं (°तव्यं) PM, ŚP, SRHt, SSSN, SH; अनाय° (°न्य°) CS; वयकर्तारं (वे°) CS (var.); व्ययकपत्यं CS (var.).

(*d*) नाधिकारे CR, CPS; नियोजयत् CS (var.).

One who is cruel, and addicted to *viciousness*[1], who is greedy, and wanting in a commanding and truthful spirit, and one who *has no source of income, or*[2] is lavish in expenses, is unfit to be employed as the superintendent of a state. (B. C. Dutt).

1. B. C. Dutt has : 'wanton-ness'.
2. B. C. Dutt does not translate the word : 'अनार्यं'.

Note ; Words in italics are supplied by the Editor.

11817

क्रूरक्रकचसंकाशे वाक्पारुष्यकरे नृपे ।
राज्योद्यानलतालक्ष्मीः पोषणामर्हते कथम् ॥

(आ) SRHt 85. 3 (a. Rāja, but corrected to 'Rājaga' in Index).

When the king is addicted to the use of harsh words resembling the teeth of a terrible saw, how can the prosperity of the creepers in the garden of (his) kingdom deserve nourishment ? (S. B. Nair).

11818

क्रूरचरितेन संगतम्
असंगतं सत्स्वभावस्य ।
जीवति पटीरविटपी
परिरभ्य न दावपावकं प्रायः ॥

(आ) SMH 7. 10.

(*d*) न पावकं SMH (KM).

Udgīti-āryā metre; but in SMH (KM) Upagīti-āryā metre.

Close association with people of cruel conduct is improper to people possessed of good nature ; the sandal tree generally lives not when embraced by a forest conflagration. (S. B. Nair).

11819

क्रूरसंसारसंहार- वासनाबन्धवासितः ।
अजायत वृषारूढो भैरवो महसां निधिः ॥

(आ) PV 616 (a. Bhānukara).

Endowed with a firm predilection for the destruction of this cruel world, Bhairava, the treasure-house of effulgence arose mounted on the bull (of righteousness). (S. B. Nair).

11820*

क्रूराः शैलभुवो निरभ्रपरुषः पूषा ललाटंतपः
पांशुः पादनखंपचः प्रतिदिशं वात्या करीषंकषा ।
एतस्यां मरुसीम्नि जाङ्गलतटीनिष्ठ्यूतदावानल-
क्लाम्यत्पान्थकुलान्यकालजलद त्वं त्रातुमेकः क्षमः ॥

(आ) Skm (Skm [B] 1942, Skm [POS] 4. 61.2) (a. Dharmayogeśvara), Kav p. 79.

(*c*) °निष्ट्यूत° Skm (B).

(*d*) क्लान्तपा° Skm (B).

Śārdūlavikrīḍita metre.

Cruel are the valleys of the hills, harsh by the absence of clouds, the sun bakes the forehead, the dust on the ground burns even the toe-nails, and the hot breeze on all sides are gusty : in this arid desert spreading heat from the sands like a wild fire, the wayfarers can be protected by you alone, O untimely cloud. (S. B. Nair).

11821

क्रूराश्च मार्दवं यान्ति दुष्टा दौष्ट्यं त्यजन्ति च ।
पशवोऽपि वशं यान्ति विद्रवन्ति च दस्यवः ॥

(अ) Śukr 4. 1. 49.

(When a king is powerful and metes out just punishment) even the cruel people become mild, the bad people abandon their wickedness, even the beasts come under control, and the robbers take to their heels. (S. B. Nair).

11822*

क्रूरे कद्रु किमात्थ दासि विनते मुक्तास्मि दत्त्वामृतं
तेनानायि सुधा मुधा तृणलिहो नागास्त्वया वञ्चिताः ।
त्वत्पापैर्मुषिताः सुताः शृणु तृणं दत्त्वाद्य यावन्मुखे
वंगक्ष्मापतिसंगरेपि यदमी जीवन्ति भूमीभुजः ॥

(आ) Skm (Skm [B] 1375, Skm [POS] 3. 1. 5) (a. Ācārya-Gopīka).

Śārdūlavikrīḍita metre.

Cruel Kadru[1], what do you say ? O maid Vinatā, I am freed having given away the nectar. Then the nectar was brought here in vain. The grass-licking serpents were deceived by you. It was by your own sins that the sons were robbed. Listen, the enemies of the king of Bengal now live in the battle-field by thrusting grass into their mouths. (S. B. Nair).

1. The mother of serpents.
2. The mother of Garuḍa.

11823

क्रूरेऽपि मार्दवोपेता वामाचारेऽपि दक्षिणाः ।
पापेऽपि शुद्धमतयस् त्वादृशा भुवि दुर्लभाः ॥

(अ) Ratnākara's Haravijaya 32. 79.

Very rarely one can find, in this world, a person of your disposition who would be gentle towards a cruel man, honest towards a crooked one, pure-minded towards a wicked one. (S. B. Nair).

11824*

क्रूरोत्कूजत्करेटुप्रतिरवविरसज्जर्जरग्रन्थिबन्धाः
स्थानार्थिप्रेतमल्लद्वयकलहसमावर्जितस्थूलशाखाः ।
गोलोमीच्छन्नमातृप्रतिकृतिविरतप्रत्यभिज्ञा दिवापि
त्वच्छत्रुग्रामदेवीनिलयनतरवस्त्रासमुत्पादयन्ति ॥

(आ) Skm (Skm [B] 1595, Skm [POS] 3. 45. 5).

(*a*) दूरोत्कूजत्° Skm (var.) ; विसरज्° Skm (var.).

(*b*) स्थानार्थे Skm (var.).

Sragdharā metre.

With their joints breaking by the resounding echoes of cranes that cry harshly, their stout branches bending by the quarrel of two ghostly bears fighting for the place, their recognition made difficult by the images of the goddess covered with *golomī* [cow's hair *or dūrvā*-grass], the trees in the village temple of your enemies cause terror. (S. B. Nair).

11825

क्रूरोऽपि भोग्यतामेति परिवारगुणैर्नृपः ।
न क्रूरपरिवारस्तु व्यालाक्रान्त इव द्रुमः ॥

(अ) KN (KN [ĀnSS] 4. 11, KN [TSS] 4. 11, KN [BI] 4. 11).

(आ) SRHt 131. 2 (a. KN), SSSN 107. 2.

(*a*) दुष्टोऽपि [क्रूरोऽपि] KN; योग्य° [भोग्य°] SSSN.

(*b*) °र्वृतः [°र्नृपः] SSSN, but SSSN (var.) as above.

(*c*) दुष्ट° [क्रूर°] KN.

(*d*) व्याळाक्रान्त SRHt

Though cruel, a king may be of service to the people by the good qualities of his counsellors ; but not so, if the counsellors are cruel like a (sandal) tree encircled by (poisonous) snakes. (S. B. Nair).

Following the KN reading दुष्ट in *pāda* (*a*) and (*c*) M. N. Dutt translates the verse as :

People seek protection even from a *wicked* king if his counselors be good. A king with a *wicked* counsel is seldom approached (for protection) like a sandal tree begirt with snakes.

11826*

क्रूरोऽयं भुजगः करालगरलोद्गारातिघोराननः
पान्थानीक्षयते पटीरविटपिप्रान्तोपगन्तॄनिमान् ।
एकां केकिशिखामणे ननु सखे केकामिहोदञ्चय
भ्रश्यद्दर्पभरः प्रधावतु जवात् कुत्रापि वित्रासितः ॥

(अ) Kavik 2. 5.

Śārdūlavikrīḍita metre.

The snake is vile, with a deadly face, / and spits out venom threateningly / at men who pass near the ancient tree ; / send out your cry but once, O peacock, / and let the snake run away in a scare, / with all his pride humbled by you. (K. Krishnamoorthy).

क्रूरो लुब्धः see लुब्धः क्रूरः.

11827*

क्रेङ्कारः स्मरकार्मुकस्य सुरतक्रीडापिकीनां रवो
झङ्कारो रतिमञ्जरीमधुलिहां लीलाचकोरीध्वनिः ।
तन्व्याः कञ्चुलिकापसारणभुजाक्षेपस्खलत्कङ्कण-
क्वाणः प्रेम तनोतु वो नववयोलास्याय वेणुस्वनः ॥

(आ) Kpr 7. 225, AA *ad* 6. 38 (p. 60) (AA, AL ed *ad* 6. 40), KāP 214. 1–4, SR 26. 202 (a. Kpr), SSB 43. 1 (a. Kpr).

(*a*) रव: Kpr AA.

Śārdūlavikrīḍita metre.

May the tingling of the bangles fallen on account of the movements of the arms of the slender-bodied one caused by the removal of the bodice,—the tingling which is as it were, the twang of Cupid's bow, the singing of the cuckoo in the shape of dalliance, the humming of black bees in the blossom of love, and the sound of partridges in the shape of graceful sportings, —may all this expand your love ! and also resembling the ring of a flute played to dancing as it were of youth. (G. Jhā).

11828*

क्रेङ्कारो नखकोटिचञ्चुपुटकव्याघट्टनोट्टङ्कितस्
तन्व्याः कुन्तलकौतुकव्यतिकरे सीत्कारसीमन्तितः ।
पृष्ठश्लिष्यदवामनस्तनभरोत्सेव्याङ्कपालीसुधा-
सेकाकेकरलोचनस्य कृतिनः कर्णावतंसीभवेत् ॥

(आ) AR 223, 7–10 (ARJ 202. 9-12).

(*a*) हुंकारो ARJ.

(*b*) कुन्तलकण्डुकव्यपनये ARJ.

Śārdūlavikrīḍita metre.

The sound of the bow-string of Cupid is produced in the form of hissing sound of pleasure when the nails come together and the tresses of the slim one are parted attractively ; when embraced from behind with the stout breasts there proceed the nectarean rays from the eyes which become the ornaments to the ears of the fortunate lover. (S. B. Nair).

11829**

क्रोंक्रोमितीदं शुभलाभकारी
क्रुंक्रुं निनादः प्रियसंगमाय ।
मित्राप्तये स्यात् क इतीदृशं च
करोति काको वदति स्वतुष्ट्या ॥

(आ) ŚP 2666.

Upajāti metre (Indravajrā and Upendravajrā).

When a crow produces sounds like '*krom, krom*', it is auspicious and profitable (to the person setting out on a journey) ; if the cry is '*krum, krum*', it foretells union with the dear one. If the sound is '*ka*', it is for being united with friends. Thus does the crow caw by its own satisfaction. (S. B. Nair).

11830*

क्रोडं तातस्य गच्छन् विशदबिसधिया शावकं शीत-
भानोर्
आकर्षन् भालवैश्वानरनिशितशिखाशोचिषा
तप्यमानः ।
गङ्गाम्भः पातुमिच्छुर्भुजगपतिफणाफूत्कृतैर्दूयमानो
मात्रा संबोध्य नीतो दुरितमपनयेद् बालवेषो
गणेशः ॥

(अ) PdT 7 (a. Bhānumiśra), Pad 6. 31, (a. [?] Bhānumiśra), SR 3.31, SSB 4. 32, RJ 12 (ed. Regnaud 5) (a. Bhānukara).

(*d*) °पनुयाद् PDT; °पनुदेद् SSB.

Sragdharā metre.

Seating himself on the lap of his father Śiva, young Gaṇeśa thinking the crescent moon on his father's head to be a lotus-stalk began to pull it, but was scorched by the flames of the fire in his forehead and desiring to drink water of the Gaṅgā was discouraged by the hissings of the lordly serpents : he was affectionately addressed by his mother and taken away by her. May that baby Gaṇeśa remove all obstacles in your path. (S. B. Nair).

11831*

क्रोडस्थायाः सभयहरिणीलोचनाया नितान्तं
गाढाश्लेषाकुलतरतनोः स्रस्तकूर्पासकायाः ।
सव्रीडाया मुकुलितदृशो मुञ्च मुञ्चेति मन्दं
जल्पन्त्या साधरदलसुधा संस्मृता मां दुनोति ॥

(अ) Janśṛṅg 20.

Mandākrāntā metre.

When the gazelle-eyed beloved was seated in my lap timidly and when I embraced her warmly she was feeling strange, when I flung her bodice aside : she felt shy and closing her eyes pleaded gently 'Please release me'. When I remember the nectar of her lips, it pains me now. (S. B. Nair).

11832

क्रोडीकरोति प्रथमं यदा जातमनित्यता ।
धात्रीव जननी पश्चात् तदा शोकस्य कः क्रमः ॥

(अ) H (HJ 4. 67, HS 4. 61, HM 4. 63, HK 4. 68, HP 4. 67, HN 4. 67, HH 111. 10–11, HC 149. 7–8), Nagānanda 4. 8.

(आ) SRHt 263. 14 (a. [?] Bṛhatkathā), Almm 163, JS 448. 12 (a. Śrī-Harṣa), Sama 1 क 70.

(*a*) अङ्कीकरोति SRHt.

(*b*) यथा HJ, HS, HM, HH, Sama, यथाजात° [यदा जात°] SRHt.

(*d*) तथा [त°] HM, HH, Sama; लोकस्य [शो°] HP (var.); क्लमः JS; श्रमः [क्रमः] JS (var.).

Since first of all, Mortality, like a foster-mother, (and) afterwards the real mother, folds to her bosom the (newly) born child ; what cause (is there) then for grief ? (F. Johnson).

11833*

क्रोडे मा डिम्भमादाय चण्डि पीडय वक्षसा ।
कर्णे ब्रूहि वयस्याया युवा यदयमुच्यते ॥

(आ) Sar 2. 172, Amd 207. 543.

Taking the child on the lap do not give pain [press] with your bosom, O angry one. Whisper into the ear of (this) lady-friend (of yours) what the young man (lover) is told (by your beloved self). (S. B. Nair).

क्रोथ(°थो) see क्रोध(°धो).

11834

क्रोधं कुर्यान् न चाकस्मान् मृदुः स्यान् नापकारिषु ।
एवं चरस्व राज्यस्थो यदि श्रेय इहेच्छसि ॥

(अ) MBh (MBh [Bh] 12. 71. 11–12, MBh [R] 12. 78. 11–12, MBh [C] 12. 2711–12). Cf. No. 11835.

(आ) ŚbB 2. 411.

(*a*) च ना° or न वा° [न चा°] MBh (var.).

(*b*) मृदुवागुपकारिषु ŚbB; मृत्युः MBh (var.); नापराधिषु MBh (var.).

(*c*) एवं चर सुराजस्थो MBh (var.); एवं च राजा रा° ŚbB.

(*d*) इहेच्छति ŚbB.

One should not get angry all of a sudden [without any reason], nor should one be soft [polite] to one's adversaries : thus act when you occupy the throne, if you desire your welfare in this world. (S. B. Nair).

11835

क्रोधं कुर्यान् न चाकस्मान् मृदुः स्यान् नापराधिषु ।
अर्थान् ब्रूयान् न चासत्सु गुणान् ब्रूयान् न चात्मनः ॥

(आ) SRHt 177. 74 (a. MBh), *ab*=MBh (Bh) 12. 71. 11; *cd*=MBh (Bh) 12. 71. 6; for *cd* see No. 2978. Cf. No 11834.

(*a*) न च tr. MBh (var.); वाक° [चाक°] MBh (var.).

(*b*) मृत्युः MBh (var.); नापकारिषु MBh (but some texts as above).

One should not lose one's temper in vain, nor should one be polite towards the offenders ; one should not disclose one's resources to the rogues, nor should one speak of one's own virtues. (S. B. Nair).

11836

क्रोधं त्यक्त्वा तु पुरुषः सम्यक् तेजोऽभिपद्यते ।
कालयुक्तं महाप्राज्ञे क्रुद्धैस्तेजः सुदुःसहम् ॥

(अ) MBh (MBh [Bh] 3. 30. 21, MBh [R] 3. 29, 21; MBh [C] 3. 1085).

(*c*) °प्रज्ञे or °प्राज्ञैः (°ज्ञः) MBh (var.).

(*d*) सम्यक् [क्रु°] MBh (var.) ; दुदुः° (*sic !*) MBh (var.); दुर्लभं MBh (var.).

Giving up anger, indeed a man attains enough effulgence ; the brilliance is proper at all times with the great people, but the same is unbearable with the angry ones. (S. B. Nair).

11837

क्रोधं धुनीते विदधाति शान्ति
तनोति मैत्रीं विहिनस्ति मोहम् ।
पुनाति चित्तं मदनं लुनीते
येनेह बोधं तमुशन्ति सन्तः ॥

(अ) AS 182

(*b*) विनिहन्ति AS (KM).

Upajāti metre (Indravajrā and Upendravajrā).

It shakes off anger, brings about peace, fosters friendship, destroys delusions, purifies the mind and cuts off passion—all these are done by that wisdom which noble people always long for. (S. B. Nair).

क्रोधं न गच्छन्ति see No. 11567.

11838*

क्रोधं प्रभो संहर संहरेति
यावद् गिरः खे मरुतां चरन्ति ।
तावत् स वह्निर्भवनेत्रजन्मा
भस्मावशेषं मदनं चकार ॥

(अ) Kum 3. 72. (Cf. A Scharpé's Kālidāsa-Lexicon I. 3; p. 53).

(आ) SRHt 81. 4 (a. Kālidāsa), SSSN 63. 4 (a. Kālidāsa), Auc *ad* 38 (104) (a. Kālidāsa), Kpr 7.329, KāP 266.25-26, KH 149.7-8, Almm 164, Amd 181. 480, KāvR 9. 34.

(*a*) कोपं [क्रो°] Kum (var.), SRHt.

(*c*) तावद् स (*sic !*) SSSN.

Indravajrā metre.

"O lord, refrain thy anger." While these words of the gods were in the sky, that fire, produced from Śiva's eyes, turned Kāma into a residue of ashes. (H. H. Wilson).

11839

क्रोधः प्राणहरः शत्रुः क्रोधो मित्रमुखो रिपुः ।
क्रोधो ह्यसिर्महातीक्ष्णः सर्वं क्रोधोऽपकर्षति ॥

(अ) R (R[Bar] Appendix I, No. 8, *lines* 401–02; R [B] 7. 59. 2, 21, R [R] 7. 59. 12, 20).

(आ) IS 1970, SSap 295.

Anger is a fatal enemy ; anger is a foe in the guise of a friend ; anger is an extremely sharp sword ; and anger diminishes everything. (S. B. Nair).

11840

क्रोधः शत्रुः शरीरस्थो मनुष्याणां द्विजोत्तम ।
यः क्रोधमोहौ त्यजति तं देवा ब्राह्मणं विदुः ॥

(अ) MBh (MBh [Bh] 3. 197. 31, MBh [R] 3. 206. 32, MBh [C] 3. 13684).

(इ) SS (OJ) 113.

(*a*) क्रोधः सुदुर्जयः शत्रुर् MBh (var.).

(*b*) मानुषाणां MBh (var.); नरोत्तम [द्वि°] SS (OJ).

(*c*) यत् MBh (var.); °लोभौ MBh (var.), SS (OJ); °मोहान् [°मोहौ°] MBh (var.); जयति or जयते MBh (var.).

(*d*) स लोके पूज्यतामियात् SS (OJ); तान् MBh (var.); देवान् (°वा) MBh (var.); ब्राह्मणा or स्थविरं [ब्रा°] MBh [var.]; द्विजः [विदुः] MBh [var.].

O best of regenerate ones, the anger that a person cherisheth is the greatest of foes which that person hath ! The gods know him for a Brāhmaṇa who hath cast off anger and passion. (P. C. Roy).

11841

क्रोधः सुदुर्जयः शत्रुर् लोभो व्याधिरनन्तकः ।
सर्वभूतहितः साधुर् असाधुर्निर्दयः स्मृतः ॥

(आ) Brāhmadharma 2. 10. 3.

Anger is an enemy that can be overcome (only) with great difficulty ; greed is a disease of chronic nature ; virtuous is one who promotes welfare of all beings; and vicious is one who is bereft of compassion. (S. B. Nair).

11842*

क्रोधः स्मितं च कुसुमाभरणादियाच्ञा
तद्वर्जनं च सहसैव विमण्डनं च ।
आक्षिप्य कान्तवचनं लपनं सखीभिर्
निष्कारणं स्थितगतेन स विभ्रमः स्यात् ॥

(अ) Padmaśrī's Nāgarasarvasva 13. 13.

(आ) ŚP 3165.

(*d*) निष्कारणोत्थितगतं बत विभ्रमं तत् Nāgara°.

Vasantatilakā metre.

Exhibition of anger and of a smile (intermittently), pleading for flowers and ornaments, giving them up all of a sudden and then putting them on, disregarding the lover's words chatting with her lady-companions, strolling and sitting without any apparent cause—these constitute *vibrama*[1]. (S. B. Nair).

1. Amorous movements and flurry of the mind visible in a lady in love with someone.

क्रोध etc. see also क्रुद्ध or क्रुध.

11843

क्रोध एव महान् शत्रुस् तृष्णा वैतरणी नदी ।
सन्तोषो नन्दनवनं शान्तिरेव हि कामधुक् ॥

(आ) Sama 2 श 19, SRM 2. 1. 359. Cf. No. 11859.

Anger is the great foe, greed is the river in hell which is difficult to cross, contentment is the (pleasing) *Nandana*-garden (of heaven), tranquil disposition is, indeed, the wish-granting cow. (S. B. Nair).

11844

क्रोधमूलो विनाशो हि प्रजानामिह दृश्यते ।
तत् कथं मादृशः क्रोधम् उत्सृजेल्लोकनाशनम् ॥

(अ) MBh (MBh [Bh] 3. 30. 3, MBh [R] 3. 29. 3, MBh [C] 3. 1067).

(*d*) विसृजे° MBh (var.).

It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger which is so destructive of the world. (P. C. Roy).

क्रोधलोभभयद्रोहस् see वाग्मी प्रगल्भः स्मृति°.

11845

क्रोधलोभमदद्वेष- रागमोहादिकारणैः ।
असत्यस्य परित्यागः सत्याणुव्रतमुच्यते ॥

(अ) AS 769.

Due to (compelling) causes such as anger, greed, pride, hatred, love, delusion and others of that kind, where untruthfulness is abandoned, it is said to be keeping to the vow of truth. (S. B. Nair).

11846

क्रोधस्त्वपण्डितैः शश्वत् तेज इत्यभिधीयते ।
रजस्तल्लोकनाशाय विहितं मानुषान् प्रति ॥

(अ) MBh (MBh [Bh] 3. 30. 22, MBh [R] 3. 29. 22, MBh [C] 3. 1086).

(*a*) पुमांसः पंडिताः क्रोधः or पुमांसो (°सं) पंडिताः क्रोधं MBh (var.).

(*b*) क्रोध इत्यवजायते MBh (var.); °निश्चितं or °जानते MBh (var).

(*c*) राज्ञि (°ज्ञः or °जन्) MBh (var.); तेज° [रज°] MBh (var.); तु or ते [तत्] MBh (var.).

(*d*) मानुषं प्रति MBh (var.).

Anger against unwise persons is, always, said to be brilliance [strength of character]; *rajas* [the quality of energy] is for the destruction of such undesirable trait in people and it has been bestowed on people for that purpose. (S. B. Nair).

क्रोधस्त्वया यदि कृतो see No. 11582.

11847

क्रोधस्य कालकूटस्य विद्यते महदन्तरम् ।
स्वाश्रयं दहति क्रोधः कालकूटो न स्वाश्रयम् ॥

(आ) SuB 10. 6.

Of anger and the *Kālakūṭa*-poison great is the difference observed; while anger destroys its own substratum, the *Kālakūṭa*[1] does not do so. (S. B. Nair).

1. The *Kālakūṭa* is a deadly poison churned out of the ocean, and preserved in the throat by Lord Śiva.

11848

क्रोधाग्नेरिन्धनं देहः कामाग्नेरिन्धनं धनम् ।
सत्याग्नेरिन्धनं विद्या ज्ञानाग्नेरिन्धनं जगत् ॥

(आ) Subh 132, IS 1971.

(*a*) ऽग्निर् Subh; देहं Subh.

(*b*) ऽग्निर् Subh.

(*c*) ऽग्निर् Subh.

(*d*) मद्याग्निर् Subh.

The body is the fuel for the fire of anger; wealth is the fuel for the fire of sensual enjoyments; knowledge is the fuel for the fire of truth; (and this) world is the fuel for the fire of wisdom. (S. B. Nair).

11849

क्रोधात् प्रीतिविनाशः स्यान् मानाद् विनयसंहृतिः ।
मायायाः प्रत्ययोच्छित्तिर् लोभात् सर्वगुणक्षयः ॥

(आ) SuB 10. 7.

(*c*) °योच्छति SuB (MS).

(*d*) लोभान् SuB (MS).

By exhibiting anger, one loses another's goodwill; by showing pride, there is diminution of modesty; confidence is undermined by deceitful practices; and all good points are destroyed by greed. (S. B. Nair).

क्रोधाद् भवति संमोहः see ध्यायतो विषयान् पुंसः.

11850

क्रोधान्धकारविकटभ्रुकुटीतरङ्ग-
भीमस्य सान्ध्यकिरणारुणघोरदृष्टेः ।
निष्कम्पनिर्मलगभीरपयोधिधीरा
धीराः परस्य परिवादगिरः क्षमन्ते ॥

(अ) Prab (Prab [TSS] 4. 15, Prab [V] 4. 15).

(आ) SuM 27. 5.

(*a*) °भृकुटी° SuM.

(*b*) °रुणरौद्रदृष्टेः Prab (V).

(*c*) निःक° SuM.

(*d*) वीराः [धी°] Prab (V); °दकथां [°दगिरः] SuM; सहन्ते [क्ष°] Prab (V), SuM.

Vasantatilakā metre.

The equanimity of rational men is steady as the clear unruffled ocean, so that they bear with reproach from persons whose eyebrows gathered up in black anger, present a fearful appearance, and whose eyes are red as the setting sun.[1] (J. Taylor).

1. Words of क्षमा.

11851*

क्रोधान्धैर्यस्य मोक्षात् क्षतनरपतिभिः पाण्डुपुत्रैः कृतानि
प्रत्याशं मुक्तकेशान्यनुदिनमधुना पार्थिवान्तःपुराणि ।
कृष्णायाः केशपाशः कुपितयमसखो धूमकेतुः कुरूणां
दिष्ट्या बद्धः प्रजानां विरमतु निधनं स्वस्ति राज्ञां कुलेभ्यः ॥

(अ) Veṇī 6. 42.

(आ) Daś *ad* 1. 53 (p. 65).

(*b*) °न्यतुलभुजबलैः [°न्यनुदिनमधुना] Veṇī (var.).

(*d*) सोऽयं [दिष्टया] Veṇī (var.); राजन्यकेभ्यः [रा° कु°] Daś.

Sragdharā metre.

The lock of hair by the loosening of which the sons of Pāṇḍu grew blind with fury and wrought the massacre of kings so that every day the ladies of royal court in all quarters let loose their hair to remain dishevelled—that lock of hair of Draupadī, equal unto the enraged God of Death, that acted the comet that wrought the ruin of Kuru-s is now fortunately tied up ; let the slaughter of men cease. Peace be to the hosts of kings. (C. S. R. Sastri).

11852*

क्रोधेद्धैर्दृष्टिपातैर्मुहुरुपशमिता वह्नयोऽमी त्रयोऽपि
त्रासार्ता ऋत्विजोऽधश्चपलगणहृतोष्णीषपट्टाः पतन्ति ।
दक्षः स्तौत्यस्य पत्नी विलपति करुणं विद्रुतं चापि देवैः
शंसन्नित्यात्तहासो मखमथनविधौ पातु देव्यै शिवो वः ॥

(अ) Rat 1. 3, (in some editions 1.4).

(आ) SR 8.102, SSB 12.89.

(*a*) त्रिभिः [मुहुः] Rat (var.), SR, SSB.

(*b*) °गण तो° SSB (printing error).

(*c*) कृपणं [करुणं] Rat (var.), SR, SSB.

Sragdharā metre.

May Śiva protect you all !—Śiva who relates to his consort Pārvatī with a smile his story of destroying the sacrifice ; how the triple fires were extinguished by his repeated glances burning with wrath, how the frightened priests fell down when their turbans were snatched away by the rash demi-gods, how Dakṣa praised him, his wife pathetically wept and gods fled. (Bak Kun Bae).

11853

क्रोधेन नश्यते कीर्तिः　क्रोधो हन्ति स्थिरां श्रियम् ।
अपरिच्छिन्नतत्त्वार्था　पुत्रं शापितवत्यहम् ।
विपरीतार्थबुद्धीनां　सुलभो विपदोदयः ।।

(अ) Matsya-p 158. 4.

(आ) PAn 266.

(*c*) अपरिच्छ° PAn 266.

By anger fame is destroyed, anger blocks stable prosperity ; without understanding this reality, I[1] cursed my son[2] (in anger). To those whose minds grasp things in the wrong way, rise of calamity is very common. (S. B. Nair).

1. Pārvatī.
2. Vīraka [*or* Vīrabhadra], chief of Śiva's attendants.

11854

क्रोधेन व्याघ्रसिंहानां　दुष्टानां जीवघातिनाम् ।
कुले चोत्पद्यते जन्तुस्　तस्मात् क्रोधं न कारयेत् ।।

(आ) Subh 232, IS 1972.

(*a*) व्यघ्र° Subh.

(*c*) चोत्पाद्यते जन्तु Subh.

By anger, a person is born in the species of tigers and lions that are cruel destroyers of life ; hence one should not exhibit anger. (S. B. Nair).

11855

क्रोधेनैव कृताजयः खलु मृतास्ते कौरवाः पाण्डवाः
　क्रोधेनैव सती जुहाव मखजे कुण्डे स्वकीयां तनुम् ।
क्रोधेनैव समं गतं यदुकुलं मैरेयपानाकुलं
　क्रोधो बोधरिपुर् विधातुमुचितस्तस्मान्न विज्ञैर् नरैः ।।

(अ) Vai 33.

(*c*) In Vai, the gloss for मैरेयं is given as 'मैरेयं धातकीपुष्पगुडधानाम्बुसंहितम्' इति माधवः.

Śārdūlavikrīḍita metre.

By anger alone, the Kaurava-s and the Pāṇḍava-s made war and (most of them) perished ; by anger alone, Satī, wife of Śiva, oblated her body in the sacrificial fire-altar ; by anger alone, the clan of Yadu-s, being addicted to the intoxication of strong liquor, came to an end. Anger is the enemy of understanding ; hence it is not proper for the wise to indulge in anger. (S. B. Nair).

11856*

क्रोधे रुद्रः प्रसादे जयति सुरतरुर् वाचि पीयूषपूरो
　दृष्टौ लक्ष्मीः पुरस्तात् सुकृतपरिणतिर् मानसेऽनुग्रहश्च ।
सोऽयं गाम्भीर्यधामा प्रथितपृथुगुणस्तेजसोद्दीप्यमानो
　मान्यो धन्यो वदान्यो विशदनयबलः श्रीयुतस्तोमरेन्द्रः ।।

(आ) SSB 411.5 (a. Saṁgrahītṛ).

Sragdharā metre.

He is Rudra in his anger, equal to the heavenly tree in granting favours, a stream of nectar in speech, veritable Lakṣmī in the eyes, the fructification of all good deeds when seen face to face, and has a blessing (for others) in his heart. This King Tomara is the abode of majesty, celebrated for his virtues, shining in all splendour, respected, fortunate, generous and possessing the strength of noble political wisdom. (S. B. Nair).

क्रोधो चैवभ्रतो देवो see No. 11859.

1185

क्रोधो नाम मनुष्यस्य शरीराज्जायते रिपुः ।
येन त्यजति मित्राणि धर्माच्च परिहीयते ॥

(आ) Subh 83, IS 1973.

Anger is an enemy that originates in the human body ; because of anger, one forsakes (one's own) friends and keeps (oneself) away from *dharma*. (S. B. Nair).

11858

क्रोधो मूलमनर्थानां क्रोधः संसारबन्धनम् ।
धर्मक्षयकरः क्रोधः तस्मात् क्रोधं परित्यजेत् ॥

(अ) Cr 1394 (CNN 29), (cf. CVM 12.16).

(आ) SR 160. 313 (a. C), SSB 490. 320, SuM 27. 4, SuB 10. 5, SRS 1. 1. 9, SRM 2. 1. 366 *bis*.

(*a*) मनस्तापं CNN (MS) ; मूलं क्रियाहीनः SuM (var.).

(*b*) °वर्धनः [°बन्धनम्] SuB.

(*d*) विवर्जयेत् [प°] SR, SSB, SuB, SRS, SRM ; न कारयेत् [प°] SuM.

Anger is the root-cause of all dangers, anger is that which binds us to worldly life, anger causes the diminution of righteousness. Hence, one should give up exhibiting anger. (S. B. Nair).

11859

क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी ।
विद्या कामदुघा धेनुः सन्तोषो नन्दनं वनम् ॥

(अ) Cr 309 (CVr 8. 14, CLr 3. 7, CnT II 12. 11, CnT III 7. 45, CnT V 74, CPS 238. 47), Śto 323. 36. Cf. No. 11843. Also cf. Nos. 203, 213, and न देवो विद्यते काष्ठे (Cr 545), नाग्निहोत्रं विना वेदाः (Cr 578) and शान्तितुल्यं तपो नास्ति (Cr 988).

(आ) NT 115, IS 1974.

(इ) SS (OJ) 110.

(*a*) चैवस्वतो [वै°] CL (var.); देवो [रा°] CL (var.); देवस् (°वः) [रा°] CL (var.); मृत्युस् [रा°] SS (OJ).

(*b*) आशा [°तृ] NT; वैतरुणी (*sic !*) CL (var.).

(*c*) कामदुधा (*sic !*) CV (var.); धेनु (*sic !*) CL (var.).

(*d*) सन्तोषं CL (var.) ; नंवनं (*sic !*) CL (var.).

Anger is King Yama [god of death] ; greed is *Vaitaraṇi* [river of hell] ; (and) contentment is *Nandana*-garden (of Indra). (S. B. Nair).

11860

क्रोधो हन्ता मनुष्याणां क्रोधो भावयिता पुनः ।
इति विद्धि महाप्राज्ञे क्रोधमूलौ भवाभवौ ॥

(अ) MBh (MBh [Bh] 3. 30. 1, MBh [R] 3. 29. 1, MBh [C] 3. 1065).

(आ) IS 1975.

(*c*) महाप्रज्ञे MBh (var.).

Anger is the slayer of men and is again their prosperor. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity.[1] (P. C. Roy).

1. Words of advice given to Draupadī by Yudhiṣṭhira.

11861

क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भो मान्यमानिता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥

(अ) MBh (MBh [Bh] 5. 33. 17, MBh [R] 5. 32. 22, MBh [C] 5. 992). Cf. No. 4552.

(आ) IS 1976, Saśā 2. 4.

(*a*) क्रोथो (*sic!*) MBh (var.); अमर्ष° [हृ°] MBh (var.); दम्भ.° [दर्प°] MBh (var.).

(*b*) ह्रीः स्त° Saśā; अमान्यमानिता MBh (var.).

(*c*) अर्थानि° [°अर्थान्ना°] MBh (var.).

That person is said to be a wise one whom anger, joy, pride, obstinacy caused by shyness, and pretentiousness cannot deter from his object (in life). (S. B. Nair).

11862

क्रोधो हि शत्रुः प्रथमो नराणां
देहस्थितो देहविनाशनाय ।
यथा स्थितः काष्ठगतो हि वह्निः
स एव वह्निर् दहते शरीरम् ॥

(आ) SR 173. 880, SSB 509. 880, SRM 2. 2. 686.

(*a*) प्रथमं SRM.

Upajāti metre (Indravajrā and Upendravajrā).

Anger is the foremost enemy of men, it remains in the body for the destruction of body itself; just as fire, that remains in dry wood itself, burns its own substratum [wood]. (S. B. Nair).

11863

क्रोधो हि हन्ति पुरुषस्य फलं करस्थं
क्रोधो हि सर्वतपसां विनिपातहेतुः ।
यस्तं जयत्युपशमेन मुहूर्तमेकं
पश्चाद् भवत्यरिगणस्य स एव जेता ॥

(आ) Subh 83, IS 1977.

(*b*) विविपातु (*sic!*) [विनिपात°] Subh.

(*d*) भावत्यपरिगणस्य (*sic!*) Subh (*contra metrum*).

Vasantatilakā metre.

Anger, indeed, destroys the fruit that remains in the hand of man, anger, indeed, is the cause of the downfall of all (the benefits of) penances; he, who subdues it by calmness even for a moment, becomes the conqueror of a horde of enemies, subsequently. (S. B. Nair).

11864

क्रोशन्तः शिशवः सवारि सदनं पङ्कावृतं चाङ्गणं
शय्या दंशवती च रूक्षमशनं धूमेन पूर्णं गृहम् ।
भार्या निष्ठुरभाषिणी प्रभुरपि क्रोधेन पूर्णः सदा
स्नानं शीतलवारिणा हि सततं धिग्धिग्
गृहस्थाश्रमम् ॥

(आ) SR 89. 3, SSB 372. 6, SuM 25. 9, SRK 95. 3 (a. Sphuṭaśloka).

(*a*) स्रवच्च [सवारि] SuM; धूमायमानः शिखी (or °नं गृहं) [प° चा°] SuM.

(*b*) सतैलमशनं पन्थाश्च पङ्काविलः [च रूक्ष° धू° पू° गृ°] SuM.

(*c*) क्रोधान्धदृष्टिः [क्रो° पू°] SuM.

(*d*) °वारिणेति सहतः पापस्य रूपान्तरम् SuM.

Śārdūlavikrīḍita metre.

Howling children, house wet (by a leaky roof), the courtyard muddy, the bed infested with bugs, pungent food, the house filled with smoke, the wife with a biting tongue, the master too filled always with anger, and bath, at all times, in (very) cold water—fie, fie upon the life of a householder! (S. B. Nair).

11865**

क्रोशादन्तर्बली तस्माद् ऊर्ध्वं मन्दफलस्ततः ।
न जातः सर्वथा यस्य शकुनः स्यात् स मृत्यवे ॥

(आ) ŚP 2585.

Within a distance of a *krośa* [two miles], it [an omen] has a powerful effect and thereafter the result obtained will be weak ; if such a thing does not happen at all, that (ill-)omen will be for the death (of the wayfarer). (S. B. Nair).

11866

क्रौञ्चः क्रीडतु कूर्दतां च कुररः कङ्कः परिष्वज्यतां
मद्गुर् माद्यतु सारसश्च रसतु प्रोड्डीयतां टिट्टिभः ।
भेकाः सन्तु बका वसन्तु चरतु स्वच्छन्दमाटिस्तटे
हंहो पद्मसरः कुतः कतिपयैर् हंसैर् विना श्रीस्तव ॥

(आ) PdT 250, Pad 100. 48, ŚP 1127, Any 103. 89, SR 219. 8 (a. ŚP), SSB 605. 10, SRK 197. 1 (a. ŚP), RJ 275.

(*a*) क्रौचः PdT (var.), SRK; परिष्वंजतां SRK.

(*b*) मद्गुर्वांचतु SRK; °द्यतु PdT (var.); दिट्टिभिः [टि°] PdT (var.).

(*c*) भेका PdT (var.); रसन्तु [वस°] ŚP; चरुरु [चरतु] PdT (var.).

(*d*) हंसः SR.

Śārdūlavikrīḍita metre.

Let the curlew sport, the osprey dance, the heron embrace, the cormorant enjoy, the crane cackle, *ṭiṭṭibha*-bird fly about, the frogs croak, the Indian cranes reside, the *āṭi*-bird wander freely on the banks— O lotus-lake, whence is your beauty without a few swans flitting about. (S. B. Nair).

11867

क्रौर्यात् तैक्ष्ण्याद् दुःस्वभावात् स्वामित्वात् पुत्रिका-भयात् ।
स्वपूर्वजपिण्डदत्वाद् वृद्धिभीभ्यामुपाचरेत् ॥

(अ) Śukr 3. 107.

(A serpent, fire, wicked person, the king, son-in-law, nephew, disease, and the foe) should be warded off as they have cruelty, excessive heat, vicious nature, lordship, fear of daughter's displeasure, the offering of libation to the ancestors, increase, and fear of assault, respectively. (S. B. Nair).

11868*

क्लमं ययौ कन्दुकलीलयापि या
तया मुनीनां चरितं व्यगाह्यत ।
ध्रुवं वपुः काञ्चनपद्मनिर्मितं
मृदु प्रकृत्या च ससारमेव च ॥

(अ) Kum 5. 19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 66).

(आ) Kāvyān 35. 2-3, Almm 165.

(*a*) कन्तुक° Kum (var.) ; °सेवयापि [°लील°] Kum (var.).

(*b*) विगाह्यते [व्य°] Kāvyān.

(*c*) °र्घमि यन् [°निर्मि°] Kum (var.).

(*d*) (अ)पि [च] Kum (var.) ; सुरारम् [ससा°] (printing error) Kāvyān ; तत् [च second] Kum (var.).

Vaṁśastha metre.

She[1] who got fatigued even by playing with dolls, entered into severe asceticism. Surely her body was made of golden lotus, by nature both tender as lotus and strong as gold. (H. H. Wilson).

1. Pārvatī.

11869

क्लमो न वाचां शिरसो न शूलं
न चित्ततापो न तनोर् विमर्दः ।
न चापि हिंसादिरनर्थयोगः
श्लाघ्या परं क्रोधजयेऽहमेका ॥

(अ) Prab (Prab [TSS] 4. 16, Prab [V] 4.16).

Upajāti metre (Upendravajrā and Indravajrā).

I[1] shall not fatigue myself with words ; my head shall not ache, nor shall my mind be heated ; my body shall not be jostled, and there shall be no shedding of blood, or foolish war. (J. Taylor).

1. क्षमा.

11870

क्लान्तमपोज्झति खेदं
तप्तं निर्वाति बुध्यते मूढम् ।
स्थिरतामेति च सङ्कुलम्
उपयुक्तसुभाषितं चेतः ॥

(आ) JS 36. 2 (a. Vallabhadeva, but not found in VS), SH *fol.* 37*a*. (181).

(*a*) °पोहति SH.

(*d*) °षितचेतः [°षितं चेतः] SH.

Āryā metre.

It removes the fatigue of a person in weariness, gives cool joy to one in heat, makes the fool intelligent, causes steadiness to one who is confused— thus, does an excellent saying [*subhāṣita*] serve the mind. (S. B. Nair).

11871*

क्लान्तानि वक्त्राणि विहारकेलि-
विशारदानां शरदातपेन ।
वामभ्रुवां चन्द्रिकया क्रियन्ते
श्रीखण्डचर्चासु निरादराणि ॥

(आ) AIR 633.

Upajāti metre (Indravajrā and Upendravajrā).

Faded become the faces of those who are clever in various sports by the sunshine of the autumn ; in the case of charming ladies, the moonlight so acts that they become indifferent to sandal paste. (S. B. Nair).

क्लिन्नीकृत्याम्भसा see तेनापि नाम सर्पन्त्यौ.

11872

क्लिश्नाति कण्टकं विद्धं नष्टो धर्मस्तथैव च ।
शत्रूणां च विरुद्धानां मूलनाशात् सुखी भव ॥

(इ) NM (T) 3. 13.

(*a*) बिद्धं NM (T) ; (changed to विद्धं editorially).

A thorn, being pierced, causes pain ; likewise, *dharma*, being spoiled, causes pain. Be happy by destroying, totally, the enemies and those who betray[1]. (S. B. Nair).

1. S. Pathak translates the verse as : "Being pierced a thorn gives pain, being corrupted religion destroys one's self ; be happy by the uprooting of the enemy who betrays."

11873

क्लिश्यन्नपि हि मेधावी शुद्धं जीवनमाचरेत् ।
तेनेह श्लाघ्यतामेति लोकेभ्यश्च न हीयते ॥

(अ) KN (KN [AnSS] 5. 9, KN [BI] 5. 9, KN [TSS] 5. 9).

(आ) IS 1978.

Even when hard-pressed with difficulties, a wise person should betake to none but an honourable living. Through such a living, he earns respectability and[1] is not cast out of this world and the next[1]. (M. N. Dutt).

1-1. There seems to be a pun upon the word *loka* in *pāda d*, which means both 'regions' and 'persons'. If the second signification is accepted, the last portion of the *Śloka* would mean: 'is not forsaken by his friends'. (M. N. Dutt).

11874

क्लिष्टं वृथा नो तपसा न तीर्थैर्
दत्तं वृथा नो क्षुधिते न पात्रे ।
भुक्तं वृथा नो रुचिरं न पथ्यं
मृतं वृथा नो न रणे न तीर्थे ॥

(अ) Cr 310 (CRr 8. 51, CPS 227. 21).

(*a*) क्लष्टं (*sic !*) CR (var.); यत् [नो] CR (var.), CPS; तीर्थैं (°थैर्) (*sic !*) CR (var.).

(*b*) यत् [नो] CR (var.), CPS ; न [नो] CR (var.).

(*d*) मृत्युर् CR (var.), CPS; यन् [नो] CR (var.), CPS.

Upajāti metre (Indravajrā and Upendravajrā).

Exertion is in vain, if it is not caused by penance or pilgrimage ; charity is useless, if it is not to the hungry and the worthy ; eating is in vain, if the food is not tasty and wholesome ; (and) death is in vain, if it does not occur in a battle or holy place. (S. B. Nair).

क्लिष्टकेशमवलुप्तचन्दनं see तत्र हंसधवलोत्तरच्छदं.

11875

क्लिष्टात्मभृत्यः परिमृग्यसम्पन्
मानी यतेतापि ससंशयेऽर्थे ।
सन्देहमारोहति यः कृतार्थो
नूनं रतिं तत्र करोति न श्रीः ॥

(अ) Bhaṭṭikāvya 12. 44 (BhKā [NSP] 975).

(*d*) तस्य [तत्र°] BhKā (NSP).

Indravajrā metre.

With self and followers distressed, with fortune still to seek, proud man may perhaps preserve in a risky affair. Surely, Fortune does not stick to him who with objects achieved still runs risks. (S. & K. Ray).

11876

क्लिष्टोपायबलोऽप्यर्थं विपर्यस्तमनुष्ठितः ।
हृतधर्मविमार्गस्थो हन्ति भिन्नक्रमो नयः ॥

(अ) P (PT 1. 142, PTem 1. 129). Cf. Ru 72.

(*a*) °त्यर्थं PT (var.).

(*b*) अनुश्रितः [अनुष्ठितः] PT (var.).

(*c*) हृतधर्मो वि° PT (var.).

A policy when adopted in an improper manner, following an unwholesome path of unrighteousness, and practised contrarily, though hardpressed, ruins the very purpose of achieving the end. (S. B. Nair).

11877

क्लीबस्य यस्यास्ति न भोगसम्पत्
स किं भुजिष्याभवने करोति ।
न यस्य हस्ते तरमूल्यमस्ति
स किं समारोहति नावमग्रे ॥

(अ) Sam 5. 85.

(आ) GVS 57.

Upajāti metre (Indravajrā and Upendravajrā).

Why should a man hasten to board a ship when he has no fare ? (Similarly), what business has an impotent man in the house of a harlot [*bhujiṣyā*] when he has no virility [*bhoga-sampat*][1] ? (S. B. Nair).

1. Taking भुजिष्या as 'a high class woman' and भोगसम्पत् as 'money for enjoyment', E. Powys Mathers translates the verse as : "What business has a man to run aground in the dwelling of a girl for enjoyment when he has no money ? How dare a man take his place upon the ship when his fare is lost to him ?

11878

क्लीबा हि दैवमेवैकं प्रशंसन्ति न पौरुषम् ।
दैवं पुरुषकारेण घ्नन्ति शूराः सदोद्यमाः ।

(आ) Agni-purāṇa in ŚKDr *ad* पौरुषं (Vol. 3, p. 239), IS 1979.

The timid men are those who praise fate alone and not manly efforts (in undertakings) ; courageous men, being ever industrious, set at nought fate by their manliness. (S. B. Nair).

11879

क्लीबे धैर्यं मद्यपे तत्त्वचिन्ता
सर्पे क्षान्तिः स्त्रीषु कामोपशान्तिः ।
काके शौचं द्यूतकारे च सत्यं
राजा मित्रं केन दृष्टं श्रुतं वा ॥

(आ) ŚP, 1535, SH (Part II) *fol.* 100 *a* (50). Here only *pāda-s* of No. 9326 are transposed as *cb/ad.*

(*c*) द्यूतकारेषु [द्यू° च] No. 9326*a*.

Śālinī metre.

Note : For translation of the verse, see No. 9326.

क्लेशं प्रतिनिवर्तन्ते see No. 11884.

11880

क्लेशक्षमस्तथा यश्च विजितात्मा जितेन्द्रियः ।
गूढमन्त्रश्च दक्षश्च प्राज्ञो भक्तजनप्रियः ॥

(अ) Viṣṇudharmottara 2. 6. 4.

(आ) ŚB 2. 50.

(*a*) तु धर्मात्मा [त° य°] ŚB.

(*c*) तत्त्वज्ञः [दक्ष°] ŚB.

That man, who is capable of enduring (all sorts of) distress, self-controlled and a conqueror of his senses, and who keeps secrets carefully and is efficient (in action), is wise and popular with the people of devotion. (S. B. Nair).

11881

क्लेशत्यागकृतेऽर्पितेन करणव्यूहेन देहेन च
स्वानर्थं बत जन्तुरर्जयति चेन्मन्तुर् नियन्तुः कुतः ।
शस्त्रे शत्रुजयाय नैजगुरुणा दत्तेऽथ तेनैव चेत्
पुत्रो हन्ति निजं वपुः कथय रे तत्रापराधी तु कः ॥

(अ) Viśvaguṇādarśa 23.

(आ) SR 376.256, SSB 275.150, SRK 18.19 (a. Viśvaguṇā°).

(*c*) °गुरुणादत्तेऽथ [°गुरुणा दत्तेऽथ] SR.

Śārdūlavikrīḍita metre.

With the body and various senses supplied for warding off danger, if a person brings about his own calamity, how is it the fault of the Master [Creator]? When a weapon is supplied by one's father for vanquishing enemies and if the son cuts his own body with it, in that case, tell me, who is to be blamed? (S. B. Nair).

11882*

क्लेशयसि किमिति दूतीर्
यदशक्यं सुमुखि तव कटाक्षेण ।
कामोऽपि तत्र सायकम्
अकीर्तिशङ्की न संधत्ते ॥

(अ) ĀrS 2. 182.

Āryā metre.

O fair-faced one, why do you give trouble to the female messengers, for, what is not possible by your side-glances? Even the God of love does not fix his arrows for fear of ignominy (due to certain defeat). (S. B. Nair).

11883

क्लेशस्याङ्गमदत्त्वा
सुखमेव सुखानि नेह लभ्यन्ते ।
मधुभिन्मथनायस्तैर्
आश्लिष्यति बाहुभिर् लक्ष्मीम् ॥

(अ) P (PP 5. 31, PTs 5. 32), VCsr 20.6.

(आ) IS 1980, JS 406. 31 (a. Vallabhadeva, but not found in VS).

(*ab*) क्लेशमप्राप्य सुखानि नेऽह लभ्यन्ते T in VCsr (*sic!*); क्लेशस्था VCsr (var.); ऽगमम् [ऽङ्गम्] VCsr (var.); अदत्वात् VCsr (var.); न लभ्यते सुखस्थानम् VCsr (var.); सुखमिह हि सु° नोपलभ्यन्ते JS; इव [एव] VCsr (var.).

(*c*) मेधिभिन्म° [मधु°] VCsr; °न्मथनायातैर् (*sic!*) VCsr (var.).

(*d*) आशुष्यति VCsr (var.); लभा त्रिरेण [आ° बा°] VCsr (var.) (sub-metric); लक्ष्मीः VC (var.).

Āryā metre.

In perfect ease, and without exposing the body to pain, no happy state is attainable in this world. The slayer of Madhu[1] embraces Lakṣmī with arms that are weary with churning the ocean. (F. Edgerton).

1. Viṣṇu.

क्लेशाः परिनिवर्तन्ते see No. 11884.

11884

क्लेशाः प्रतिनिवर्तन्ते केषांचिदसमीक्षिताः ।
स्वं स्वं च पुनरन्येषां न किंचिदभिगम्यते ॥

(अ) MBh (MBh [Bh] 12. 318. 40, MBh [R] 12. 331. 40, MBh [C] 12. 12251).

(आ) IS 1981.

(*a*) शोकाः or क्लेशं MBh (var.); परिनिवर्तन्ते (°रिवि°) or प्रतिविवर्धन्ते MBh (var.).

(*b*) असमीक्षितां or असदीक्षिताः MBh (var.); °क्षतां or °क्षया or °क्षिता MBh (var.).

(*c*) स्वस्थं or अस्वं IS; न [च] MBh (var.).

(*d*) कंचिद् MBh (var.); अपि or अव° or अधि° [अभि°] MBh (var.); °गच्छति or °मन्यते [°ग°] MBh (var.).

(In the life) of some persons, troubles disappear before they are noticed; (in the life) of some others, there is nothing of their own whatsoever. (S. B. Nair).

11885

क्लेशाय दुर्भगानां
नानास्थितिगात्रभङ्गविन्यासः ।
गणिकाभिनयचतुष्टय-
माकृष्ट्यै स्वापतेयपुष्टानाम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 656, KM [KM] 634). Cf. Nos. 11955, 11963, 11981, 11994, 12001 and वंशेऽकुटिल°. (Also Cf. Nāṭyaśāstra of Bharata 6. 23).

(आ) GVS 210.

(b) मानस्तुति° [नानास्थिति°] Kuṭṭ (KM), GVS.

Gīti-āryā metre

Four theatrical strokes make up a harlot's life, inclination and the movement of the body, honour and esteem ; and they are directed to this double end : to attract the rich and leave the poor despairing. (E. Powys Mathers).

11886

क्लेशार्जितं सुखकरं रमणीयमर्घ्यं
धान्यं कृषीवलजनस्य शिखीव सर्वम् ।
भस्मीकरोति बहुधापि जनस्य सत्यं
मायाशिखी प्रचुरदोषकरः क्षणेन ॥

(अ) AS 59.

(a) °मध्यं AS (KM); °मर्थं AS (var.).

(b) सर्वः or सर्वां AS (var.).

Vasantatilakā metre.

Just as fire completely reduces to ashes a farmer's (store of) grain which is produced with long toil, that contributes to happiness, and is pleasing and valuable, so does the fire of deception, that harms a lot, reduce to ashes, in a moment, all the truthful character of a person, built up by various means. (S. B. Nair).

11887*

क्लेशेऽपि तन्यमाने
मिलितेयं मां प्रमोदयत्येव ।
रौद्रेऽनभ्रेऽपि नभः-
सुरापगावारिवृष्टिरिव ॥

(अ) ĀrS 2.163.

Āryā metre.

Even though there are painful situations, this (young) lady, on her meeting, gives me immense pleasure like the (pleasing) showers from the divine Gaṅgā of the aerial region, though the sky is fierce (by the sun) in the absence of clouds. (S. B. Nair).

11888*

क्लेशैः केशैरशेषैरलमुपरचितैः कार्यहार्यं मनोऽस्या
दाता ग्राम्योऽपि काम्यः किमपरमनया
दग्धवैदग्ध्यरीत्या ।
स्वैरं निर्गत्य पुत्र व्रज युवतिजनो यत्र वाल्लभ्यलभ्यः
कुट्टन्या प्रोक्तमित्थं प्रकटविटभटोच्चाटनं
पातु युष्मान् ॥

(आ) VS 2404.

Sragdharā metre.

Enough of all this trouble of decorating your hair, for, her mind is business-like ; a donor, though a villager, is to be caressed by her, of what avail are all these clever ways of dexterity ? O son, go, leisurely, to some young woman who is available for being beloved—thus was an (indigent) gallant given the go-by by a procuress : may that (excellent advice) protect you all ! (S. B. Nair).

11889

क्लेशैस्तीव्रैर् युज्यमानः सपत्नैः
क्षमां कुर्वन् कालमुपासते यः।
संवर्धयन् स्तोकमिवाग्निमात्मवान्
स वै भुङ्क्ते पृथिवीमेक एव ॥

(अ) MBh (MBh [Bh] 3.6.19, MBh [R] 3.5.19, MBh [C] 3.258). Cf. No. 193.

(आ) IS 1982.

(*a*) क्लैशै° MBh (var.); योज्य° MBh (var.); समंतात् [सप°] MBh (var.).

(*b*) अवेक्षते [उपा°] MBh (var.).

(*c*) आत्मानं IS (O. Böhtlink's suggestion).

Epic Upajāti metre (*a* Śālinī, *c* Indravaṁśā and *bd* Irregular).

That wise man who bearing all the gross wrong heaped upon him by his enemies, patiently bideth his time, and multiplieth his resources even as men by digress turn a small fire into a large one, ruleth alone this entire earth. (P. C. Roy).

11890*

क्लेशोल्लासितलोचनं श्लथपतद्दोर्वल्लिकेलिस्खलद्-
धम्मिल्लं श्वसितोत्तरङ्गमपरिस्पन्दं वहन्ती वपुः।
मुञ्चेति स्खलिताक्षरेण वचसा तन्वी यथा याचते
विश्रामाय तथाधिकं रतविधावाकूतमुन्मीलति ॥

(आ) Skm (Skm [B] 1136, Skm [POS] 2.133.1).

(*b*) धम्भिल्लं Skm (B) (printing error).

Śārdūlavikrīḍita metre.

When a slender lady in love-sports has her eyes betraying fatigue and dishevelled tresses scattered over her tired creeper-like arms, and she breathes hard with her body motionless and when she begs in faltering words, 'O please leave off', for a short rest, then she only betrays a greater zest for more love-sports ! (S. B. Nair).

क्लेशैस्तीव्रैर् योज्यमानः see No. 11889.

क्लैशैस्तीव्रैर् युज्यमानः see No. 11889.

11891*

क्व कठिनमहो पीलोः पत्रं मृदुः क्व बिसाङ्कुरः
क्व कटु लवणं कौपं चाम्भः क्व तामरसासवः।
क्व कुसुमरजो हृद्यं रूक्षाः क्व चोषरपांसवः
क्व मरुविषयो ध्वाङ्क्षक्षेत्रं क्व हंस भवादृशाः ॥

(आ) VS 703 (a. Śrī-Bhaṇḍaka).

(*a*) पत्त्रं VS.

Hariṇī metre.

Where are the hard leaves of the *Pilu*-tree (of the desert region), and where the tender sprouts of lotus-plants ? Where is the bitter and brackish water of (the desert-)wells, and where the honey of lotus-blooms ? Where are the hard sands of a wasteland, and where the attractive pollen of flowers ? Where is the arid desert, the place for a crow, and where are (graceful birds like) you, O swan ! (S. B. Nair).

11892

क्व कुशविपाटनजन्मा
सहसोदितवेदनाचमत्कारः
क्व च दासीरतसङ्गर-
निर्दयनखरक्षतिः प्रीत्यै ॥

(अ) Kuṭṭ (Kuṭṭ [Kr] 414, Kuṭṭ [BI] 414). Cf. Nos. 11885, 11955, 11963, 11981, 11994, 12001 and वंशेऽकुटिल°.

(आ) GVS 667.

Āryā metre.

Where, on the one hand, is the painful experience suddenly produced while splitting the (sharp-edged) *Kuśa*-grass ? Where, on the other hand, is the pleasure of the wound inflicted, mercilessly, by the nails of a harlot while enjoying love-sports with her ? (S. B. Nair).

11893*

क्व क्रीडति क्व चरति क्व करोति वृत्तिं
वारि क्व नाम पिबति स्वपिति क्व नाम ।
इत्थं मृगं निरपराधमबाधमानं
व्याधोऽनुधावति वधाय धनुर्दधानः ॥

(आ) VS 662.

Vasantatilakā metre.

Where does it play, where does it move, where does it get food, where does it drink (water) and where does it sleep ? Thus is an innocent and harmless deer whom a hunter holding a bow pursues to kill. (S. B. Nair).

11894

क्व गताः पृथिवीपालाः ससैन्यबलवाहनाः ।
वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति ॥

(अ) H (HJ 4.68, HS 4.62, HM 4.64, HK 4.69, HP 4.68, HN 4.68, HH 111.12-13, HC 149. 9-10).

(आ) IS 1983, Sama 1क 71.

(*b*) स्वसै° H (var.).

Whither are gone the rulers of the earth with (their) guards, armies and carriages; of whose departure the earth stands a witness even to the present day ? (F. Johnson).

11895

क्व गतो मृगो न जीवति
पाथश्चुलुकेन घासमुष्ट्या वा ।
मुञ्चति चिरोषितत्वाज्
जन्मवनं नापमानेऽपि ॥

(अ) P (PP 1.163), Cf. त्रयः स्थानं न मुञ्चति.

(आ) IS 1984.

Āryā metre.

Where water may be sipped, and grass / be cropped, a deer might live content; / yet insult will not drive him from / the wood where all his life was spent. (A. W. Ryder).

11896

क्व गतो मृगो न जीवत्य्
अनुदिनमश्नंस्तृणानि विविधानि ।
स्वयमाहतगजभोक्तुः
सिंहस्य तु दुर्लभा वृत्तिः ॥

(आ) VS 957 (Bhaṭṭārka=Arka).

Āryā metre.

Where does a deer go and does not remain alive by eating different kinds of grass, every day ? [A deer can go anywhere, as it finds its livelihood everywhere]. Whereas a lion, who itself kills and eats an elephant, finds its livelihood a precarious one. (S. B. Nair).

11897

क्व गन्तासि भ्रातः कृतवसतयो यत्र धनिनः
किमर्थं प्राणानां स्थितिमनुविधातुं कथमपि ।
धनैर्यच्छालब्धैर् ननु परिभवोऽभ्यर्थनफलं
निकारोऽग्रे पश्चाद् धनमहह भोस्तद्धि निधनम् ॥

(अ) Śant 1.16.

(आ) SR 74.34 (a. Śant), SSB 344.36, IS 1985.

(*b*) किमर्थं Śānt (var.).

(*c*) न न or न त्व (तु ?) [ननु] Śānt (var.).

(*d*) विकारो or निकायो [नि°] Śānt (var.).

Śikhariṇī metre.

O brother, where will you be going ? Where rich people live. What for ? To find a means for sustaining life. How so ? By wealth obtained by begging. Is it not the fruit of begging (tantamount to) insulting ? There is ***ni*** [insult] at first, but, thereafter, *dhana* [wealth]. Ah ! then it is indeed *nidhana* [(equal to) death][1]. (S. B. Nair).

1. *ni+dhana=nidhana* [death] sounds like *nir+dhana=nirdhana* [without wealth].

11898

क्व गृहाणि कुत्र गुरवो ललनानां
हृद्युभयं पुनः सरभसोच्चलनानाम् ।
क्व कुलत्रयं क्व दयिता क्व नु नीतिः
क्व जनादरः क्व च सतामनुनीतिः ॥

(आ) PV 391 (a. Dāmodara-bhaṭṭa), Kav p. 44.

(*b*) द्युभयं (*sic !*) PV (MS).

(*c*) कुलत्रये (*sic !*) PV (MS).

Kalahaṁsa metre.

Where are both the homes and the elders to those women who passionately go about ? Where are the three families, where is the protector [*dayita*[1]], where the manner, where the respect of the people, (and) where the conciliation of the good (to such women) ? (S B. Nair).

1. √*day+tṛc>dayitṛ>dayita*='protector'.

11899

क्व च दशरथः स्वर्गे युद्ध्वा सुरेन्द्रसुहृद् गतः
क्व च जलनिधेर् वेलां बद्ध्वा नृपः सगरो गतः ।
क्व च करतलाज्जातो वैण्यः क्व सूर्यतनुर् मनुर्
ननु बलवता कालेनैते प्रबोध्य निमीलिताः ॥

(अ) P(PT 3.137, PP 3.232, PRE 3.118, PT_2 3.143), Cf. Ru 164.

(आ) SR 384.279 (a. P), IS 1995.

(इ) Old Syriac 6.80.

(*a*) स [च] PP, PtsK, SR; भूत्वा [यु°] PP, PtsK, SR; महेन्द्र° PP, PtsK, SR.

(*b*) स [च] PP. PtsK, SR; सगरो ग......क्व च PT (var.); सगरस् तथा PP, PtsK, SR.

(*c*) स [च] PP, PtsK, SR.

(*d*) भगवता [ब°] PT; कालेनैते PP, PtsK, SR; प्रबध्य PtsK, SR; प्रबाध्य IS.

Hariṇī metre.

Whither has gone Daśaratha, the friend of the King of the gods, who fought in heaven ? Whither has gone King Sagara, who controlled the sea's flood ? Whither the son of Veṇa, that sprang from the palm of (his father's) hand ? Whither Manu, the sun's flesh and blood ? Has not almighty Time[1] that first opened their eyes now closed them ? (F. Edgerton).

1. Destiny.

11900

क्व च द्वयोस्तथाभूतं दूरे मोक्षणमद्भुतम् ।
दुर्बलेऽप्युद्यमः श्रेयान् इति शास्त्रेषु गीयते ॥

(अ) SkP, Avanti-kh. 45.67.

Where is seen such a wonder of two (disagreeable) things that though one is far away, and yet has liberation ? Energetic action is beneficial even to a weak person—thus has been enunciated in the scriptures. (S. B. Nair).

11901

क्व च ननु जनकाधिराजपुत्री
क्व च दशकन्धरमन्दिरे निवासः ।
अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ॥

(आ) SR 92 64, SSB 376.71.

Puṣpitāgrā metre.

Where is the daughter of the Emperor Janaka, and where is her residing (in captivity) in the mansion of Rāvaṇa ? Listen me, O friend, the result of actions done previously, indeed, comes to be experienced by living beings in a painful manner. (S. B. Nair).

11902

क्व च नरपतिवर्गः संग्रहः क्व प्रजानां
मधुरवचनयोगाल् लोकमभ्याददीत ।
मधुरवचनपाशैरायतालानितः सन्
पदमपि हि न लोकः संस्थितेर् भेदमेति ॥

(अ) KN (KN [ĀnSS] 3.40, KN [BI] 3.39, KN [TSS] 3.40).

(a) नरपतिगर्वः KN (TSS).

(b) आह्लादयो च [अभ्या°] KN (BI).

(c) पाशैरायतो लालितः KN (BI).

Mālinī metre.

How vast is the difference between the kings and their myriad subjects ? How rare is a king who condescends to please his subjects with sweet words ? The subjects of the king who captivates them at first with strings of sweet words, and then cherishes them, never deviate one step from the course of rectitude. (M. N. Dutt's translation of KN [BI]).

11903

क्व च शस्त्रं क्व च वनं क्व च क्षात्रं तपः क्व च ।
व्याविद्धमिदमस्माभिर् देशधर्मस्तु पूज्यताम् ॥

(अ) R (R [Bar] 3.8.23, R [B] 3.9.27, R [G] 3.13.24–25, R [L] 3.10.22).

(a) बलं or धनं or रणं [व°] R (var.).

(b) क्व च क्षत्रं or सूत्रं क्व च or क्षा° क्व च tr. R (var.) ; क्व वै (वा) त° क्षा° tr. R (var.).

(c) प्रायो सिद्धमिदं सर्वम् or प्रतिषिद्धमिदं सर्वम् R (var.); विरुद्धम् [व्या°] R (var.); अस्माकं R (var.).

(d) एष [देश°] R (var.); च [तु] R (var.) ; पूज्यते or गृह्यतां or युज्यते or प्रयुज्यतां R (var.).

Where is the (use of) weapon and where is the forest, where is (the duty of) a Kṣatriya [warrior] and where is penance ? We have broken [*or* : set in motion] these two things ; but let the law of the country be honoured. (S. B. Nair).

11904*

क्व चाम्भोधौ जन्म क्व च वपुरिदं कुन्दधवलं
क्व चावासस्थानं कृतमहह विष्णोः करतले ।
क्व नीचानामास्ये परिणतिरियं चुम्बनविधाव्-
इतीवायं शङ्खः करुणकरुणं रोदिति मुहुः ॥

(आ) ŚP 1120, SR 218.79, SSB 603.6, SRK 202.3 (a. ŚP), SRM 2.2.106, Regnaud II. 32.

(a) वाम्भोधौ [चाम्भोधौ] SR, SSB, SRK, SRM.

(b) विष्णो SSB (printing error) ; करतलम् SR, SSB, SRK, SRM.

(d) इदं [अयं] ŚP, Regnaud.

Śikhariṇī metre.

Where is its birth in the (mighty) ocean, where its body white as jasmine flower, where again, O wonder, its residence in the hand of Lord Viṣṇu ? But how this fate of being kissed by the mouths of low-born people ? Thus does this (poor) conch cry [make the deep sound] piteously and frequently. (S. B. Nair).

11905

क्व चारण्यं क्व च क्षात्रं क्व जटाः क्व च पालनम् ।
ईदृशं व्याहतं कर्म न भवान् कर्तुमर्हति ॥

(अ) R (R [Bar] 2. 98.56, R [B] 2.106.18, R [G] 2.113.12, R [L] 2.118.12).

(*a*) वा [चा° and च] (twice) R (var.); क्षत्रं or छत्रं [क्षा°] R (var.).

(*b*) जटा R (var.); परि° [क्व च] R (var.).

(*c*) इदं शाव्यात्मकं कर्म (*sic !*) R (var.); ह्रीदृशं R (var.); व्याहृतं or च कृतं [व्या°] R (var.); धर्मं [क°] R (var.).

(*d*) अर्हसि R (var.).

Where is the forest, and where is the duty of a Kṣatriya [king]; where are matted locks, and where is the protection (of the subjects) ? It does not behove, on the part of your honour, to confuse such things. (S. B. Nair).

क्वचिच् चटुलकोकिला° see No. 11917.

11906

क्वचिच्च स्वैरिणी नारी क्वचिच्च जायते सती ।
मध्यमा च भवेत् काचित् सर्वत्र त्रिविधाः स्त्रियः ॥

(अ) Cr 1395 (CNP II 188, CM 49).

(*a*) क्वचित्वर्गैरि° (*sic !*) CNP II (MS).

(*b*) क्वचिज्जाययते (*sic !*) CNP II (MS).

(*c*) भाव च क्वाचित् (*sic !*) CNP II (MS); काचित् CNP II, CM.

(*d*) त्रिविधा Cr, CNP II (MS); (changed to त्रिविधाः editorially); स्त्रिया CNP II (MS).

Some ones are wanton (in nature), some others are virtuous, and yet others are of middling quality : thus the women are of three types, everywhere. (S. B. Nair).

11907*

क्वचिच् चारुचामीकरारम्भरम्या
क्वचिद् रत्नविद्योतितध्वान्तदक्षा ।
क्वचिद् हीरकश्रेणिकैलासहासा
क्वचित् क्षीरवीरप्रवीरप्रकाशा ॥

(आ) SR 101. 12. SSB 390.14, SSS 27.

(*a*) °रम्भा [रम्या°] SSS.

(*b*) °दम्भा [°दक्षा] SSS.

(*c*) वीर° [हीर°] SSS.

(*d*) क्वचित् प्रस्फुरन्ती च हेम्ना समन्ताम् SSB; क्षीरनीर° SSS.

Bhujaṅgaprayāta metre.

Some part of the king's assembly hall was charming with decorations of gold; some other was efficient in dispelling darkness by the light diffused by the gems; elsewhere, it was like laughter resembling Kailāsa (-mountain in whiteness) by the rows of diamonds; and in other places, it was brilliant with the heroes distinguished for bravery, resembling milk (in their purity). (S. B. Nair).

11908*

क्वचिज् झिल्लीनादः क्वचिदतुलकाकोलकलहः
क्वचित् कङ्कारावः क्वचिदपि कपीनां कलकलः ।
क्वचिद् घोरः फेरुध्वनिरयमहो दैवघटनात्
कथंकारं तारं क्वणतु चकितः कोकिलयुवा ॥

(आ) AIR 353, JS 71.5, VS 723, ŚP 845, Any 64. 101, SR 225. 140 (a. VS), SSB 615.31, SRK 118. 8 (a. ŚP), RJ 376.

(*a*) क्वचिदपि च का° JS; °कलह् (*sic !*) SRK.

(*b*) काकाराव: JS.

(*c*) दैवघटना VS, ŚP, Any.

(*d*) क्वणति JS; रसति [क्व°] ŚP, Any, SR, SSB, SRK.

Śikhariṇī metre.

On one side, there is the noise made by crickets; on the other, the noisy quarrels of ravens; in some places, there is the cry of herons; elsewhere, the noise made by the monkeys; and yet in other places, there is the dreadful howls of jackals. Alas ! by the ordinance of fate (in this outburst of various noises), how is the frightened young cuckoo to coo in a shrill note. (S. B. Nair).

क्वचित् कन्था° see No 11937*c*.

11909

क्वचित् कन्या जाता क्वचिदपि च पुत्रः समभवत्
क्वचिद् दिव्यं गानं क्वचिदपि विधानं मृतनृणाम् ।
क्वचिद् हास्यं रोदः क्वचिदपि भवत्यत्र भुवने
भृशं मूढस् तत्त्वं तदपि न हि जानाति मनुजः ॥

(अ) Vai 89.

Śikhariṇī metre.

In one place, a girl [daughter] is born and in another, a son; in some place, there is divine song and elsewhere, the disposal of dead people; in some place, there is laughter and in another, weeping —thus is (seen) the happening in the world. Still foolish man does not fully realise its reality. (S. B. Nair).

11910

क्वचित् कार्यवशान्नीचो- ऽप्यलं भवति नो महान् ।
कांस्यस्यैव हि राज्ञोऽपि दर्पणः कनकस्य न ॥

(आ) SR 55.72, SSB 317.74.

In some circumstances, due to exigency, a low-born person is of service and not so one who is great; (just as, even to a king, white copper is useful for a mirror and not so, gold. (S. B. Nair).

11911*

क्वचित् कृष्णार्जुनगुणा क्वचित् कर्णान्तगामिनी ।
अपाङ्गश्रीस् तवाभाति सुभ्रूर् भारतगीरिव ॥

(आ) Pad 34.33 (a. Lakṣmaṇa), SR 260. 98, SSB 73.2, SRK 276.8 (a. Kāvyādarśa, but does not appear in the BORI edition), RJ 666.

(*d*) सुभ्रु भा° (*sic !*) Pad.

In some places, it has the hues of black and white [*or* : has the qualities of Śrī-Kṛṣṇa and Arjuna] and in others, it reaches up to the ears [*or* : deals with the last moments of Karṇa]; thus the beauty of the corner of your eyes, O charming-browed one, resembles the words [story] of the *Mahābhārata*. (S. B. Nair).

11912*

क्वचित् क्वचिदयं यातु स्थातुं प्रेमवशंवदः ।
न विस्मरति तत्रापि राजीवं भ्रमरो हृदि ॥

(आ) SR 222. 44, SSB 610. 3, RJ 351, Regnaud II. 71.

Some times, getting influenced by the impulse of affection, a black bee may roam about, hither and thither; but it does not forget, even then, the lotus ever present in its heart. (S. B. Nair).

11913

क्वचित् क्वचिद् गुणे दोषाद् दुःखं वर्ष्मणि जायते ।
मिष्टभाषणतः कीरो याति पञ्जरबन्धनम् ॥

(आ) Nīsam 122.

Now and then, due to a defect in a good structure, a miserable situation arises in the body; due to the sweetness of its speech, the parrot undergoes captivity in a cage. (S. B. Nair).

11914*

क्वचित् ताम्बूलाक्तः क्वचिदगरुपङ्काङ्कमलिनः
क्वचिच् चूर्णोद्गारी क्वचिदपि च सालक्तकपदः ।
वलीभङ्गाभोगैरलकपतितैः शीर्णकुसुमैः
स्त्रिया नानावस्थं प्रथयति रतं प्रच्छदपटः ॥

(अ) Amar (Amar [D] om., Amar [RK] om., Amar [K] om., Amar [S] 65, Amar [POS] 65, Amar [NSP] 107)[1].

1. Western (Arj.) om., Southern (Vema) 65; rest omitted, but appears in Rāmān as 65.

(आ) SkV 614, Kav. 327, VS 2131, ŚP 3700, Sāh *ad* 3.101 (p. 42), Daś *ad* 2.18 (p. 107), SR 328.14 (a. Amar), SSB 192.15 (a. (Sāh), JS 281.9, RJ 1151.

(*a*) °ताम्बूलाङ्कः SkV, Kav; °दगुरु° Amar (var.).

(*b*) चूर्णोद्गारैः SkV, Kav.

(*c*) °भोगेष्वलकपतिताकीर्णकुसुमः SkV, Kav, IS; कीर्णकुसुमैः Amar (var.), VS, ŚP, JS, SR, SSB.

(*d*) स्त्रियो Amar (S) ; स्त्रियाः SkV, Kav, VS, ŚP, Sāh, Daś, JS; स्त्रियः SR, SSB; सर्वावि° [नानाव°] SkV, Kav, VS, ŚP, Sāh, Daś, SR, SSB, JS.

Śikhariṇī metre.

Here dyed with betel-juice, there soiled by the strains of black-sandal paste, here covered with the powder of camphor, and there marked with footprints in lac-dye, with extensive wave-like crumplings and with scattered flowers, the bed-sheet proclaims the enjoyment of the woman in various modes. (C. R. Devadhar).

11915

क्वचित् पाणिप्राप्तं घटितमपि कार्यं विघटयत्य्-
अशक्यं केनापि क्वचिदघटमानं घटयति ।
तदेवं सर्वेषामुपरि परितो जाग्रति विधाव्-
उपालम्भः कोऽयं जनतनुधनोपार्जनविधौ ॥

(आ) ŚP in MSS C, D, E after 29.1, AP 78, ZDMG 27.636 (a. Rāmacandradatta), SR 93.87, SSB 377.95, SRK 71.8 (a. Prasaṅgaratnāvali), RJ 1462 (a. Śrīharṣa).

(*d*) जन ननु घ° ŚP.

Śikhariṇī metre.

In one instance, a thing acquired by the hand escapes, (whereas) in another, a thing impossible of achievement by anyone, actually comes to mature; hence, when fate is ever vigilant over all people, why this censure while a person earns but a little money ? (S. B. Nair).

क्वचित् प्रत्यक्षमुत्सृज्य see No. 9131.

11916–17*

क्वचित् प्रवरगैरिकासमसमुल्लसत्पल्लवं
लवङ्गलवलीलतातलचलच्चकोरं क्वचित् ।
क्वचिद् गिरिसरित्तटीतरुणविस्फुरत्कन्दलं
दलन्निचुलमञ्जरीमधुनिरुद्धभृङ्गं क्वचित् ॥

क्वचिच्चटुलकोकिलाकुलितनूत्नचूताङ्कुरं
कुरङ्गकुलसेवितप्रबलसालमूलं क्वचित् ।
क्वचित् प्रवरसञ्चरत्सुरवधूपदैः पावनं
वनं नयति विक्रियामिह मनो मुनीनामपि ॥

(अ) Nalacampū 5.43–44.

(आ) No. 11917=JS 386.18 (a. Trivikrama-Bhaṭṭa).

(*e*) °कलित° [°कुलित°] JS.

(*f*) °सेवितं प्रकटलोलमूलं JS.

Pṛthvī metre.

In some places, the forest had shining tender leaves resembling pure gold; in some other places, the *Cakora*-birds were flitting about in *Lavaṅga*- and *Lavalī*-creepers; somewhere, the *Kandalī*-plants were in youthful bloom on the banks of mountain-streams; and yet in other places, the black-bees were crowding drinking honey in the clusters of *Nicula*-plants.

In some places, the fresh Mango-sprouts were crowded with sporting cuckoos; in some other places, the thick shades of *Sāla*-trees were resorted to by herds of deer; yet other places were rendered holy by the movements of the feet of divine damsels : thus, this forest disturbs the minds of even sages. (S. B. Nair).

11918*

क्वचित् फेनोद्गारी क्वचिदपि च मीनाकुलजलः
क्वचिच्छङ्खाकीर्णः क्वचिदपि च नीलाम्बुदनिभः ।
क्वचिद् वीचीमालः क्वचिदपि च नक्रप्रतिभयः
क्वचिद् भीमावर्तः क्वचिदपि च निष्कम्पसलिलः ॥

(अ) Bhāsa's Abhiṣekanāṭaka 4.17.

(आ) Almm 166 (a. Abhi°).

Śikhariṇī metre.

In one place spouting foam, in another the water is alive with fishes. In one place full of shells, in another like a dark blue cloud. Here are rows of billows and there the peril of crocodiles. Here is a dreadful whirlpool, and there still water[1]. (A. C. Woolner).

1. Description of the ocean.

11919

क्वचित् सम्भूय गच्छन्ति पुनरन्यत्र वानर ।
यथा हि पान्थं गच्छन्तं पथि कश्चित् पथिस्थितः ॥

(अ) SkP, Brahma-kha. 45.49.

Just as one wayfarer, when going along the way, meets another there and then they go to-gether, so in some place, people being combined proceed to-gether to some other place, again, O monkey chief ! (S. B. Nair).

11920

क्वचित् सर्पोऽपि मित्रत्वम् इयान्नैव खलः क्वचित् ।
न शेषशायिनोऽप्यस्य वशे दुर्योधनो हरेः ॥

(आ) SR 54.9, SSB 314.10.

Some times, even a (poisonous) serpent may become a friend, but never a wicked man; though Lord Viṣṇu was lying on the serpent couch of Śeṣa, and yet Duryodhana never remained under his control. (S. B. Nair).

11921*

क्वचित् सस्यैराढ्या क्वचन विकचैर् नीरजवनैः
क्वचित् स्वच्छैस्तोयैः क्वचिदपि रुतैः सारसकृतैः ।
क्वचिद् व्योमाभोगैः सुभगशशभृद्बिम्बधवलैर्
अहो चेतः पुंसां हरति बहुरूपा शरदियम् ॥

(अ) VS 1823.

Śikhariṇī metre.

Some places are rich with vegetation, others with forests of blooming lotus-blooms, some others have clean water (in their lakes), yet others are resounding with the scream of Indian cranes, and still others are pleasing with the sky expanding with the milky rays (emanating) from the orb of the moon. Ah ! this autumn possessing numerous (charming) forms captivates the minds of men. (S. B. Nair).

11922*

क्वचित् सुभ्रूभङ्गैः क्वचिदपि च लज्जापरिगतैः
क्वचिद् भीतित्रस्तैः क्वचिदपि च लीलाविलसितैः ।
कुमारीणामेतैर् वदनसुभगैर् नेत्रवलितैः
स्फुरल्लीलाब्जानां प्रकरपरिकीर्णा इव दिशः ॥

(अ) BhŚ 89.

(आ) SR 253. 29 (a. BhŚ), SSB 62. 44, IS 1986, SLP 4.70 (a. BhŚ).

(*a*) सभ्रूभंगैः BhŚ (var.) ; तु [च] BhŚ (var.) ; °लज्जापरिणतैः BhŚ (var.), SR, SSB; लज्जाविलसितैः BhŚ (var.).

(*b*) भीतिभ्रस्तैः or भीवित्रस्तैः or भ्रान्तस्वच्छैः or वीतत्रासैः or भ्रान्तित्रस्तैः or गीतित्रस्तैः or विवित्रस्तैः or भूरित्रस्तैः or भूरित्रासैः or भ्रूविन्यासैः or त्रस्तापांगैः [भी°] BhŚ (var.).

(*c*) क्व नारीणाम् [कु°] BhŚ (var.) ; नवोढानाम् BhŚ (var.), SR, SSB ; एभिर् [एतैर्] BhŚ (var.), SR, SSB ; वलन° or नयन° or मदन° [वदन°] BhŚ (var.) ; °कमलैर् [°सु°] BhŚ (var.), SR, SSB ; °कमलैर् or °चलितैः or °विभवैः or °पतितैः [°वलि°] BhŚ (var.).

(*d*) स्फुरन्नीलाब्जानां or स्फुरल्लोलाब्जानां or क्वचिल्लीलाब्जानां BhŚ (var.); स्फुरल्लीलानां (°रन्नी°; °नाः SR ; °स्य SSB) [स्फु°] BhŚ (var.), SR, SSB; प्रकरसमकीर्णा BhŚ (var.); °रमिव कीर्णा BhŚ (var.); °रपरिपूर्णा BhŚ (var.), SR, SSB; इति [इव] BhŚ (var.); दृशः [दिशः] BhŚ (var.), SR, SSB.

Śikhariṇī metre.

Lured here by curving beautiful brows, / there by gestures of modesty, / by quivering looks of alarm, / by the graces of amorous play, / by lovely faces and darting eyes; / I am lured by signs of awakening maids / and every direction seems strewn with lotuses blooming for dalliance. (B. Stoler Miller).

11923*

क्वचित् स्खलद्भिः क्वचिदस्खलद्भिः
क्वचित् प्रकम्पैः क्वचिदप्रकम्पैः ।
बालः स लीलाचलनप्रयोगैस्
तयोर् मुदं वर्धयति स्म पित्रोः ॥

(अ) Kum 11.42.

(*c*) बालः सलीलं च° Kum (var.).

(*d*) कन्दलयाञ्चकार [व° स्म पि°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Sometimes slipping, and again walking firm, sometimes trembling and again walking straight, the boy increased the joy of his parents (H. H. Wilson).

11924*

क्वचिदग्रे प्रसरता क्वचिदापत्य निघ्नता ।
शुनेव सारङ्गकुलं त्वया भिन्नं द्विषां बलम् ॥

(आ) KHpk 3.6.327 (p. 238), KāBh 2.54, Sar 1.60 (p. 41).

(*a*) अग्रेऽप्रसरता Sar.

(*b*) आप्लुत्य Sar.

(*d*) द्विषत्कुलम् [°द्वि ब°] Sar.

By running in front in one place and pouncing on them and killing them in some other place, as a (hunting-) dog does to a herd of deer, you have smashed the army of your enemies. (S. B. Nair).

11925*

क्वचिदपरिस्फुटं क्वचिदलब्धविलासरसं
क्वचिदसमञ्जसोक्तिमधुरस्मितपल्लवितम् ।
रहसि मृगीदृशः सरसपेशलहावकथा-
ललितपदाक्षरं किमपि हारि समुल्लपितम् ॥

(आ) VS 2064 (a. Luṭṭaka).

Nardaṭaka [*or* Narkuṭa] metre.

Sometimes the voice was indistinct; on other occasions, it revealed the rare amorous sentiments; (and) in some other situations, it was nonsensical but blooming with a smile on her lips—Thus the captivating coquettish conversation of the gazelle-eyed one, with the words lovely and mellifluous, brightened up in privacy. (S. B. Nair).

11926**

क्वचिदपि कूपं कुर्याद्
उपवनदेशे सुमृष्टसलिलभरम् ।
संसिक्तसकलविटपं
बद्धं पाषाणसञ्चयैः परितः ॥

(आ) ŚP 2172.

Giti-āryā metre.

Somewhere in a garden, for the purpose of watering all kinds of trees (and plants), a well, having plenty of sweet water, should be dug, which should also be surrounded with coping of stones. (S. B. Nair).

क्वचिदपि रविर्जाड्य° see No. 11929.

11927*

क्वचिदपि वस्तुविशेषे
दोषोऽपि गुणेन तुल्यतामेति ।
खण्डनमेव हि मण्डनम्
अधरदले भवति रमणीनाम् ॥

(आ) VS 2863 (a. Ravigupta), JS 406.33 (a. Ravigupta), SRHt 232.7 (a. Vallabha), SSSN 178.10. Cf. ABORI 48 p. 151 No. 23.

(*a*) °विशेषो SRHt (editor's suggestion as above).

(*b*) याति [एति] SSSN.

(*c*) मण्डनमेव हि खण्डनम् tr. SSSN.

(*d*) अधरमणौ VS.

Āryā metre.

In particular objects, sometimes, even a defect is tantamount to a merit: the wound (inflicted by lover's teeth) is, indeed, a decoration in the lips of charming young ladies. (S. B. Nair).

11928*

क्वचिदमरसरित् क्वचित् कपालं
क्वचिदुरगाः क्वचिदैन्दवी च लेखा ।
इति विषमविभूषणैरुपेता
प्रमथपतेरवताज् जटाटवी वः ॥

(आ) Skm (Skm [B] 58, Skm [POS] 1.12.3) (a. Daṇḍin), Kav p. 42.

Puṣpitāgrā metre.

Having in some part the divine Gaṅgā, in another a skull, in some other snakes, and yet in another the moon's crescent—thus decorated with the unusual ornaments is the forest of the matted hair of Lord Śiva : may that (matted hair) protect you all ! (S. B. Nair).

11929*

क्वचिदिव रविर् जाड्यच्छेदि क्वचित् प्रचुराचिर-
द्युतिरिव चमत्कारि क्वापि क्षपाकरवन्मृदु ।
शिखिवदनृजु क्वापि क्वापि प्रदीपवदुज्ज्वलं
विजयि किमपि ज्योतिः सारस्वतं तदुपास्महे ॥

(आ) Skm (Skm [B] 354, Skm [POS] 1.71. 4) (a. Apideva).

(*a*) क्वचिदपि Skm (var.).

(*b*) क्षमाकर° [क्षपा°] Skm (POS).

Hariṇī metre.

At some times, it expels dullness [stupidity *or* frigidity] like the sun; at others, it is pleasing like the resplendence of frequent flash of lightning; at some others, it is tender like the moon; yet at others, it is *anṛju* [crooked in appearance *or* having turns of expression] like the flame ; and still at others, it is brilliant like a lamp. Triumphant is the effulgence of the goddess of learning. We take to it with reverence (S. B. Nair).

11930

क्वचिदुष्णं क्वचिच्छीतं क्वचित् क्वथितशीतलम् ।
क्वचिद् भेषजसंयुक्तं वारि क्वापि न वारितम् ॥

(अ) PrC 5.266, PuPra 296.

(*d*) क्वचिद् वारि न वा° PuPra.

Sometimes hot, sometimes cold, sometimes boiled and left to cool, / sometimes mixed with medicine, water, in no case, is forbidden.[1] (C. H. Tawney).

1. Words of a physician at the court of King Bhoja of Dhārā.

11931

क्वचिदुष्णः क्वचिच्छीतः क्वचित् साधारणो मतः ।
नैकरूपः खलजनः सन्निपात इव ज्वरः ॥

(आ) SuM 10.5.

Sometimes it appears hot ; sometimes it is cool ; and at other times, it looks like a normal thing ; the wicked man is not of self-same appearance like the (fluctuating) fever in typhoid. (S. B. Nair).

11932*

क्वचिद् गर्जारावः क्वचिदपि तडित्ताण्डवमिदं
क्वचिद् वायुः क्रोडीकृतकुटजसौरभ्यसुभगः ।
क्वचिद् वारां धाराः क्वचिदपि मयूरीकलरवः
कथंकारं प्राणानवति बत पङ्केरुहमुखी ॥

(आ) SuM 14.14.

(*c*) मायूराः कलरवैः SuM (var.) (*contra metrum*).

Śikhariṇī metre.

Sometimes she growls ; at other times she dances like lightning ; sometimes she pleases by her fragrance like air confined in a jasmine flower ; at other times, she appears like a torrent of water ; yet at other times, she possesses a voice pleasing like that of a peacock. How, oh wonder ! does the lotus-faced one protect her life (during separation from her lover) ? (S. B. Nair).

11933

क्वचिद् गुणोऽपि दोषः स्यात् दोषोऽपि विधिना गुणः ।
गुणदोषार्थनियमस् तद्भिदामेव बाधते ॥

(अ) BhPn 11.21.16.

Sometimes a merit turns into a defect and a defect into a merit by the nature of the action [*vidhi*] ; the precept of merit and defect affects only those who violate it [propriety]. (S. B. Nair).

11934

क्वचिद् दन्तालको मूर्खः क्वचिद् गानवती सती ।
क्वचित् काणो भवेत् साधुः खल्वाटो निर्धनः क्वचित् ॥

(आ) Sama 2 क 27 and 2 ख 2, SRM 1. 1. 91.

(*a*) दीर्घदन्ती क्वचिन्मूर्खः or छिद्रदन्तः क्वचिन्मूर्खः [क्व° द° मू°] oral tradition.

A person having prominently projected teeth may, sometimes, be a fool ; a (professional) female singer may, sometimes, be chaste ; an one-eyed man may, sometimes, be virtuous; (and) a bald-headed man may, sometimes, be poor. (S. B. Nair).

11935

क्वचिद्धंसश्रेणी सुखयति रिरंसुः श्रुतिसुखं
नदन्ती चेतो नो विपुलपुलिने मन्थरगतिः ।
तदेतस्या योऽर्थी सुरतरुलता नाकतटिनी
सदा सद्भिः सेव्या सकलपुरुषार्थाय कृतिभिः ॥

(आ) Vijñānaśataka (in BhŚ p. 221) 73.

(*a*) क्वचिद् हंसश्रेणी=क्वचिद्धंसश्रेणी above.

(*c*) हरन्ती पापौघान् सुरतरुवृता नाकतटिनी Vijñā° (var.).

Śikhariṇī metre.

Somewhere a row of swans gives pleasure to us when it is desirous of sport and it cackles pleasingly to our ears when moving majestically in far-flung sandy banks ; hence he, who longs for this, should resort to the divine Gaṅgā, the (very) wish-granting heavenly tree : for, good people, who are fortunate, should serve it for the attainment of all the aims of human life. (S. B. Nair).

11936

क्वचिद् धर्मः क्वचिन्मैत्री क्वचिदर्थः क्वचिद् यशः ।
कर्माभ्यासः क्वचिच्चेति चिकित्सा नास्ति निष्फला ॥

(आ) Vaidyakīya-subhāṣitavalī 68.26-27.

Sometimes it helps to attain *dharma* [righteousness]; sometimes goodwill; sometimes *artha* [wealth] ; sometimes renoun; (and) sometimes practical experience—thus the Medical Science is not without advantage. (S. B. Nair).

क्वचिद् बालानिला° see तस्या विलासललितं.

11937

क्वचिद् भूमौ शय्या क्वचिदपि च पर्यङ्कशयनं
क्वचिच्छाकाहारः क्वचिदपि च शाल्योदनरुचिः ।
क्वचित् कन्थाधारी क्वचिदपि विचित्राम्बरधरो
मनस्वी कार्यार्थी गणयति न दुःखं न च सुखम् ॥

(अ) BhŚ 21, Cr 311 (CRr 6. 33, CPS 162.79). Cf. GP 1.113.41 *v.l.*

(आ) ŚP 4098 *ca/bd* (a. BhŚ), VS 2940 SRHt 213.40 (a. BhŚ), JS 56.10 *ca/bd*, SuM 8.12, SR 80.35 (a. VS) and 368. 39 *ca/bd* (a. ŚP), SSB 354. 38 and 263. 41 (second a. BhŚ), IS 1987, Subh 305, Vidy 350 (a. BhŚ),

SH 977 and 173* *ca/bd* (second a. BhŚ), SSSN 157.31 (a BhŚ), SSJ 64.1, SRM 1.2.35, SK 7.32, JSub 168.5 *ba/cd*.

(*a*) भूमी° IS ; पृथ्वीशय्य: [भू° श°] BhŚ (var.); शेते [श°] CR (var.), CPS, BhŚ (var.), JS; शय्या: BhŚ (var.); शायी VS, SRHt, BhŚ (var.), SRM ; पर्यङ्कशयते (°ने CR [var.], CPS; °न: ŚP, VS, JS, BhŚ [var.]) CR (var.), CPS, BhŚ (var.), ŚP, VS, JS, SRM.

(*b*) क्वचिद् भिक्षावृत्तिः क्वचिदपि मृष्टाशनरुचिर् ŚP, SR 368, SSB 263; छाकाहारी CR (but CRB, BhŚ, SRHt, SuM, JS as above), BhŚ (var.), Vidy, SRM; छाकाहारा: (शाका° or छाखा° BhŚ [var.]) BhŚ (var.), IS; भिक्षवृत्तिः [छा°] IS; मृष्टाशनरुचि: (मिष्टा° or मिष्टान्न° BhŚ [var.]) [शाल्यो°] JS, BhŚ (var.), SH; शाल्यौदनरुचि: BhŚ (var.); मांसोदनरुचि: (°सा° CPS; °सौ° VS) CR (var.), CPS, VS.

(*c*) कचिद् [क्व°] CPS (printing error); कन्थाधारी BhŚ (but Hit₂ and J₂ as above), SR 368, SSB 263, SRM; कन्थापूरी or कन्थाधार: or कन्धाधारी BhŚ [var.]) ŚP, VS, JS, SuM, SR, SSB; कन्थाशाली CR (var.), CPS ; च दिव्याम्बरधरो (or °र:) BhŚ (but CW₂₋₄ as above), ŚP, SRHt, JS, SuM, SR, SSB, Vidy, SH, SRM ; दिव्याम्बरधनो BhŚ (var.).

(*d*) महात्मा योगज्ञो न [म° का°] ŚP, SR 368, SSB 263; कालज्ञो [का°] JS; न गयति [ग° न] BhŚ (var.) (sub-metric); ग° न tr. BhŚ (var.), SH; च [न] BhŚ (var.); सु° न च दु° tr. BhŚ (var.).

Śikhariṇī metre.

Sleeping sometimes on the bare earth and sometimes on a luxurious sofa, sometimes living on the poor vegetables and sometimes feasting on the delicious table of rice and other dainties, sometimes covering the body with worn out rags and sometimes adorning it with a costly apparel, a wise and strong-minded man pays but little heed to the miseries and pleasures of the world when he is bent on accomplishing his heart's end. (P. G. Nath).

क्वचिद् रम्या रामा (नारी) क्वचिद् see No. 11942*c*

11938

क्वचिद् रुष्टः क्वचित् तुष्टो रुष्टस्तुष्टः क्षणे क्षणे ।
अव्यवस्थितचित्तस्य प्रसादोऽपि भयङ्करः ॥

(अ) Nītisāra of Ghaṭakarpara (KSH 504) 9. A Variant of No. 12064. Cf. No. 1286.

(आ) SR 157.174 (a. Nītisāra), SSB 486. 178, IS 1988, SRK 249.77 (a. Indiśesaprukha=*Indische Sprüche* [IS]), SRM 1.3.78.

(*c*) अनवस्थित° O. Böhtlingk in IS.

Sometimes he is angry (and) sometimes he is pleased, he is in a bad temper and in a good humour from moment to moment; even the favour of one whose mind is thus unstable, is a source of fear. (S. B. Nair).

11939

क्वचिद् वस्तु स्फारं कतिपयपदैरर्पितगुणं
क्वचित् संक्षिप्तेऽर्थे प्रचुरवचनैरेव रचना ।
यथावाच्यं शब्दाः क्वचिदपि तुलायामिव धृतास्-
त्रिभिः कल्पैरेवं कविषु खलु शब्दार्थनियमः ॥

(आ) JS 40. 30, SH 284 (a. Śrī-Rāja-śekhara), Kav p. 89.

(*c*) काव्ये [श°] JS (var.).

(*d*) विष (*sic!*) [खलु] JS (var.); वृष (*sic!*) [ख°] SH.

Śikhariṇī metre.

Sometimes, when the theme is lengthy, it is dealt with in a few words for (the desired) effect; at other times, when the plot is short, the treatment is extensive with so many words; in some other instances, words are employed as if weighed in a balance : thus, through these three ways, the words and meanings are, indeed, (effectively) treated by poets. (S. B. Nair).

क्वचिद् वाणीनादः क्वचिदपि see No. 11942.

11940

क्वचिद् वित्तं क्वचिद् भूमिं क्वचिद् भृत्यां क्वचिद् बलम् ।
दत्त्वा तु साधयेत् कार्यं न हानिं परिकल्पयेत् ॥

(अ) Cr 312 (CRr 4.29, CPS 108.71).

(*a*) वृत्त (°त्ति°) [वि°] CR (var.), CPS.

(*b*) भृत्या: CR (var.); बलिम् (°लि) CR (var.).

(*c*) तद्वत्तु [दत्त्वा तु] CR (var.).

In some cases by giving wealth, in others by parting with land, in some others by granting maintenance, (and) yet in others by extending support, one should accomplish one's task : (in any case), never should one leave it undone considering any loss. (S. B. Nair).

क्वचिद् विद्वद्गोष्ठी क्वचिदपि see No. 11942 *b*.

11941

क्वचिद् वीणागोष्ठी क्वचिदमृतकीर्णाः कविगिरः
क्वचिद् व्याधिक्लेशः क्वचिदपि वियोगश्च सुहृदाम् ।
इति ध्यात्वा हृष्यन् क्षणमथ विघूर्णन् क्षणमहो
न जाने संसारः किममृतमयः किं विषमयः ।

(आ) SkV 1603. Cf. No. 11942.

Śikhariṇī metre.

When I think how I have known / parties where the lyre was heard / and the heavenly voice of poets, / and when I think of anguish / and of partings from my friends; / rejoicing for a moment, then despairing, / I know not what to call the world : / whether made of nectar or of poison. (D. H. H. Ingalls).

11942

क्वचिद् वीणानादः क्वचिदपि च हा हेति रुदितं
क्वचिद् विद्वद्गोष्ठी क्वचिदपि सुरामत्तकलहः ।
क्वचिद् रम्या रामा क्वचिदपि जराजर्जरतनुर्
न जाने संसारः किममृतमयः किं विषमयः ॥

(अ) BhŚ 470 (doubtful) (in some texts *ac/bd* and *ba/cd*), Cr 1396 (CRBh II 6.33) *ac/bd*. Cf. No. 11941.

(आ) VS 2941, SuM 8.13, SR 89.5 (a. BhŚ), *ba/cd*, SSB 371.6 *ba/cd*, SSg 15, SRM 1.2.167, IS 1989, Subh 28 and 313; SRK 99.5 *ba/cd* (a. BhŚ).

(*a*) नृत्तं गीतं [वीणा°] BhŚ (var.), VS ; °वादः or °वाणी or °वाद्यं [°नादः] BhŚ (var.), SR, SSB, SRK, SSg, SRM.

(*b*) °दपि च सुरा° BhŚ (var.) (hyper-metric); गष्ठि Cr (var.) ; हतासानमतुलं [सु°] BhŚ (var.); स्वराम° Cr (var.).

(c) नारी [रा°] Cr, VS; रामा रम्या BhŚ (var.); रामा: SSg; °वपु: [°तनुर्] BhŚ (var.), VS; गलत्कुष्ठवपुषो or गलत्कुष्ठरुधिरा BhŚ (var.) ; जलत्कुष्ठवपुषो SSg, SRM.

(d) यं जाने सं° IS (*contra metrum*); °मयं IS; विषय: Cr (var.).

Śikhariṇī metre.

Here we hear the music of a flute, and there the weepings and wailings of afflicted souls; here we find a concourse of learned men and there a quarrelsome lot of drunkards; and here again we see a charming lady and there an old person with worn out and wrinkled body; we are, therefore, quite unable to say whether the world is made up of nectar or poison. (P. G. Nath).

क्वचिद् वीणावादः क्वचिदपि see No. 11942.
क्वचिद् वीणावाद्यं क्वचिदपि see No. 11942.
क्वचिद् हंसश्रेणी सुखयति see No. 11935.
क्वचिन्नृत्तं गीतं क्वचिद् see No. 11942.

11943*

क्वचिन्मसृणमांसलं क्वचिदतीव तारं पदे
प्रसन्नसुभगं मुहुः स्वरतरङ्गलीलाङ्कितम् ।
इदं हि तव वल्लकीरणितनिर्गमैर् गुम्फितं
मनो मदयतीव मे किमपि साधु सङ्गीतकम् ॥

(आ) KāVa *ad* 4.1.9, Skm (Skm [B] 1065, Skm [POS] 2.118.5) (a. Vāmana).

(a) भारं [तारं] Skm (var.); तारास्पदे [ता° प°] KāVa.

(b) सुर° [स्वर°] Skm; लीलान्वितम् Skm (POS).

(c) वल्लवी° Skm ; °वलित° [°रणित°] Skm (var.); निन्दितैर् [°निर्ग°] Skm (var.); °र्गतै-र्जल्पितं [°गमैर् गु°] Skm.

Pṛthvī metre.

An excellent music is exhilarating my mind ; this music is at one time soft and sweet, and at another it is extremely loud ; often delightful, marked by the harmonious blending of note-waves; mixed up with the jingles of your lute. (G. Jhā).

11944*

क्वचिन्मिलति मालतीसुरभिरेष पम्पानिलः
क्वचित् क्वणति चातकीरमणदृप्तपुंस्कोकिलः ।
क्वचिद् भ्रमरझंकृतिः क्वचन चन्द्रिकालंकृतिः
क्व हस्तमवलम्बयेद् वरतनोर् विविग्नं मनः ॥

(आ) SH (part II) *fol.* 38a (213).[1]

1. Text, in SH (MS), is corrupt and is re-constituted by the Editor.

(a) मालति SH (*contra-metrum*) ; (changed to मालती°, editorially).

(b) तकीरमण° SH (sub-metric) ; (changed to चातकीरमण°, editorially); °दुताप्तस्करोकिल: (*sic !*) SH ; (changed to °दृप्त-पुंस्कोकिल:, editorially).

(c) चन्द्रिकाहंकृति: SH ; (changed to चन्द्रि-कालंकृति:, editorially).

Pṛthvī metre.

Sometimes her mind favours jasmine flowers and becomes fragrant like the breeze from the Pampā-lake, sometimes she sings like an intoxicated male cuckoo in association with the clouds (of vernal season), sometimes she buzzes like a bee, (and) at other times, she seems to be an adornment like moonlight. Where to put the hand (to please her, I know not); for, the mind of the charming girl is very much agitated. (S. B. Nair).

11945*

क्वचिन्मृगशिरःपूर्णं क्वचिदालम्बिकृत्तिकम् ।
क्वचिच्छ्रवणसङ्कीर्णं नभो व्याधगृहायते ॥

(आ) VS 1891 (a. Bhāskarasena).

Here, it is filled with *mṛgaśiras* [heads of deer *or* the constellation of that name]; there, *kṛttikā*-s are suspended [skins (of animals) *or* the *Kṛttikā*-constellation]; (and) in other places, there are *śravaṇa*-s [ears (of animals) *or* the constellation of *Śravaṇa*]—thus, the sky looks like the house of a hunter. (S. B. Nair).

11946*

क्वचिन्मोहात् पश्याम्यविरचितलम्बालकमुखीं
क्वचित् सङ्कल्पस्तां सुहृदिव पुरः स्थापयति मे ।
क्वचिद् द्रष्टव्याशा सुखयति मुहूर्तं ह्यनुसृता
नमस्तस्यै यस्या रमयति वियोगेऽपि हृदयम् ॥

(आ) VS 1327.

(*a*) °न्मोहान् VS; (changed to °न्मोहात्, editorially).

(*b*) संकल्पस्थां VS (var.).

(*c*) ह्यनुमता VS (var.).

Śikhariṇī metre.

Sometimes, out of delusion, I visualize her with her dishevelled tresses falling over her face; sometimes, I fancy in my imagination that she is in front of me like a friend; (and) sometimes, pursuing (the imaginary association of) her, the desire to meet her gives me momentary pleasure—thus, (my) salutation to that lady who, even in separation, pleases my heart. (S. B. Nair).

11947

क्व चिराय परिग्रहः श्रियां
क्व च दुष्टेन्द्रियवाजिवश्यता ।
शरदभ्रचलाश्चलेन्द्रियैर्
असुरक्षा हि बहुच्छलाः श्रियः ॥

(अ) Kir 2. 39.

(आ) SRHt 72.19 (a. Bhāravi), SSSN 59. 18 (a. Bhāravi), SRRU 564.

(*a*) परिग्रह:श्रिय: SRHt.

(*d*) असुरक्ष्या SSSN.

Viyoginī metre.

Where the possession of wealth [*or*: royalty] for long and where the subjugation to the unruly sense-horses? (These two are indeed incompatible). Retaining (for long) prosperity, which is as flitting as an autumnal cloud and is ever seeking pretexts to slip away, is indeed difficult for those who have unsteady[1] senses. (S. V. Dixit).

1. Uncontrolled.

11948*

क्वचिल्लसद्घननिकुरम्बकर्बुरः
क्वचिद्धिरण्मयकणपुञ्जपिञ्जरः ।
क्वचिच्छरच्छशधरखण्डपाण्डुरः
खुरक्षतक्षितितलरेणुरुद्ययौ ॥

(अ) Śiś 17. 56.

(आ) SR 127. 5 (a. Śiś), SSB 436. 5 (a. Māgha).

Rucirā metre.

Here, it was variegated in colour like a mass of shining clouds; there, it was reddish-yellow like the dust of gold; (and) in some other places, it was white like the pieces of the autumnal moon—thus arose the dust when the ground was kicked by the hoofs of horses. (S. B. Nair).

11949

क्व जनकतनया क्व रामजाया
क्व च दशकन्धरमन्दिरे निवासः ।
अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ॥

(अ) BhPr 305 (a. Bhoja)[1]. Cf. No. 11957.

1. Bhoja's change of Bhavabhuti's verse.

Puṣpitāgrā metre.

Where (is) Janaka's daughter [Sītā] ? Where Rāma's wife [Sītā] ? *And where the dwelling in the palace of the ten-necked Rāvaṇa*[1] ? Oh, unequal in sooth among folk becometh the ripening of deeds done aforetime ! (L. H. Gray).

1 Portion in italics is after revision by the Editor. In its place, L. H. Gray has : "And where the dwelling of the Ten-Necked One [Rāvaṇa] in (his) palace ?"

11950

क्व जयः क्व तपः क्व सुखं क्व शमः
क्व यमः क्व दमः क्व समाधिविधिः ।
क्व धनं क्व बलं क्व गृहं क्व गुणो
बत शोकवशस्य नरस्य भवेत् ॥

(अ) AS 736.

(*a*) जपः AS (var.).

Toṭaka metre.

Where is success, penance, happiness or tranquillity ? Where is subduing of the senses, self-control or concentration of the mind in meditation ? Where is wealth, strength, home or virtues ? Alas ! where do all these come to man when he is under the influence of grief ? (S. B. Nair).

11951*

क्वरणद्वलयसन्ततिः क्षणमुदञ्चिदोष्कन्दली
गलत्पटसमुन्मिषत्कुचतटीनखाङ्कावली ।
कराम्बुजधृतोल्लसन्मुशलमुन्नमन्ती मुहुः
प्रलम्बिमणिमालिनी कलमकण्डनी राजते ॥

(आ) SkV 1182 (a. Vāgura).

(*a*) °सन्ततिक्षणम् SkV, (but D. H. H. Ingalls's emendation, in his *Notes* to SkV English Translation : °सन्तती क्ष°); (changed to °सन्ततिः क्ष°, editorially).

(*d*) °मलिमालिनी° SkV (var.) ; क, in कल°, om. SkV (MS) ; °कन्दनी [°कण्डनी] SkV (var.).

Pṛthvī metre.

Her bracelets jingle each time her graceful arm is raised / and, as her rob falls back, there peeps forth / the line of nail-marks along her breast. / Time and again with swinging necklace / she raises the shining pounder held in her soft hands. / How beautiful is the girl who husks the winter rice ! (D.H.H. Ingalls).

11952

क्व तत् तेजस्तादृग्ज्वलनमहसो नाशपिशुनं
पराभूतिः क्वासौ विसदृशतराद् राहुशिरसः ।
विधेर् योगादेतत् समुचितमिदं तु व्यथयति
त्रपाहीनो मित्रस्तदपि गगने यद् विहरति ॥

(आ) VS 562 (a. Kalaśaka).

(*d*) मित्रात्तदपि VS (but VS [var.] as above).

Śikhariṇī metre.

Where is that effulgence [the sun] which indicates the destruction of such a grandeur of fire (and) where is its [sun's] defeat at the head of Rāhu that is totally incomparable ? This may be considered normal due to the ordinance of Fate. But this causes pain that, even then, the (very same) shameless sun sports in the sky. (S. B. Nair).

11953

क्व तदस्ति न जानीमः पिबामः किं न तद् विषम् ।
तथैव दृश्यते येन प्रपुराणापि पुंश्चली ॥

(अ) Deś 3. 35.

We do not know how such thing happens. Would we not drink that poison (of passion), by which an unchaste woman, though very old, is seen (young) as before ? (S. B. Nair).

क्व तद्वक्त्रारविन्दं see No. 12026.

11954*

क्व तिष्ठतस्ते पितरौ ममेवेत्य-
अपर्णयोक्ते परिहासपूर्वम् ।
क्व वा ममेव श्वशुरौ तवेति
तामीरयन् सस्मितमीश्वरोऽव्यात् ॥

(आ) SR 4.30, SSB 7.25.

Upajāti metre (Upendravajrā and Indravajrā).

'Where do your parents live as mine do ?' When this was asked by Pārvatī jokingly, Lord Śiva said with a smile, 'where are your parents-in-law as I have ?' May this Supreme Lord protect (us) ! (S. B. Nair).

क्व ते पौलस्त्यानां न see No. 10880.

11955

क्व त्रेतानलधूम-
क्षोभितनयनाम्बुधौतवदनस्त्वम् ।
क्व च गणिकानिर्भर्त्सन-
शोकभरायातबाष्पसलिलौघः ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 415, Kuṭṭ [KM] 415). Cf. Nos. 11855, 11892, 11963, 11981, 11994, 12001 and वंशेऽकुटिल°.

(आ) GVS 668.

(b) °वदनत्वं Kuṭṭ (KM), GVS.

Gīti-āryā metre.

How should these things accord : *you possessing*[1] a face wet with tears because of the smoke of the three sacred fires, and a sea of weeping at the reproaches of a whore ?[2] (E. Powys Mathers).

1. Words in italics are supplied by the Editor.
2. Letter to Sundarasena who was living with a prostitute.

क्वथितपिनाकिनेत्राग्नि° see No. 10704.

11956

क्व दृष्टमन्धेन बलाहकेन
घ्रातुं गवा यन्न तृणं निघृष्टम् ।
महातरुर् बन्धुरिवाध्वगानाम्
आयात्यवश्यायकणैर् दरिद्रः ॥

(आ) VS 836.

(b) विघृष्टम् [नि°] VS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

How can the blind cloud see that no grass is nurtured for the cows to eat and the great tree, a friend of wayfarers, is made poor [denuded of foliage] by showering snow-flakes ? (S. B. Nair).

क्व देहो भौतिकोऽनात्मा see No. 4179.

क्व दोषोऽत्र मया लभ्य see पदद्वयस्य सन्धानं.

11957

क्व नु कुलमकलङ्कमायताक्ष्याः
क्व नु रजनीचरसङ्गमापवादः ।
अपि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ॥

(अ) BhPr 304 (a. Bhavabhūti). Cf. No. 11949.

(आ) SR 92.65 (a. BhPr), SSB 376.72.

Puṣpitāgrā metre.

Where now (is) the spotless race of the Long-Eyed One [Sītā] ? Where now the refusal to consort with the Night-Goer [Rāvaṇa] ? Oh, unequal is sooth among folk becometh the ripening of deeds done aforetime ! (L. H. Gray).

11958

क्व नु तेऽद्य पिता राजन् क्व नु तेऽद्य पितामहः ।
न त्वं पश्यसि तानद्य न त्वां पश्यन्ति तेऽपि च ॥

(अ) MBh (MBh [Bh] 12. 28. 52 and 12. 105. 17, MBh [R] 12.28.53 and 12. 104. 17, MBh [C] 12.885-86).

(आ) IS 1990.

(*a*) अनु [क्व नु] MBh (var.); तेथ MBh (var.).

(*b*) पितामहाः (°ह) or पिता सह MBh (var.).

(*c*) सर्वान् पश्यति [न त्वं प°] MBh (var.).

(*d*) त्वा MBh (Bh) 12. 105. 17 ; तेनाद्य (°द्या) or चापरे or तेन वः or ते क्वचित् [तेऽपि च] MBh (var.) ; पुनः or (ऽ)पि वा or अपि [ऽपि च] MBh (var.).

Where, O King, is the sire, today and where thy grandsires[1] ? Thou beholdest them not today and they do not behold thee, O sinless one ! (P. C. Roy).

1. P. C. Roy follows the reading : पितामहाः.

11959*

क्व नु ते हृदयंगमः सखा
कुसुमायोजितकार्मुको मधुः ।
न खलूग्ररुषा पिनाकिना
गमितः सोऽपि सुहृद्गतां गतिम् ॥

(अ) Kum 4. 24.

(आ) Sar 4. 218.

Viyoginī metre.

Where indeed (is) Vasanta, your bosom-friend, who prepared (your[1]) bow with flowers ? I hope, he too is not reduced to the state undergone by (his) friend by the Pināka-bearer[2] whose wrath is terrible. (R. D. Karmarkar).

1. Kāma's.
2. Śiva.

11960

क्व पङ्कः क्वाम्भोजं क्वगणदलिकुलालापमधुरं
शिरो रौद्रं क्वाहेः स्फुरदुरुमयूखः क्व च मणिः ।
कलिः क्वायं पापः क्व च गुणनिधेर् जन्म भवतो
विधिः सत्यं सत्यं सदृशविनियोगेष्वकुशलः ॥

(आ) SkV 1505.

Śikhariṇī metre.

Where is mud, and where the lotus / sweet-ringing with its swarm of bees ? / Where is the serpent's horrid head, and where / its gem of bright refulgence ? / Where is this Age of Discord, and where you, / a treasury of virtues ? / Truly, truly, fate lacks skill / at joining like with like. (D. H. H. Ingalls).

11961*

क्व पातव्या ज्योत्स्नामृतभुवनगर्भापि तृषितैर्
मृणालीतन्तुभ्यः सिचयरचना कुत्र भवतु ।
क्व वापारो मेयो बत बकुलदाम्नां परिमलः
कथं स्वप्नः साक्षात्कुवलयवृशं कल्पयतु ताम् ॥

(अ) Viddhaś 1. 20.

(आ) SkV 528 (a. Rājaśekhara), Kav 264, (a. Rājaśekhara), Skm (Skm [B] 949, Skm [POS] 2.95.2) (a. Rājaśekhara), Sar 2. 60, SG 653 (a. Rājaśekhara).

(*a*) पेयं ज्योत्स्नाम्भो वदत (°न) बिसवल्लीसरणि-भिर् Skm, Sar; °भवन° [°भुवन°] SkV,

(*b*) °तन्द्रस्य: Skm (B) (Printing error, but corrected, as above, in Errata); घटते [भ°] SkV, Kav; भवति Skm (var.), Sar.

(*c*) वा पारीमेयो SkV, Kav, Skm, Sar.

(*d*) °दृशां Skm (var.); °दृश: SkV (var.).

Śikhariṇī metre.

How can the moonlight, though containing in itself nectar, be drunk up by the thirsty; how can a garment be made out of the threads of lotus-fibres; or how surely can the unlimited fragrance of the garlands made of *Bakula*-flowers be measured; (likewise), how can a dream produce that lotus-eyed damsel, in reality? (S. B. Nair).

11962

क्व पिशुनस्य गतिः प्रतिहन्यते
दशति दृष्टमपि श्रुतमप्यसौ ।
अतिसुदुष्करमव्यतिरिक्तदृक्-
छ्रुतिभिरप्यथ दृष्टिविषैरिदम् ॥

(आ) VS 432 (a. Bhaṭṭa-Kallaṭa or °Kalaṭa), SR 59. 219 (a. VS), SSB 323. 227.

(*d*) श्रुतिभिरप्यति° VS (var.).

Drutavilambita metre.

How is the activity of a slanderer checked; for, he bites [harms] the eyes and ears of the people? Even with the antidote of eyes and ears [well-trained], this is extremely difficult to counteract. (S. B. Nair).

11963

क्व पुरोडाशपवित्रित-
वेदपदोद्गारगर्भवदनं ते ।
क्व च मदिरासववासित-
वारवधूमुखरसास्वादः ॥

(आ) Kuṭṭ (Kuṭṭ [BI] 413, Kuṭṭ [KM] 412). Cf. Nos. 11885, 11892, 11955, 11981, 11994, 12001 and वंशेऽकुटिल°.

(*c*) Kuṭṭ (KM) om. रा in मदिरा° without any indication (sub-metric).

Āryā metre.

What a marked difference there is in your mouth so sanctified by the sacrificial oblation and also being a source of the chanting of the Vedic psalms, and in the tasting of juice of the liquor-smelling lips of a courtesan? (That being the case, how should these two be in harmony?)[1] (S. B. Nair)[2].

1. Letter to Sundarasena who was living with a prostitute.
2. Considering the general sense of the verse, E. Powys Mathers translates: 'You were guaranteed against all evil by the ritual ceremonies of religion, how could you touch the aenanthic (?) lips of a harlot?'

क्व पेयं ज्योत्स्नाम्भो वदत see No. 11961.

11964*

क्व प्रस्थितासि करभोरु घने निशीथे
प्राणेश्वरो वसति यत्र मनःप्रियो मे ।
एकाकिनी वद कथं न बिभेषि बाले
नन्वस्ति पुङ्खितशरो मदनः सहायः ॥

(अ) Amar (Amar [D] doubtful 25, Amar [RK] 85, Amar [S] 68, Amar [POS] 68, Amar [NSP] 71][1], Vet 9.6, KR 10. 240. 8.

1. Western (Arj) 71; Southern (Vema) 68, Ravi 69, Rāma 84, BrMM 82, BORI I 87, BORI II 85.

(आ) ŚP 3610 (a. Govindasvāmin and Vikaṭanitambā, jointly), VS 1946 (a. Amaru), SkV 816, Kav 509,

Prasanna 152 *a*, SR 298.14 (a. Amaru), SSB 143.14 (a. Amaru), Sar 2.354, SRK 135.48 (a. Sphuṭa-śloka=stray verse), ŚbB 2.287; 3.363; 4.475; 4.545; 4.843, SG 3.63 (*fol.* 21 *b*), Su 453, SK 5.169, BhP (Bhojaprabandhīyaḥ [MS BORI 248 of Viśrāmbag]) 73, IS 1991, SSkṛP 132, Vidy 986 (*v.* Kav p. 105).

(*b*) प्राणप्रियो [प्राणेश्वरो] Amar (var.); प्राणाधिपो (°को) Amar (var.), ŚP, VS, SkV, Kav, Prasanna, KR, SR, SSB, SRK, Vidy; जनः प्रि° [मनःप्रि°] Amar (var.), SkV, Kav; निजः प्रि° [मनःप्रि°] VS, SRK.

(*c*) काले [बा°] SkV (var.).

(*d*) शूरोस्ति [न°] VS.

Vasantatilakā metre.

"Whither hurriest thou, O fair one, at this murky midnight?" "There, where my love tarries, he who is the lord of my life, so dear to my heart". "How is it, O young woman, that thou art not afraid though thou art alone?" "The God of love, with his feathered arrows, is my companion"[1]. (C. R. Devadhar).

1. Following the SkV readings प्राणाधिको and जनः प्रियो in *pada* (*b*), D. H. H. Ingalls translates: "Where are you going, fair maid, on such a night?" / "To where he dwells that is dearer than my life." / "And fear you not, so young, to go alone?" / "But Kāma is my escort who has well-feathered shafts".

क्व प्रातश्चलितोऽसि वैद्यकगृहे see No. 11967.

11965

क्व भक्ष्यं भक्षके नित्यं क्व सुखानि च रोगिणाम्।
यस्य भार्या त्वसंतुष्टा क्व च तस्योत्सवो गृहे॥

(अ) Cr 313 (CSr 2.45, CKl 48-49). Cf. सुभिक्षं कृषके नित्यं.

(आ) IS 7512.

(*a*) को (के) [क्व°] CS (var.), CKl; भक्षो (°क्षे; °क्ष; °क्षा; °क्ष्या) CS (var.); भक्षको (°क्षे°), CS (var.); नित्यें CS (var.).

(*b*) किं (क) CS (var.), CKl.

(*c*) भार्यां CS (var.); त्व् om. IS; असंत(?तु)ष्टं CS (var.).

(*d*) को रतस्यो° [क्व च तस्यो°] CS (var.); तस्य सुखं [तस्योत्सवो] CS (var.); तस्योत्सवं (°व) CS (var.), CKl.

From where would a (voracious) eater get food constantly (without doing anything)? Where would be the pleasures (of life) for the ailing persons? How could there be a festive occasion in one's house, if he has a disgruntled wife? (S. B. Nair).

11966

क्व भ्रातश्चलितोऽसि यामि कटकं किं तत्र सेवाशया
कः सेव्यो नृपतिः कथं निजगुणैः के ते गुणा ये सताम्।
किं तैरद्य कुतोऽपरे व्रज वनं किं वा त्वया न श्रुतं
पूज्यन्ते शठमत्सरिप्रभृतयः कर्णेजपाः सेवकाः॥

(आ) VS 3072, Kav p. 70 (?)

Śārdūlavikrīḍita metre.

Brother, where are you going? I am going to the royal camp. What for? With the view of serving there. Who is to be served? The king. How? By my qualities. What are those qualities? Those of virtuous people. Of what avail are they now? (Listen to me), go to the forest (and do

the penance). Have you not heard that now-a-days [in this *Kali*-age], only slanderous servants [sycophants] such as rogues and envious ones are honoured by the king. (S. B. Nair).

11967*

क्व भ्रातश्चलितोऽसि वैद्यकगृहे किं तद्रुजां शान्तये
किं ते नास्ति सखे गृहे प्रियतमा सर्वं गदं
हन्ति या ।
वातं तत्कुचकुम्भमर्दनवशात् पित्तं तु वक्त्रामृताच्
छ्लेष्माणं विनिहन्ति हन्त सुरतव्यापार-
केलिश्रमात् ॥

(अ) Śṛṅg 14.

(आ) Subh 16, IS 1992.

(*a*) प्रातश्च° [भ्रा°] Śṛṅg (var.) ; वैद्यभवने Śṛṅg (var.) ; °गृहं IS ; तत्र शान्त्यै रुजां [त° शा°] Śṛṅg (var.) ; रोगक्षयः [शा°] Śṛṅg (var.) (hyper-metric).

(*b*) गृहे सखी or गृह न सु [स° गृ°] Śṛṅg (var.) ; सर्वाङ्गदान् or सर्वे गदं [स° ग°] Śṛṅg (var.); नास्ति गृहे प्रिया प्रणयिनी या हन्ति सर्वान् गदान् Śṛṅg (var.).

(*c*) ते or चेत् [तत्] IS ; °पीडन° [°मर्दन°] IS ; °वसात् or °भवात् [°व°] Śṛṅg (var.) ; च [तु°] Śṛṅg (var.) ; वक्त्रामृता Śṛṅg (var.).

(*d*) हन्ति Śṛṅg° (var.); मुखव्यायामजातश्र° [सु°] Subh.

Śārdūlavikrīḍita metre.

Where, brother, are you rushing off to ? For curing these ills / What's there in the physician's house ? Have you no sweetheart / at home to chase away every complaint ? Wind she disperses by the pressure of her breasts, like pitchers, and bile / with the nectar of her mouth, and ah ! the rheum is cured by her / by the sweet exertions of the act of love. (L. C. van Geyzel).

11968

क्व मलयतटीजन्मस्थानं क्व ते च वनेचराः
क्व खलु परशुच्छेदः क्वासौ दिगन्तरसंगतिः ।
क्व च खरशिलापट्टे घृष्टिः क्व पङ्कसुरूपता
मलयज सखे मा गाः खेदं गुणास्तव दूषणम् ॥

(शा) SkV 1053, Skm (Skm [B] 1895, Skm [POS] 4. 51. 5) (a. Malayaja), Prasanna 184*b*.

(*a*) मलयजतटी° Skm (POS).

(*c*) °शिलोपट्टे Prasanna ; दृष्टि; [घृ°] Skm (var.) ; पंकसरूपता SkV (var.) ; पंकस्वरूपता SkV (var.).

(*d*) वैरिणः [दू°] Skm.

Hariṇī metre.

You were born on the heights of Malabar, / yet woodsmen found you and brought you to a distant land / where men have ground you into scented ointment. / Grieve not, sandalwood, my friend; / it is your virtues have undone you. (D. H. H. Ingalls).

11969

क्व यातः क्वायातो द्विज कलयसे रत्नमटवीम्
अटन् व्याघ्राघ्रातो मरणमगमद् विश्वमहितः ।
अयं विद्यारामो मुनिरहह केनापि विदुषा
न खल्वास्मप्रायो भवतु सुकरो ज्ञातुमशिवः ॥

(अ) Vijñāna-śataka (in BhŚ p. 212) 17.

(*c*) मुनिरह ह Vijñā°; (changed to मुनिरहह, editorially).

Śikhariṇī metre.

O Brāhmaṇa [twice-born], where did you go and where have you come that you consider the forest to be a gem [excellent place] ? Alas ! wandering (here) that great sage Vidyārāma [highly learned], famous throughout the world, was caught by a tiger and killed. By no great scholar's help does one realise one's self. It is easy to know what is dangerous. (S. B. Nair).

11970

क्व यामः कांश्च पृच्छामो दिवि देवा वयं भुवि ।
सुभाषितरसः स्वादुः किं वा स्वादीयसी सुधा ॥

(आ) Subh 25, IS 1993. Cf. No. 8271.

(*a*) क यामः काश्च Subh.

(*c*) शुभाषित° (*sic !*) Subh.

Where are we to go and whom are we to ask, (since) gods are in heaven and we are on the earth—whether the enjoyment of delightful sayings has a greater zest or whether nectar has a better taste [between them, which one is tastier than the other] ? (S. B. Nair).

11971

क्व यामः कुत्र तिष्ठामः किं कुर्मः किं न कुर्महे ।
रागिणश्चिन्तयन्त्येवं नीरागः सुखमेधते ॥

(आ) Subh 293, IS 1994.

(*c*) चिन्तयत्येवं Subh.

(*d*) नीरागा: Subh.

Where shall we go, where shall we stay, what shall we do and what shall we avoid ? Thus do people under the control of passion think ; but one free of passion attains happiness. (S. B. Nair).

11972*

क्व यासि खलु चौरिके प्रमुषितं स्फुटं दृश्यते
द्वितीयमिह मामकं वहसि कञ्चुके कन्दुकम् ।
त्यजेति नवगोपिकाकुचयुगं निमथ्नन् बलाल्
लसत्पुलकपिञ्जरो जयति गोकुले केशवः ॥

(आ) JS 15.42 (a. Dīpaka), PG 136 (a. Dīpaka), ŚP 74 (a. Dīpaka), SR 23. 140 (a. ŚP), SSB 38. 56 (a. Dīpaka).

(*a*) त्वयासि [क्व या°] JS (var.) ; ननु [ख°] PG; चौरिम JS (var.); चोरिके PG (var.); प्रमुदितं PG (var.).

(*b*) क° क° tr. ŚP, SR, SSB ; कन्दुकं कन्दुके PG (var.).

(*c*) प्रमथ्नन् ŚP.

(*d*) °मण्डलो [°पिञ्जरो] PG ; °पञ्जरो SR, SSB, ŚP.

Pṛthvī metre.

Where are you going, O female thief ? It is evident that you have stolen things. Here, you are concealed my second ball (after stealing). Give it up. Thus saying and strongly pressing the two bosoms of a freshly youthful cowherdess and clearly exhibiting the hairs standing on ends in his body (due to pleasure) is Śrī-Kṛṣṇa victorious in the (colony of) Gokula. (S. B. Nair).

क्व यासि ननु चोरिके see No. 11972.

11973*

क्व युवतिमार्दवं क्व च महाहववारुणता
क्व च वलयी करः क्व करिदन्तजमुष्टिरसिः ।
क्व च नवयौवनं क्व कुसुमायुधनिःस्पृहता
तव ललनाविचेष्टितविरुद्धमहो ललितम् ॥

(आ) Sar 3. 60 (p. 340).

Narkuṭa metre.

Where is the tenderness of a young lady and where the dreadfulness of a great battle ? Where is the hand encircled by bracelets and where the sword with the handle made of ivory ? Where is the freshness of youth and where the absence of desire for love-sports ? Your sport, O damsel, is quite contrary to the activities of a young lady. (S. B. Nair).

11974*

क्व रम्यः संभोगो मृदुमधुरचेष्टाङ्गसुभगः
　कटाक्षाः क्वान्योऽन्यं प्रलयविततोल्काद्युतभृतः ।
क्व दंष्ट्रासंघट्टज्वलितदहनश्चुम्बनविधिर्
　घनाश्लेषः क्वायं प्रतिरसदुरःपञ्जररवः ॥

(अ) Cand 4.20.

(*a*) °चेष्टाङ्गललित: Cand (var.).

(*b*) कटाक्ष: Cand (var.) ; क्वान्योन्यप्रचत-विततोल्का° Cand (var.) ; प्रलयपतितोल्का° Cand (var.) ; °द्युतिघृत: Cand (var.).

(*c*) °संघट्टकुलितरदश्चु° (°ज्वलितदहना) Cand (var.); चुम्बितविधि: (°नविधि) Cand (var.).

(*d*) प्रतिरटदुर:° or प्रतिलसदुर:° or प्रतिसवदुर: or परिलसदुर: Cand (var.).

Śikhariṇī metre.

What a difference there is, on the one hand, between the pleasant enjoyment,[1] amiable because of soft and sweet movement of the limbs, and on the other, the side-long glances at each other[2] which bear the blaze of meteors widespread at the time of universal destruction, the mode of kissing in which fire is inflamed by the friction of large fangs, the close embrace which echoes with the sound of the ribs of the chest. (S. Das Gupta).

1. Of human beings.
2. Of the friends.

11975*

क्व रसिक रसदा रसालवल्ली
　क्व च रसकण्टकसंकटोऽयमध्वा ।
रचयसि रुचिराणि वाणि मोहाद्
　इह सुकुमारपदानि हा हतासि ॥

(आ) Skm (Skm [B] 2164, Skm [POS] 5. 33. 4) (a. Rāmadāsa or Vāmadeva).

(*a*) रसिकरसदा Skm (POS).

Puṣpitāgrā metre.

Where, O connoisseur, is the mango tree that gives sweet juice[1] and where is the road difficult to traverse due to waters [rivers] and thorns ? You are saying sweet words out of delusion ; for, alas, you are ruined ! (S. B. Nair).

1. The passionate woman is suggesting herself.

11976*

क्व रुजा हृदयप्रमाथिनी
　क्व च ते विश्वसनीयमायुधम् ।
मृदु तीक्ष्णतरं यदुच्यते
　तदिदं मन्मथ दृश्यते त्वयि ॥

(अ) Māl 3.2. (Cf. A. Scharpé's Kālidāsa Lexicon I. 2 ; p. 27).

(आ) SR 282.127, SSB 113.11, AlK 373. 11-12.

(*c*) मृदुतीक्ष्ण° Māl (var.), SR, SSB.

Viyoginī metre.

Where (on the one hand) is this heart-torturing agony and where (on the other) the gentle weapon[1] ? What is said as being soft and exceedingly sharp as well—here is that (illustrated) in thee—O god of Love ! (M. R. Kale).

1. That which deserves confidence.

11977

क्व लघुः श्रियो विलासः
क्व पुनर्विद्यारसोल्लासः ।
साक्ष्यं वदन्त्विदं च
द्वितयेऽस्मिस्तारतम्यसाम्यं च ॥

(आ) SMH 3. 6.

Udgīti-āryā metre.

Where (on the one hand) is the negligible splendour of wealth and where, on the other, the pleasure of the sentimental appeal in literature ? Let there be witnesses to these two : both in regard to relative disparity and similarity. (S. B. Nair).

11978

क्व वनं तरुवल्कभूषणं
नृपलक्ष्मीः क्व महेन्द्रवन्दिता ।
नियतं प्रतिकूलवर्तिनो
बत धातुश्चरितं सुदुःसहम् ॥

(आ) Sāh *ad* 10. 720 (p. 325), SR 92. 66, SSB 376. 74.

Viyoginī metre.

The woods with barks of trees for ornament, and the glory of royalty admired even by Indra—how vast the disparity. Ah ! how hard it is to bear the dealings of Fate, evil-disposed as he ever is. (*Bibli. Ind.* 9).

11979

क्व वयं क्व परोक्षमन्मथो
मृगशावैः सममेधितो जनः ।
परिहासविजल्पितं सखे
परमार्थेन न गृह्यतां वचः ॥

(अ) Śāk 2. 19 (in some editions 2. 18). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 33).

(आ) Almm 167.

(*b*) सह [समम्] Śāk (var.) ; वर्धितो [एधि°] Śāk (var.).

(*c*) °विकल्पितं [°विज°] Śāk (var.).

(*d*) गृह्यते Śāk (var.).

Viyoginī metre.

A king, and a girl of the calm hermit-grove, / bred with the fawns, and a stranger to love ! / Then do not imagine a serious quest ; / the light words I[1] uttered were spoken in jest. (A. W. Ryder).

1. King Duṣyanta.

11980*

क्व वर्तते मत्तनयेति भूमेर्
अनुत्तरः प्रष्टुमिवोद्यतायाः ।
स वारिदव्यूहनिवारितार्क-
प्रकाशमाकाशमवेक्षते स्म ॥

(आ) AIR 154.

Upendravajrā metre.

When the earth attempted to ask the question— 'Where is my daughter ?' —he was without a reply and hence he looked at the sky where the light of the sun was covered by a mass clouds. (S. B. Nair).

11981

क्व वषट्कारध्वानः
षट्कर्मविभूषणं श्रवणपूरः ।
क्व च साधारणवनिता-
रतिमणिताकर्णनौत्सुक्यम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 416, Kuṭṭ [KM] 416). Cf. Nos. 11885, 11892, 11955, 11963, 11994, 12001 and वंशेऽकुटिल°.

(आ) GVS 669.

(b) सत्कर्म° Kuṭṭ (KM), GVS ; °विभूषणश्र° Kuṭṭ (KM), GVS.

(d) °रणित° KM (var.) (sub-metric).

Āryā metre.

How[1] should these things accord : the sacred formula that is murmured during the sacrifice, and the voluptuous whispering, the inarticulate cry of a woman who belongs to all ? (E. Powys Mathers).

1. Letter to Sundara who was living with a prostitute.

11982*

क्व वसति लघुजन्तुः किं निदानं हि वान्तेर्
झटिति वद पशुं कं लम्बकण्ठं वदन्ति ।
प्रसवसमयदुःखं वेत्ति या कामिनीनां
तिलतुषपुटकोणे मक्षिकोष्ट्रं प्रसूता ॥

(आ) SR 197. 32[1], SSB 552. 31, SRK 163. 18 (a. Sphuṭa-śloka = stray verse).

1. A riddle of *Antarālāpa*-variety.

(a) लघु जन्तुः SR, SSB.

(c) का [या] SSB, SRK.

Mālinī metre.

Where does a diminutive creature live ? (*Tila-tuṣa-puṭa-koṇe* : in the corner of a sesamum chaff). What is the root-cause of vomitting ? (*Makṣika* : a fly). Tell me quickly, which is the animal that has a long neck ? (*Uṣṭra* : a camel). Who, among women, knows the pains of labour ? (*Prasūtā* : one who has just become a mother). A fly has given birth to a camel in the corner of a sesamum chaff ![1] (S. B. Nair).

1. *Pāda d* of the verse furnishes the answers to the questions contained in *pādas a, b* and *c* ; but, by itself reveals an absurd meaning.

11983*

क्व वसन्ति श्रियो नित्यं भूभृतां वद कोविद ।
असावतिशयः कोऽपि यदुक्तमपि नोह्यते ॥

(अ) Vāgbhaṭālaṅkāra 4. 146.

(आ) JS 350.12[1] (a. Vāgbhaṭa), SuM 19.9.

1. A riddle of *Adhikaraṇa-gupta*-variety.

(b) वेद [व°] SuM (var.).

(d) यद्भुक्त° SuM.

Tell me, O wise man, where does the prosperity of a king reside ? This is, indeed, wonderful that though the answer is mentioned (in the verse itself), it is not recognized[1]. (S. B. Nair).

1. Answer : *Asau* : in a sword.

क्व वाम्भोधौ जन्म क्व च see No. 11904.
क्व वारण्यं क्व वा क्षात्रं see No. 11905.

11984

क्व विद्या विदिताशेष- कार्याकार्यविमर्शधीः ।
मूढता क्व च दुष्कर्म- महापापकुटुम्बिनी ॥

(अ) Dar 3. 99.

Where is learning which helps in discriminating what is proper and improper in all matters, and where is foolishness which is ever associated with the great sin of committing bad actions ? (S. B. Nair).

11985

क्व विष्णुस्त्रिदशाधीशः क्व यमः प्रेतनायकः ।
क्व खद्योतो वियत्कीटः क्व च सूर्यो जगन्मणिः ॥

(अ) Satyavrata-rukmāṅgada-nāṭaka (MS No. 13200, Oriental Institute, Baroda) 2.41.

(आ) JS 457. 2 (a. Devabodhi).

Where is Lord Viṣṇu, the lord of all gods, and where is Yama, the chief who presides over the dead ? Where is the glow-worm, an insect in the sky and where is the sun, the (bright) gem of the universe ? (S. B. Nair).

11986

क्व वेशवनितासक्तिः क्व कुटुम्बपरिग्रहः ।
न हि वानरशावस्य युक्ता स्यन्दनधुर्यता ॥

(अ) ŚIS 18. 101.

(आ) GVS 652.

(*a*) कुवेश° ŚIS (var.) ; °वणिता° (*sic !*) ŚIS (var.) ; °शक्तिः ŚIS (var.).

(*b*) कुकुटुम्ब° ŚIS (var.) ; परिग्रहः (*sic !*) ŚIS (var.).

(*c*) °सावस्य or °शावश्य ŚIS (var.).

Where is the attachment to a woman in a brothel and where is the legally wedded wife in the family ? Certainly it is not proper to yoke to a chariot the young one of a monkey ! (S. B. Nair).

11987

क्व शकुलशिशो गम्भीराम्भः सरस्तव जन्मभूः
क्व च नवजलक्रीडारम्भादियं तटसंगतिः ।
तदिह विवरे नीत्वात्मानं कुलीरविवर्जिते
विगमय दिनं यावच्चास्ते बकोटकुटुम्बकम् ॥

(आ) Skm (Skm [B] 1757, Skm [POS] 4. 24.2) (a. Bhāskaradeva or Bhāskara).

Hariṇī metre.

Where, O little *śakula*-fish, is your birth place, the lake of deep waters, and where is this your stay at the bank instead of sport in the fresh water ? Thus, bringing yourself into a hole that is devoid of a crab, spend the day as long as the family of cranes remains here. (S. B. Nair).

11988

क्व शुक्तयः क्व मुक्ता वा क्व पङ्कः क्व च पङ्कजम् ।
क्व मृगः क्व च कस्तूरी धिग् विधातुर्विदग्धताम् ॥

(अ) Rasagaṅgā 603.7–8.

(आ) AlK 374.23–24.

(*a*) मु° वा tr. Rasagaṅgā.

(*c*) मृगाः Rasagaṅgā.

Where are the oysters and where the pearls ? Where is the mud and where the lotus ? Where is the deer and where the musk ? Ah, fie upon the (wretched) cleverness of the Creator ! (S. B. Nair).

क्व स दशरथः स्वर्गे see No. 11899.

11989

क्व स निर्मोकदुकूलः
क्वालंकरणाय फणिमणिश्रेणी ।
कालियभुजंगगमनाद्
यमुने विश्वस्य गम्यासि ॥

(अ) ĀrS 2. 153.

Āryā metre.

Where is that silk garment of slough, and where are the rows of gems on the hood for decoration ? It is because of the association of Kāliya[1] that you, O Yamunā, are worthy of approach ! (S. B. Nair).

1. Serpent of that name.

11990*

क्व स भावः क्व वा हावः परिष्वङ्गविधिः क्व सः ।
यस्या दर्शनमात्रेण निर्वृतिर् गणिका परा ॥

(आ) SSB 238. 4.

Oh where is that (art of) love-making, where are those coquettish gestures, where is that mode of embrace ? By mere sight, supreme is the pleasure that a harlot gives ! (S. B. Nair).

11991

क्व सरसि वनखण्डं पङ्कजानां क्व सूर्यः
क्व च कुमुदवनाली कौमुदीबन्धुरिन्दुः ।
चिरपरिचयबद्धा प्रायशः सज्जनानां
न हि विचलति मैत्री दूरतोऽपि स्थितानाम् ॥

(आ) Subh 76, IS 1996, SuM 13.8, SSB 370. 32, SSg 60, SRM 2. 2.68. Cf. Nos. 12013 and 12025.

(*a*) वणषण्ड (*sic !*) Subh.

(*b*) °वनानां Subh, IS, SSB ; °बन्धुरेष: SSB.

(*c*) °बद्धाः Subh ; °बंधा SSg ; °बन्धाः SRM.

(*d*) स्थितानम् SSB (printing error).

Mālinī metre.

Where (lies) the forest of lotuses in a lake, and where (remains) the sun (in a far-off place) ? (Likewise), where (lies) a row of the forests of lilies vis-a-vis the moon, the kinsman of moonlight ? The friendship of good people forged by long association, indeed, never wavers even though they remain far away. (S. B. Nair).

11992*

क्व सा कुसुमसाराङ्गी सीता चन्द्रकलोपमा ।
क्व रक्षःखदिराङ्गार- मध्यसंवासवैशसम् ॥

(आ) Rasagaṅgā 604. 7–8,

Where is that Sītā with limbs tender like the quintessence of flowers and resembling the digit of the moon, and where is the hardship of residing in the midst of the devils who are like the burning charcoals of the *khadira*-wood ? (S. B. Nair).

11993*

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः ।
तितीर्षुर् दुस्तरं मोहाद् उडुपेनास्मि सागरम् ॥

(अ) Ragh 1. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 15).

(आ) Kpr 10. 435, Sāh *ad* 10. 699 (p. 302), Kuv *ad* 66. 128 (p. 149), KāP *ad* 10. 11 (p. 335), KH 303. 11–12, AlK 232. 1–2 and 267. 15–16, Rasagaṅgā 463. 10–11 and 501. 9–10 (*cd* only), Almm 168, Amd 271. 762, Dhv (HSS) 506. 29–30.

Where is the race sprung from the sun[1] and where my scanty powers of mind ? Methinks ! from sheer folly I am bent upon crossing the ocean, though difficult to be passed over, by means of a small raft. (G. R. Nandargikar).

1. The race which traces its origin from the sun.

11994

क्व हरिणचर्मावरणं
स्मृतिशास्त्रनिवेदितं व्रतं चरतः ।
क्व च पण्यस्त्रीगात्र-
स्पृष्टाम्बरधारणेषु बहुमानः ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 418, Kuṭṭ [KM] 418). Cf. Nos. 11885, 11892, 11955, 11963, 11981, 12001 and वंशेऽकुटिल°.

(आ) GVS 671.

(*b*) °निवेदितव्रतं GVS ; भवतः [चरतः] Kuṭṭ (var.).

Gīti-āryā metre.

How should these things accord : the antelope-vestment of one who gives all his life to pious endeavour, and a garment stained by contact with a public woman[1] ? (E. Powys Mathers).

1. पण्यस्त्री [a prostitute].

Note : Letter to Sundara who was living with a prostitute.

11995**

क्वांक्वामिति क्रीमिति योषिदाप्त्यै
योगाय कोंकोमिति शब्दितं स्यात् ।
अपत्यलाभः कुकु इत्यनेन
गन्तुः फलं कंकक इत्यनेन ॥

(आ) ŚP 2665.

Upajāti metre (Indravajrā and Upendravajrā).

When a person sets out on a journey, if a crow cries '*kvām, kvām*' and '*krim*' it foretells that he will get a woman [wife] ; it indicates *yoga* [union] if the sound is '*kom, kom*'. If it is '*ku, ku*' he will be getting a child ; and the journey will be fruitful if the cry is '*kemkaka*'. (S. B. Nair).

11996**

क्वांक्वामिति क्षेमविधौ विरावः
कींकीमितीष्टाशनपानहेतुः ।
करोति क्रूंक्रूमिति चार्थलाभं
क्वंक्वंध्वनिः काञ्चनलाभमाह ॥

(आ) ŚP 2479.

Upajāti metre (Indravajrā and Upendravajrā).

The '*kvām, kvām*' cry of a crow indicates welfare to the wayfarer ; '*kīm, kīm*' cry is the cause of enjoying favourite food and drink ; '*krūm, krūm*' cry foretells the acquisition of wealth ; and the sound '*kvam, kvam*' indicates the getting of gold. (S. B. Nair).

11997

क्वाकारणरुषां संख्या संख्याताः कारणक्रुधः ।
कारणेऽपि न कुप्यन्ति ये ते जगति पञ्चषाः ॥

(आ) SkV 1236, SRRU 973.

How count those who get angry without cause ? / Those who get angry when there is a cause may be counted, / for of those who do not get angry when there is a cause | the world contains but five or six. (D. H. H. Ingalls).

11998*

क्वाकारो गिरिसंनिभः क्व च गतिर्वेगेऽपि लीलालसा
हेलाकुड्मलितेक्षणाः क्व नु दृशः किं वा क्व ते बृंहितम् ।
वप्राघातरसः क्व ते क्व च करः कष्टं यदेवंविधं
त्वामारुह्य शिशुः पदा परवशं संचारयत्याज्ञया ॥

(आ) JS 88.5, VS 634, SSSN 195.77. Cf. No. 6364.

(*a*) गतिर्वेगेन लीला च सा VS; °वेगोऽपि SSSN; लीला क्व सा [लीलालसा] SSSN.

(*b*) दृशस्तद्वा VS; च [नु] SSSN ; तद्वा [किं वा] SSSN.

(*c*) वा [ते] SSSN; तव [क्व च] SSSN; करिन्नष्टं [क° क°] SSSN, JS (var.).

(*d*) सदा [पदा] VS (var.).

Śārdūlavikrīḍita metre.

Where is your size resembling a mountain, where your gait which is majestic and sportive even in quick movements, where your eyes which are half-closed in sport, where your trumpets, where your trunk which enjoys the sport of dashing against river-banks? Alas! your pitiable condition! that a small child is seated on your back and orders you to move according to his whims by pressing one of his feet on your side. (S. B. Nair).

क्वाकार्यं क्व कलाधरस्य see No. 11999.

11999*

क्वाकार्यं शशलक्ष्मणः क्व च कुलं भूयोऽपि दृश्येत सा
दोषाणां प्रशमाय मे श्रुतमहो कोपेऽपि कान्तं मुखम् ।
किं वक्ष्यन्त्यपकल्मषाः कृतधियः स्वप्नेऽपि सा दुर्लभा
चेतः स्वास्थ्यमुपैहि कः खलु युवा धन्योऽधरं धास्यति ॥

(अ) Vik om., but in footnotes between 3. 34–35.

(आ) Skm (Skm [B] 999, Skm (POS) 2. 105. 4), Sāh *ad* 4. 249 (p. 99), VS 1343 (a. Kālidāsa) (cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 213), ZDMG 39. 308 (8), Kpr 4. 53 and 7. 331 (*a.* only), AR 240. 9–12, Alkeś 8. 6–10 and 77. 17–18 (*a* only), AlS 25. 32. 15, Kāvyān 58. 17–20, Dhv (KM) 205. 3–6, EK 109. 4–7, KāP 96. 5–8, JS 153. 30 (a. Kālidāsa), Kav p. 31, KH 104. 2–5, Kuv *ad* 107 (p. 186), Sar ?. 177 (p. 127) and 5. 57 (p. 592), SR 281. 113 (a. Vik), Amd 100.233 and 182 *ad* 2 (p. 182) (*a* only), AlR 76.

(*a*) क्वाकृत्यं Skm; क्व कलाधरस्य [श° क्व°] Sar 5. 57; शशि° KH; दृ° सा° tr. Skm (var.).

(*b*) उपशान्तये [प्र° मे] Skm, EK, Sar 5. 57, Vik; नः [मे] Vik, Kpr, Alkeś, AlS, Kāvyān, KāP, SR; शान्तं [का°] Sar 5. 57.

(*c*) रेखैव [स्व°] Sar 5. 57; सान्यादृशी Skm, Sar 5. 57.

(*d*) उपेहि AR, Alkeś, AlR; जनो [यु°] Kāvyān पास्यति Skm (B), VS, Vik, AR, Dhv, SR, AlR.

Śārdūlavikrīḍita metre.

O, a bad action, and the offspring of the moon! —(how inconsistent!)— May she be seen again! —I have my sacred knowledge for the removal of my faults; —oh! how lovely her face even in anger! —what will wise men say— they whose sins are purged off? O! she hard to obtain even in a dream; —my mind! be thou tranquil; —what fortunate youth will suck her underlip[1]. (*Bibl. Ind.* 9).

1. Quoted in the works of *alaṅkaras* as an example of a mixture of "joy" and "flurry".

12000

क्वाकीर्तिः क्व दरिद्रता क्व विपदः क्व क्रोधलोभादयश्
चौर्यादिव्यसनं क्व च क्व नरके दुःखं मृतानां नृणाम् ।
चेतश्चेद् गुरुमोहतो न रमतो द्यूतं वदन्त्युन्नताः
प्राज्ञो यद् भुवि दुर्जनेषु सकलैः नष्टेषु च स्मर्यते ॥

(अ) VCsr 27.10.

(*a*) °नोभोदयश् VC (var.).

(*b*) चौरा° VC (var.); वा [च] VC (var.); हि or स [क्व second] VC (var.).

(*c*) यद् द्यूतंगुरुमोहतो हि मनुजो दुःखेषु निक्षिप्यते VC (var.).

(*d*) प्रज्ञा VC (var.); वा [यद्] VC (var.); दुर्जयोऽपि VC (var.); निखिले VCsr (but VC [var.] as above); नष्टेत or ष्वेतदु (*sic !*) VC (var.); ते [च] VC (var.).

Śārdūlavikrīḍita metre.

(To a gambler) of what account is disgrace, poverty, misfortunes, anger, covetousness and so on, theft, and the other vices; yes, of what account are the tortures of dead men in hell ? —since gambling is the whole soul of him who gets no rest from its terrible infatuation. Thus the noble declare; for, an intelligent man (who gambles) is mentioned *by all in this world*[1] among rogues and abandoned characters. (F. Edgerton).

1. Accepting the reading as भुवि and निखिले instead of भुवि and सकलैः, F. Edgerton has : "everywhere upon earth".

क्वाकृत्यं शशलक्ष्मणः see No. 11999.

12001

क्वाचार्यप्रतनुलता-
ताडनसंक्षोभसंभवः कम्पः ।
क्व च कुपितवारललना-
निष्ठुरपादप्रहारविषहत्वम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 417, Kuṭṭ [KM] 417). Cf. Nos. 11885, 11892, 11955, 11963, 11981, 11994; and वंशेऽकुटिल°.

(आ) GVS 670.

(*d*) °विषहितम् Kuṭṭ (BI).

Gīti-āryā metre.

How[1] should these things accord : the respectful trembling which seized you when your *teacher*[2] beat you with his switch, and resignation under the petulant kicks of *the feet of* an angry *harlot*[3]. (E. Powys Mathers).

1. Letter to Sundara who was living with a prostitute.
2. E. Powys Mathers has : "master".
3. E. Powys Mathers has : "petulant kicks of an angry girl [वारललना]".

12002*

क्वाननं क्व नयनं क्व नासिका
क्व श्रुतिः क्व च शिखेति देशितः ।
तत्र तत्र निहिताङ्गुलीदलो
वल्लवीकुलमनन्दयत् प्रभुः ॥

(आ) PG 132 (a Kavisārvabhauma).

(*b*) निदेशितः or चादृतः PG (var.).

Rathoddhatā metre.

"Where is my face ? Where my eye ? Where my nose ? Where my ear ? Where my braid ?" Thus bidden the lord touched each with his flower finger, and thus he delighted the cowherdesses. (K.B. Keith in his *History of Sanskrit Literature*, p. 220).

क्वानुरागः क्व वेश्यात्वम् see No. 10439.

12003

क्वान्तःशून्यो नडः क्वेक्षुस् तथापि सदृशाकृती ।
विवेकशून्यमनसां विप्रलम्भाय निर्मितौ ॥

(आ) VS 952.

Where is the reed which is empty inside and where is the sugar-cane (full of sweet juice)? Still the resemblance between the two is great. These two have been fashioned to deceive those whose minds are devoid of discrimination. (S. B. Nair).

12004

क्वापि कस्य च कुतोऽपि कारणाच्
चित्तवृत्तिरिह किं गुणागुणैः ।
उन्नतं यदवधीर्य भूधरं
नीचमब्धिमभियाति जाह्नवी ॥

(आ) SkV 1354, Prasanna 67*b*, SRRU 989.

(*a*) कस्यचित् SkV (var.).

(*d*) °मुपयाति Prasanna.

Rathoddhatā metre.

Where and why go the motions of the heart / and what care they for good or ill? / The Ganges scorns the highborn mount / and takes herself to the lowborn sea. (D. H. H. Ingalls).

12005*

क्वापि क्वापि तिरोहितं भुवि भयादम्भोमुचामागतेर्
ज्योत्स्नासञ्चयमिन्दुना गतघनास्कन्दाय तस्मै पुनः ।
पृथ्वी सर्वमदीदृशत् ततमिव प्रक्षीयमाणाम्भसा
सिन्धूनां पुलिनच्छलेन कुमुदप्रस्ताररूपेण च ॥

(आ) JS 229. 22.

(*a*) °गते JS (MS).

(*b*) नमः [पु°] JS (MS).

(*c*) तटमिव [तत°] JS (MS).

Śārdūlavikrīḍita metre.

Here and there it is withheld [concealed] due to fear of the screening by clouds: thus is moonlight dealt with by the moon. A bow to him who is free from the attack of clouds. He looked at the whole earth frequently as if it were the sandy region of a river where water has receded or like a carpet of spreading lilies. (S. B. Nair).

12006*

क्वापि क्वापि दिगन्ते
कृशधवलः कोऽपि कोऽपि घनलेशः ।
तिग्मद्युतिदग्धानां
ताराणां भस्मवद् भाति ॥

(आ) JS 213. 4 (a. Sūktiratnākara).

Āryā metre.

Here and there are seen at the ends of quarters pieces of clouds that are thin and white in colour: they resemble the ashes of stars that had been burnt by the rays of the sun. (S. B. Nair).

12007

क्वापि गतः पतिरह्नां
जलदान्तरितः शशी सनक्षत्रः ।
शून्ये नभसि भवानपि
खद्योत द्योततां नाम ॥

(आ) JS 83. 2, SR 229. 236, SSB 621.3, RJ 321 (=3.3). Cf. No. 3823.

(*a*) पतिह्नां RJ (sub-metric).

(*c*) तमसि [न°] SR, SSB, RJ.

Āryā metre.

The lord of the day [the sun] has gone somewhere, the moon and the stars are screened by clouds: in the empty sky you too, O glow-worm, now show your brightness indeed! (S. B. Nair).

12008*

क्वापि यन्निकटनिष्कुटस्फुटत्-
कोरकप्रकरसौरभोर्मिभिः ।
सान्द्रमाद्रियत भीमनन्दना-
नासिकापुटकुटीकुटुम्बिता ॥

(अ) Naiṣ 18. 9.
(c) °मध्रियत Naiṣ (var.); °नन्दिनी- Naiṣ (var.).

Rathoddhatā metre.

In another part, the waves of fragrance from masses of opening flower buds in the house garden nearby, were perfectly like Damayantī's breath. (K. K. Handiqui).

12009

क्वापि सर्वैरवैमत्यात पातित्यादन्यथा क्वचित् ।
स्थातव्यं श्रौत एव स्याद् धर्मे शेषेऽपि तत्कृतेः ॥

(अ) Naiṣ 17.101 (in some texts 17. 100).
(d) तत्कृते Naiṣ (var.).

From the unanimity of all in some matters, and on account of the risk from non-compliance in others, all ought to remain true to the Vedic religion as well as to its supplement[1]; for the latter, too, was produced by the former. (K. K. Handiqui).

1. *Smārta.*

12010*

क्वापि स्वेदकणानिपातमसृणं कुत्रापि कम्पस्खलत्-
पाणिव्यस्तलिपि क्वचिद् घनपतद्बाष्पाम्बु-
लिप्ताक्षरम् ।
क्वापि श्वासमहोर्मिमर्मरमिदं ताडङ्कताडीदलं
वर्णैरेव विना व्यनक्ति सुदृशो भावैकतानं मनः ॥

(आ) Skm (Skm [B] 1005, Skm [POS] 2. 106. 5) (a. Umāpatidhara).

Śārdūlavikrīḍita metre.

In some places the writing is blurred by particles of sweat, elsewhere the letters are shaky due to the tremor of the hand, in other places the syllables have been washed off by the heavy fall of tears and in some places it is wavy due to gusts of her sighs : thus the letter written on the tender palmyra-leaf which formed her ear-ornament reveals the charming girl's complete devotion to me even without any legible writing on it. (S. B. Nair).

12011*

क्वाप्यग्निः क्वचिदद्रिभूर्नरशिरःकीर्णा क्वचिन् निम्नगा
रूक्षा क्वापि जटा क्वचिद् विषधरा रौद्रं विषं
कुत्रचित् ।
तादृग्भूतगणैर्वृतो मम चिताभस्मोर्मिकिर्मीरितः
संसारं प्रतिमुच्य यातुरपुनर्योगाय पन्थाः शिवः ॥

(आ) Skm (Skm [B] 23, Skm [POS] 1.5.3) (a. Bilhaṇa or Śilhaṇa).
(c) °कर्मावृतः [°किर्मी°] Skm (var.).

Śārdūlavikrīḍita metre.

In some places there is the fire (on the forehead), elsewhere there is Pārvatī and the Gaṅgā, in other places there are skulls, elsewhere are the harsh-looking matted hair, snakes and the dreadful poison : he is surrounded by the Gaṇas [devils] and his body is smeared with waves of ashes from the cemetery. May this Lord Śiva be my path when I go leaving this worldly life never again to return to it. (S. B. Nair).

12012

क्वाप्याकारे हरेः सम्यङ् नियम्य सुचिरं मनः ।
धियं निर्विषयं नीत्वा प्रकाशाकाशमाविश ॥

(आ) SMH 12. 71 (SMH [KM] 12. 68).

(*a*) क्वाप्याकारं SMH, (but SMH [KM] as above).

(*d*) प्राकाशा° SMH (var.).

Concentrating the mind well on some aspect of Lord Viṣṇu after having brought it under control, for long, and freeing it of all attachments to objects, may you enter the *ākāśa* [void] of effulgence. (S. B. Nair).

12013

क्वाम्भोदः क्व कचत्कलापविलसत्पक्षातपत्रः शिखी
क्वेन्दोर्मण्डलमंशुजालविमलं वीचिः क्व वाम्भोनिधेः ।
क्वोद्यन् बालदिवाकरः क्व कमलं मत्तालिमालाकुलं
यो येनाभिमतः स तेन कुरुते दूरेऽपि चेतःसुखम् ।।

(आ) VS 2240. Cf. Nos. 11991 and 12025.

Śārdūlavikrīḍita metre.

Where is the cloud and where the peacock with its umbrella-like shining plumage spread ? Where is the disc of the moon with pure mass of moonlight and where are the waves of the sea ? Where is the rising sun and where the lotus crowded with intoxicated bees ? That thing which is pleasing brings happiness to the mind though it may be far away. (S. B. Nair).

12014*

क्वालिङ्गनं भुजनिपीडितबाहुमूलं
भुग्नोन्नतस्तनमनोहरमायताक्ष्याः ।
भिक्षोपवासनियमार्कमरीचिदाहैर्
देहोपशोषणविधिः कुधियां क्व चैषः ।।

(अ) Prab (Prab [NSP] 2. 22, Prab [TSS] 2. 21).

(आ) IS 1997.

(*a*) °मूल- Prab (TSS).

(*b*) भग्नोन्नति° IS.

Vasantatilakā metre.

Can begging, fasting, penance, exposure to the burning heat of the sun, which emaciate the body, be compared with the ravishing embraces of women with large eyes, whose prominent breasts are compressed within one's arms ?[1] (J. Taylor).

1. Words of a materialist.

12015

क्वासं क्वास्मि गमिष्यामि को न्वहं किमिहास्थितः ।
कस्मात् कमनुशोचेयम् इत्येवं स्थापयेन् मनः ।
अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ।।

(अ) MBh (MBh [Bh] 12. 28. 40, MBh [R] 12. 28. 40–41 *ab*, MBh [C] 12. 872 *cd*–873).

(आ) IS 1998 *ab*/*cd* only.

(*a*) क्वामे क्वामि or क्वासि क्वासि or क्वासे (°सि; °सु; °सौ; °सै or °सं) क्व च or कोस्मि कोस्मि MBh (var.).

(*b*) किं त्वहं or को न्वयं MBh (var.); °गतः MBh (var.).

(*c*) तस्मात् MBh (var.); किम् [कम्] MBh (var.); अन्वशोचेयं or अनुशोचेहम् MBh (var.).

(*d*) स्थापये MBh (var.); जनः [म°] MBh (var.).

(*e*) अनित्यं MBh (var.); प्रियसंसारे MBh (var.).

(*f*) चक्रवद्गते MBh (var.).

Where was I before, where shall I go in the future, who am I and why am I here ? For what reason and whom am I to lament ? Thus the mind should be rendered steady in this world where association of dear ones is impermanent and where things have ups and downs like a wheel. (S. B. Nair).

12016*

क्वास्ते शीतांशुरंशूनमृतपरिणतान् व्याकिरन् स्वर्वधूनां
क्वासौ पीयूषपानामधरमधुरिमा कुत्र वाचः कवीनाम् ।
इत्थं भूयो निमज्जद्घटनिवहमुखोद्गारिभाङ्काररावव्याजादुद्गर्जतीव स्फुरदसमरसोल्लासिका वापिकेयम् ॥

(आ) JS 376.10 (a. Harihara).

Sragdharā metre.

Where is the moon that scatters nectarean rays to divine damsels ? Where is the sweetness of the lips of those who have drunk the nectar ? Where are the words of the poets ? Thus under the guise of the hum of bees on the temples of elephants that dive once again into the water, the lake seems to proclaim loudly its position of incomparable sweetness ! (S. B. Nair).

12017

क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।
ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥

(अ) Cr 1397 (CRC 8.161, CPS 344.33).

Where am I a poor man and a sinner at that, and where is Śrī-Kṛṣṇa, the abode of all riches ? For the reason that I am a Brāhmaṇa in name, I have been embraced by him by both his hands. (S. B. Nair).

12018*

क्वाहं पुनस्तां मलयस्य वल्लीं
सम्भावयिष्येऽध्वविलोकनेन ।
समन्ततः कञ्चुकिरुद्धमार्गां
भर्गेन्दुलेखामिव मौलिवन्द्याम् ॥

(आ) PV 440.

Upajāti metre (Indravajrā and Upendravajrā).

Where am I to honour the (sandal) creeper of the Malaya mountain by a sight from the road ? The path is obstructed on all sides by *kañcukin* [serpents : chamberlains] like the digits of the moon on the head of Lord Śiva, which deserves worship. (S. B. Nair).

12019

क्वाहं ब्रह्मेति विद्या निरतिशयसुखं दर्शयन्ती विशुद्धं
कूटस्थं स्वप्रकाशं प्रकृतिसुचरिता खण्डयन्ती च मायाम् ।
क्वाविद्याहं ममेति स्थगितपरसुखा चित्तभित्तौ लिखन्ती
सर्वानर्थाननर्थान् विषयगिरिभुवा वासनागैरिकेण ॥

(आ) Vijñānaśataka (in BhŚ, p. 212) 91.

(*a*) काहं Vijñā° (var.).

(*b*) कूटस्थ° Vijñā° (var.).

(*d*) °गिरिभवा Vijñā° (var.).

Sragdharā metre.

Where is that *vidya* [noble *Vedanta* teachings] 'I am *Brahman*' [the Supreme Being] which shows the path of unalloyed and incomparable bliss, which is permanent, self-luminous and which, by innate purity, sets at nought *maya* [illusion] ? Where on the other hand

is the *avidyā* [false doctrine] which consists of 'I' and 'mine', which obstructs other people's happiness and which inscribes on the wall of the mind all sorts of fortunes and misfortunes by means of the chalk of *vāsanā* [impressions] born of the mountain of sensual objects. (S. B. Nair).

12020

क्वेक्षन्ते मां क्वचन शयितं किंकरा दण्डपाणेर्
ईक्षन्तां वा तदपि मयि किं कुर्युरुद्दामवृत्ते ।
कुर्युः किंचित् प्रसभमपि वा घातयिष्यामि राज्ञे-
त्यन्तर्धैर्यं परमिह वहन्नन्तकं न स्मरामि ॥

(अ) Śāntiv 14.

Mandākrāntā metre.

Where will the emissaries of the God of Death observe me when I am lying here comfortably ? Or seeing me, what can they do to me of great power ? Even if they attempt some precipitate action I, the King, shall kill them—thus having great courage at heart I do not (alas !) remember the destroyer [the God of Death] ! (S. B. Nair).

12021*

क्वेदं गर्जितमेष किन्नु दलति स्तम्भो नृसिंहस्ततस्
सोऽत्राधावति कोऽत्र भो धनुरसी हुंहेति
दैत्येश्वरम् ।
जल्पन्तं निजगर्जितेन बलवत् स्तम्भान्निरीयावधीद्
एकस्मिन् क्षण एव हा नरहरिस्त्राता स
एवास्तु वः ॥

(आ) JS 30. 78 (a. Sūktisahasra), SH fol. 6 *b* (46) (a. Sūktisahasra)

Śārdūlavikrīḍita metre.

Where is this roar ? Will the Nṛsiṁha [Man-lion] break this pillar ? Here he runs. Oh ! who is there ? My bow, my sword. *Hum, Hā.* When the lord of the demons [Hiraṇyakaśipu] was thus prattling, the Man-lion came out of the pillar and roaring dreadfully, killed him in a moment. May this Man-lion [Lord Viṣṇu] be your protector ! (S. B. Nair).

12022

क्वेदं पतिष्यति वपुः क्व ततो नु गम्यं
को दण्डयिष्यति कियन्तमनेहसं वा ।
किं तस्य संतरणसाधनमित्यनन्ता
चिन्ता स्थिता त्वयि शनैरवतारिता सा ॥

(अ) Ānas 46.

Vasantatilakā metre.

Where will this body fall ? Where will it go thereafter ? Who will give punishment ? How long will it be ? What is the means of remedying it ? Thus endless are the sources of anxiety. Gradually the mind has settled on you. (S. B. Nair).

12023*

क्वेदं वनं वनचरैरपि दुर्विगाहं
क्वेयं वधूः कुवलयच्छविचोरनेत्रा ।
हेमारविन्दमकरन्दरसोपयोगां
कः श्रद्दधीत जलधौ कलहंसकन्याम् ॥

(अ) Āś 1. 11.

(*a*) वनवरैरपि Āś (var.).

Vasantatilakā metre.

Where is this forest difficult of access even to foresters, and where is this damsel whose eyes steal the beauty of a water-lily ? Who can believe the existence, in the ocean, of a she-swan accustomed to taste the juice of golden lotuses ? (C. S. Sastri).

12024

क्वेदानीं दर्पितास्ते घनमदमदिरामोदिनो दिग्द्विपेन्द्रा
हे मेरो मन्दराद्रे मलय हिमगिरे साधु वः
क्ष्माधरत्वम् ।
शेष श्लाघ्योऽसि दीर्घैः पृथुभुवनभरोच्चण्डशौण्डैः
शिरोभिः
शंसन् सोत्प्रासमुच्चैरिति धरणिभृतः पातु
युष्मान् वराहः ॥

(आ) VS 58 (a. Manoratha), SR 19. 40 (a. VS).

Sragdharā metre.

O elephants guarding the quarters, where are your proud activities now, you who are so well intoxicated with rut? O mountains Meru, Mandara, Malaya, Himālaya, excellent is the way you support the world? O Śeṣa, you deserve all praise for your long hoods that are very efficient in bearing the heavy load of the earth. Thus praising loudly these sustainers of the earth ironically[1], may the Divine Boar protect you! (S. B. Nair).

1. The earth sunk in the ocean was lifted by Ādivarāha, one of the incarnations of Lord Viṣṇu

12025

क्वेन्दोर्मण्डलमम्बुधिः क्व च रविः पद्माकरः क्व स्थितः
क्वाभ्राणां पटलं मयूरनिकरः क्वालिः क्व वा
मालती ।
दूरप्रस्थितहंसवृन्दमतुलं क्वाच्छं सरो मानसं
यद् यस्याभिमतं स्वकर्मवशतो दूरेऽपि
तद्वल्लभम् ॥

(अ) MK (MK [GOS] 158, MK [S] 133, MK [P] 102, MK [G] 65. 95).

(आ) SR 88. 2, SSB 369. 6, SuM 13,16, IS 1999, Subh 76, SSH 1. 40.

(*a*) केन्दो° Subh.

(*b*) क्वाभ्राः सन्ति मयूरपङ्क्तिरमला क्वा° SR, SSB, SSH; कुतो [क्व वा] SuM; चा (*sic !*) [वा] Subh.

(*c*) हंसानां च कुलं क्व दूरविषये क्वास्ते स° SR, SSB, SSH; अखिलं [अतुलं] SuM.

(*d*) यो यस्याभिमतः स तस्य निकटे दू° SR, SSB, SSH; वशतो Subh; सन्वल्लभः SR, SSB.

Śārdūlavikrīḍita metre.

Where is the moon's disc and where the sea? Where is the sun and where is the lotus-pond situated? Where are the clouds and where the peacock? Where is the bee and where the jasmine flower? Where are the swans coming from far away and where is the Mānasa-lake of pure waters? What is approved as the result of one's actions, that is dear though far away. (S. B. Nair).

12026

क्वैतद्वक्त्रारविन्दं क्व तदधरमधु क्वायतास्ते कटाक्षाः
क्वालापाः कोमलास्ते क्व स मदनधनुर्भङ्गुरो
भ्रूविलासः ।
इत्थं खट्वाङ्गकोटौ प्रकटितदशनं मञ्जुगुञ्जत्समीरं
रागान्धानामिवोच्चैरुपहसति महामोहजालं
कपालम् ॥

(अ) Śāntiś 1. 26.

(आ) SR 372.137, SSB 269.23, IS 2000.

(*a*) क्व तद्वक्त्रा° Śāntiś (var.).

(*b*) कालापाः Śāntiś (var.), च [स] Śāntiś (var.), SR, SSB.

(*c*) खट्टाङ्ग° Śāntiś (var.); °कोटो Śāntiś (var.); मुञ्ज° Śāntiś (var.); °गुञ्ज-च्छमीरं Śāntiś (var.).

Sragdharā metre.

Where is that lotus-face, where the honey of her lip, where those long side-glances, where those pleasing cooings, where the play of the eyebrows curved like the bow of Cupid ? Thus does the skull placed in a corner of the bedroom, exhibiting its teeth and producing musical sound in the wind laugh loudly at those who are blinded by passion, the great illusion. (S. B. Nair).

12027*

क्वैतन्मार्तण्डबिम्बं सरसि सरसिजश्रेणिहास्यं क्व यातं
क्वैते याता रथाङ्गाः सपदि गतह्रियः क्व प्रविष्टा मरालाः ।
संध्यारागारुणाङ्गः कुपित इव पतिः प्रोद्यतोऽयं हिमांशुर्
मन्ये हर्षादिवेयं हसति कुमुदिनी जाग्रतीवालिनादैः ॥

(आ) SR 303. 121, SSB 151. 128.

Sragdharā metre.

Where is the orb of the sun, where the bloom of the cluster of lotuses ? Where have the ruddy geese gone and where have the shameless swans disappeared ? The cool-rayed moon now rises like an angry master reddened by the evening twilight. Methinks, the lily laughs with joy as if it is awake with the noises of the bees. (S. B. Nair).

12028*

क्षणं कान्ताररागप्रकटितमनोवैकृतयुतः
क्षणं शालोत्सङ्गे द्विजकुलरवाकृष्टहृदयः ।
क्षणं पत्रध्वानश्रुतिपुलकितो यद्भयभराद्
वसन् प्राप्तोऽरण्ये रिपुरवनिपालस्थितिमिव ॥

(आ) JS 4. 33 (a, [?] Śrī-Vaidya-Bhānu-paṇḍita), Pad 25. 52 (a. Vaidya-bhānu), ŚP 1271 (a. Vaidya-Bhānu-paṇḍita), SR 132. 20 (a. JS), SSB 443. 20 (a. Bhānu).

(*a*) °राम° [°राग°] JS (var.); °गार° [°राग°] SR, SSB; °प्रसरविलसन्मानकरुचिः (°नसरतिः SR, SSB, ŚP) Pad, ŚP, SR, SSB.

(*d*) हसन् [वसन्] SR, SSB

Śikhariṇī metre.

For a moment he is worried in mind by the troubles of the trees of the forest [full of passion for his beloved], sometimes he is attracted by the chirpings of birds in the *śāla*-trees [he is pleased by the chanting of the Brāhmaṇas in hermitages], sometimes he is frightened by the rustling of the leaves [his hairs standing on ends on hearing the sound of swords or arrows]; thus has the rival prince entered forest for fear of the king; as also is the condition of the king. (S. B. Nair).

12029*

क्षणं कामज्वरोच्छित्त्यै भूयः संतापवृद्धये ।
वियोगिनामभूच्चान्द्री चन्द्रिका चन्दनं यथा ॥

(आ) KHpk 6. 1.504 (p. 341), Udbhaṭa's Kāvyālaṁkāra 1. 18.

(*a*) °ज्वरोत्थित्यै Udbhaṭa's Kāvyā°.

For a short period it assuaged the fever of love, but again it resulted only in the increase of the torment; thus the moonlight behaved towards the separated ladies as does sandal paste. (S. B. Nair).

12030

क्षणं चित्तं क्षणं वित्तं क्षणं जीवति मानवः।
यमस्य करुणा नास्ति धर्मस्य त्वरिता गतिः॥

(अ) Cr 1398 (CnT II 13. 9, CnT III 7. 56). Cf. चलं चित्तं चलं वित्तम् and युधिष्ठिरः कस्य पुत्रो.

(आ) IS 2002, TP 486, Sama 2 ध 3, SRM 1. 1. 18.

(*a*) क्ष° वि° क्ष° चि° tr. TP.

(*b*) वित्तं क्षणं जीवितमावयोः (hyper-metric) TP.

Thoughts, wealth and human life are of short duration ; Yama [God of Death] does not know pity and quick is the process of law [*dharma*]. (S. B. Nair).

12031*

क्षणं तरलवीक्षणं क्षणमपाङ्गसंवीक्षणं
क्षणं द्रुततरा गतिः क्षणमतीव मन्दा गतिः।
क्षणं रजसि लोडनं क्षणमतीव भूषादरः
क्षणक्षणविलक्षणं जयति लक्षणं सुभ्रुवः॥

(अ) RJ 760 (=4. 35), SuSS 801, SR *acbd* 256. 39, SSB *acbd* 66. 45.

(*a*) सरल° [तरल°] SR, SSB; °मपाङ्क° RJ, SuSS.

(*b*) *c* instead of *b* SR, SSB.

(*c*) *b* instead of *c* SR, SSB ; खेलनं [लोडनं] SR, SSB.

(*d*) चेष्टितं [लक्षणं] SR, SSB.

Pṛthvī metre.

For a moment she has tremulous eyes, then glances from eye-corners, for a short period she walks briskly, then her gait is extremely slow, for sometime she wallows in *rajas* [dust : monthly course], then great fondness for ornamentation ; thus changeful is the activity from moment to moment of the girl possessing charming eyebrows and victorious is she ! (S. B. Nair).

12032*

क्षणं तस्थौ कुन्दे पथिक इव यूथीमुपगतो
बहिर्बद्धप्रेमा स्पृशति कुतुकी केतकिमपि।
वसन्ते वासन्तीमभिसरति नालिङ्गति पुनः
प्रियाया मालत्याश्चिरविरहखिन्नो मधुकरः॥

(आ) Vidy 142 (a. Upādhyāya-Padāṅkita-pañjīkāra).

(*b*) केतकमपि Vidy (printer's error).

Śikhariṇī metre.

He remained for a short period with the *kunda*-flower, then like a wayfarer he went to the *yūthi*-flower and had love for the external appearance and touched the *ketakī*-flower out of interest. In the spring he moved on towards the *vāsantī*-flower but did not embrace it. Thus behaved the bee, feeling the pangs of a long separation from the beloved *mālatī*-flower. (S. B. Nair).

12033*

क्षणं दर्शनविघ्नाय पक्ष्मस्पन्दाय कुप्यतः।
प्रेम्णः प्रयाणं त्वं ब्रूहि मया तस्येष्टमिष्यते॥

(अ) KāD 2. 149.

(आ) IS 2003.

(*a*) क्षणदर्श° KāD (var.).

(*c*) ते [त्वं] KāD (var.).

"Inform my feeling of love, which gets angry even if the winking of the eye prevents my seeing you for a moment, at your departure ; what is liked by it [the feeling of love] is also liked by me." (V. Narayana Ayer).

12034

क्षणं नासावधानः स्याद् भृत्यस्त्रीपुत्रशत्रुषु ।
जीवन् सन् स्वामिता पुत्रे न देयाप्यखिला क्वचित् ।

(अ) Śukr 5. 17.

(c) स्वामितो Śukr (var.).

He should not remain indifferent to his servant, woman [wife], son and enemy, even for a moment ; he should not give the entire ownership (of his wealth) to his son during his life-time. (S. B. Nair).

12035

क्षणं नास्ति रहो नास्ति नास्ति प्रार्थयिता जनः ।
तेन शौनक नारीणां सतीत्वमुपजायते ॥

(अ) GP 1. 114. 9. Cf. स्थानं नास्ति क्षणं नास्ति and H 1.116 in NSP of 1904.

(a) क्षणो GP (var.).

There is no opportunity, no privacy and no desired lover (to enjoy with) ; hence it is, O Śaunaka, that the chastity of women remains intact. (S. B. Nair).

12036*

क्षणं पटीरे क्षणमब्जतल्पे
क्षणं सखीवक्षसि शायितायाः ।
क्षणैकसंभावितजीवितायाः
को वेद किं स्यात् कमलेक्षणायाः ॥

(आ) SH (part II) fol. 39 *b* (231).

Upajāti metre (Upendravajrā and Indravajrā).

For a short while in sandal paste, then in a cushion of lotus-leaves and flowers, for another short period she reclines on the breast of her female companion. Thus preserving her life for short durations (here and there), who knows what will happen to this lotus-eyed damsel ? (S. B. Nair).

12037*

क्षणं प्राप्य सदस्येव नृणां विमनितेक्षणम् ।
दर्शिताधरमद्दंशा ध्याय यन्मामतर्जयः ॥

(अ) Naiṣ 20. 85.

Only remember, even in the presence of people, at a moment when their eyes were distracted, looking at something else, thou[1] didst threaten me[2], pointing to thy nether lip which I had bitten. (K. K. Handiqui).

1, Damayantī.
2. Nala.

12038

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
क्षणं वित्तैर्हीनः क्षणमपि च संपूर्णविभवः ।
जराजीर्णैरङ्गैर्नट इव वलीमण्डिततनुर्
नरः संसाराङ्के विशति यमधानीजवनिकाम् ॥

(अ) BhŚ 235.

(आ) ŚP 4094 (a. BhŚ), VS 3319 (a. BhŚ), SRHt 261. 22 (a. BhŚ), SR 368. 38 (a. VS), SSB 263. 40, SRK 95. 10 (a. BhŚ), IS 2004, Subh 317, SCSL 19, SRM 2. 2. 697.

(a) भूते BhŚ (var.) ; क्षणमपि च or क्षणमथ or क्षणक्षणमपि BhŚ (var.) ; सदा [यु°] BhŚ (var.) ; °निरतः [°र°] BhŚ (var.),

(b) वित्ते दीनं IS ; संघूर्ण° IS,

(*c*) मण्डि° missing in SRHt (instead °येषि° or °वेष्टि° proposed) ; °मशी° [°मण्डि°] IS ; °मुण्डित° BhŚ (var.).

(*d*) मरः [न°] BhŚ (var.) ; संसारोके (°रेके or °रान्ते) BhŚ (var.), SRM ; विशसि (°ति or दिशति) BhŚ (var.) ; निविशति BhŚ (var.) ; यमधानीं (°नि or °यानीं) BhŚ (var.) ; °जवनिकाः (य°) (°कां or °का) or °यमिनिकां (°मनि°) or यमघाती BhŚ (var.); यमराजीज° SRM.

Śikhariṇī metre.

For one short act, a child ; next act, a boy / in love; then poor ; a short act to enjoy / status and wealth : till in the last act, Man, / painted with wrinkles, body bent with age, / ending the comedy which birth began, / withdraws behind the curtain of life's stage. (J. Brough in *Poems from the Sanskrit*, p. 137).

12039*

क्षणं मूर्च्छामेति भ्रमति परितोऽथ क्षणमपि
क्षणं प्रैति स्तम्भं निरवधि भवद्ध्याननिरता ।
क्षणं स्वप्ने बाला तव सुभग योगं च लभते
क्षणं तेजः शंभोर्नयनजमथ ध्यायति यमम् ॥

(अ) SR 289. 62, SSB 126. 66.

Śikhariṇī metre.

For a short time she falls into a swoon, then moves about listlessly, then she remains paralysed for a long time deeply thinking of you ; for a moment the young lady, O fortunate man, is united with you in her dream ; for a short time she meditates on the fire of Lord Śiva and then thinks of the God of Death. (S. B. Nair).

12040*

क्षणं रटन्ती रुदती नृत्यन्ती याति विह्वला ।
निःसहत्वं तदा याति मुकुलीकृतलोचना ॥

(अ) BhŚ 830 (doubtful).

For a while she moves about yelling, then goes dancing in a state of distress ; then she goes into a state of helplessness closing her eyes like a bud. (S. B. Nair).

12041*

क्षणं वितनुते स्मितं क्षणमकारणं रोदिति
क्षणं हसति निर्भयं क्षणमसंशयं त्रस्यति ।
क्षणं मनसि कुप्यति क्षणमसौ पुनस्तुष्यति
प्रतिक्षणविलक्षणा प्रियरते सरोजेक्षणा ॥

(आ) ŚṛṅC 169.

(*b*) निर्भयं ŚṛṅC.

Pṛthvī metre.

For a moment she has a broad smile and all of a sudden she starts crying, for a short time she laughs without fear and then goes into a fright without doubt ; for a moment she is angry and in the next moment she is all pleased. Thus the lotus-eyed girl is unpredictable from moment to moment when enjoying the company of her lover. (S. B. Nair).

क्षणं वित्तं क्षणं चित्तं see No. 12030.

क्षणं सरलवीक्षणं see No. 12031.

क्षणं स्थिताः पक्ष्मसु see निकामतप्ता.

12042

क्षणक्षयिणि कायेऽस्मिन्न् अलक्ष्यपरिणामिनि ।
परोपकारसारैव जन्मयात्रा शरीरिणाम् ।

(अ) Cr 1399 (CRC 4. 46, CPS 106. 63).

(*a*) °क्षयिनि CPC ; ऽस्मिन् Cr.

In this human body which is liable to perish in a moment and whose duration cannot be foreseen, it is only rendering help to others that forms its essence to the embodied beings in their progress of life. (S. B. Nair).

12043

क्षणक्षयिणि सापाये भोगे रज्यन्ति नोत्तमाः ।
अलिः संत्यज्य किञ्जल्कं न प्रार्थयति शैवलम् ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 59 (in Bombay edition 58).

(आ) VS 299 (a. Kusumadeva), SR 46. 63, SSB 303. 65 (a. Kusumadeva), IS 2001.

(*c*) सन्त्यज्यांभोजकिं° Dṛṣṭā°, VS, SR, SSB.

(*d*) हंसाः प्राश्नन्ति शै° VS.

In carnal enjoyments which perish in a moment and which is fraught with dangers the best of people do not get themselves attached. Abandoning the filaments of the lotus-flower the bee cares not for moss. (S. B. Nair).

क्षणदर्शनविघ्नाय see No. 12033.

12044*

क्षणदासावक्षणदा
वनमवनं व्यसनमव्यसनम् ।
बत वीर तव द्विषतां
पराङ्मुखे त्वयि पराङ्मुखं सर्वम् ॥

(आ) Kpr 4. 82, KāP 115. 8–9, SR 103. 74 (a. Kpr), SSB 394. 82 (a. Kpr).

Udgīti-āryā metre.

Oh brave one! when you become averse to your enemies everything becomes averse to them—the nights become uncomfortable[1], forests their shelter[2], keeping of sheep[3] their occupation. (G. Jha).

1. Non-nights.
2. Non-forest.
3. Non-occupation.

12045

क्षणदृष्टनष्टतडितो
निजसंपत्तेः पयोदनिवहेन ।
ज्ञातं साधु यदुचितं
भुवनेभ्यो वितरता वारि ॥

(आ) ŚP 767, Any 17. 140, SR 211. 14 (a. ŚP), SSB 590. 14.

Āryā metre.

From seeing its prosperity seen and lost in a moment in its lightning, the mass of clouds well understand what is proper to do and hence shower rain [water] for the world. (S. B. Nair).

12046*

क्षणभङ्गि जगत् सर्वम् इति तथ्यं मुनेर्वचः ।
कोऽन्यथा हरिणाक्षीणां सहेत विरहव्यथाम् ॥

(आ) VS 1198.

All (things in) the world perish in a moment ; true is the statement of the sage in this regard : who can otherwise bear the pangs of separation from young ladies possessing eyes of an antelope ? (S. B. Nair).

12047*

क्षणमतुहिनधाम्नि प्रोष्य भूयः पुरस्ताद्
उपगतवति पाणिग्राहवद् दिग्वधूनाम् ।
द्रुततरमुपयाति स्रंसमानांशुकोऽसाव्
उपपतिरिव नीचैः पश्चिमान्तेन चन्द्रः ॥

(अ) Śiś 11. 65.

(आ) VS 2189 (a. Māgha).

(*c*) °पयात: VS.

Mālinī metre.

When the sun again appeared in the east after having been parted for some time from the quarters, the moon very quickly makes his exit with his rays scattered through the western horizon.

[Just as in the case of a wife whose husband was away for some time but who now appeared at the front door knocking, the paramour made a quick exit through the back door with head bent low and his silken dress dropping (in a hurry) !]. (S. B. Nair).

12048

क्षणमपसारितसाध्वसम्
उपविश्य सतां विलोक्य वदनानि ।
परतः स्वतोऽपि वा स्वं
वचनावसरं प्रवर्तयति धीरः ॥

(आ) SMH 4. 53.

(*cd*) वाङ्मपरवतावसरं (*sic !*) SMH (var.). (hyper-metric).

Udgīti-āryā metre.

Having calmed the excitement of the entry into an assembly for a short time and seating himself, the wise man observes the faces of the good people present ; and then through someone or by himself he creates an opportunity for commencing his own speech. (S. B. Nair).

12049*

क्षणमपि विरहः पुरा न सेहे
नयननिमीलितखिन्नया यया ते ।
श्वसिति कथमसौ रसालशाखां
चिरविरहेण विलोक्य पुष्पिताग्राम् ॥

(अ) GG 4. 32 (or 4. 12).

(आ) ŚP 3482 (a. Jayadeva), SR 288. 35 (a. ŚP), SSB 124. 39 (a. Jayadeva).

(*b*) °निमीलनखिन्नया GG (var.), ŚP, SR, SSB ; °खिन्नयानया GG (var.).

(*d*) °विरहेऽपि GG (var.).

Puṣpitāgrā metre.

How could she[1], who, of yore, could hardly brook separation from Thee[2] for even a twinkling of the eye,—how could she survive this long separation from Thee, contemplating the maddening beauties of the spring revealed in the wealth of blossoms crowning the branches of the *rasāla*-trees ? (S. Lakshminarasiṁha Śāstri).

1. Rādhā.
2. Kṛṣṇa.

12050*

क्षणमप्यनुगृह्णाति यं दृष्टिस्तेऽनुरागिणी ।
ईर्ष्ययेव त्यजत्याशु तं नरेन्द्र दरिद्रता ॥

(अ) BhPr 242.

(आ) VS 2449, SR 102. 47 (a. BhPr), SSB 392. 51.

Lord of men ![1] whomever thy loving look favours, poverty, out of malice, as it were, leaves him immediately.[2] (J. Shastri).

1. King.
2. Words of the Sage (Dharamadatta in some texts) to the King.

12051*

क्षणमयमुपविष्टः क्ष्मातलन्यस्तपादः
प्रणतिपरमवेक्ष्य प्रीतमह्नाय लोकम् ।
भुवनतलमशेषं प्रत्यवेक्षिष्यमाणः
क्षितिधरतटपीठादुत्थितः सप्तसप्तिः ॥

(अ) Śiś 11. 48.

(आ) VS 2186 (a. Māgha), SR 327. 17 (a. Śiś), SSB 190.17 (a. Māgha).

Mālinī metre.

He seated himself for a short period with his rays [feet] placed on the ground and seeing the people paying homage to him he became pleased quickly ; and then desirous of seeing all the other part of the world [other subjects] the sun [king] got up from his seat [throne] of the rising hill.[1] (S. B. Nair).

1. The verse suggests the role of a king receiving the homage of his subjects.

12052

क्षणमात्रं ग्रहावेशो याममात्रं सुरामदः ।
लक्ष्मीमदस्तु मूर्खाणाम् आदेहमनुवर्तते ॥

(अ) Kalivi 64.

(आ) SRK 253. 30 (a. Kalpataru), SRM 2. 1. 345.

The mind gets overwhelmed for a very short period when it is affected by epilepsy ; the intoxication caused by wine remains for the period of a *yāma* [three hours] ; but the intoxication of wealth in the case of fools persists as long as the body lives. (S. B. Nair).

12053*

क्षणमात्रसखीं सुजातयोः
स्तनयोस्तामवलोक्य विह्वला ।
निमिमील नरोत्तमप्रिया
हृतचन्द्रा तमसेव कौमुदी ॥

(अ) Ragh 8.37.

(आ) Sar 5. 114.

(*c*) नरेश्वरप्रिया Ragh (var.) ; नरेन्द्रसुन्दरी Sar.

(*d*) शर्वरी Sar.

Viyoginī metre.

That beloved wife of the most excellent of men, having seen that garland of momentary companion of her well-formed breasts, and being instantly delirious, closed her eyes in death like moonlight in which the moon is totally eclipsed by Rāhu. (G. R. Nandargikar).

12054

क्षणमानन्दितामेति क्षणमेति विषादिताम् ।
क्षणं सौम्यत्वमायाति सर्वस्मिन्नटवन् मनः ॥

(अ) Yogavāsiṣṭha 1. 28. 38. Cf. No. 12065.

(आ) SSap 434.

It attains happiness for a short period, it becomes subject to grief at other moments, and it becomes calm and gentle for a short time : thus the mind of everyone is as is an actor. (S. B. Nair).

12055

क्षणमायाति पातालं क्षणं याति नभस्तलम् ।
क्षणं भ्रमति दिक्कुञ्जे तृष्णा हृत्पद्मषट्पदी ॥

(अ) Yogavasiṣṭha [=Vāsiṣṭharāmāyaṇa] 1. 17. 31 (p. 37) (NSP edition with commentary 1918).

(आ) JS 439. 14 (a. Vāsiṣṭharāmāyaṇa).

Intense desire goes to the nether regions for a moment, it flies up to the heavens at other times ; it wanders in the bowers of the quarters for some time; thus it (is) the bee of desire in the lotus of the heart. (S. B. Nair).

12056

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ।
क्षणत्यागे कुतो विद्या कणत्यागे कुतो धनम् ॥

(आ) Sama 2 क 30, GSL 65, SRS 2. 2. 16, SRM 1. 1. 31 and 2. 1. 40. Cf. Nos. 10007, 10051, 12057.

(c) अक्षणस्य [क्ष°] SRS.

(d) अकणस्य [क°] SRS.

Learning should be acquired by utilizing every available moment, and wealth by taking care of every little bit. For, how can learning be acquired if available moments are wasted, and how can wealth be amassed if little bits are discarded ? (Dr. A. Sharma).

12057

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ।
न त्याज्यौ तु क्षणकणौ नित्यं विद्याधनार्थिना ॥

(अ) Śukr 3. 174. Cf. Nos. 10007, 10051, 12056.

(आ) Saśa 96. 93.

One should acquire learning and wealth (even) by moments and little by little ; moments and small coins should never be wasted and lost by those wishing for scholarship and wealth. (S. B. Nair).

12058

क्षणशयितविबुद्धाः कल्पयन्तः प्रयोगान्
उदधिमहति राज्ये काव्यवद्दुर्विगाहे ।
गहनमपररात्रप्राप्तबुद्धिप्रसादाः
कवय इव महीपाश्चिन्तयन्त्यर्थजातम् ॥

(अ) Śiś 11. 6.

Mālinī metre.

Taking rest for a short period but rising early and getting clearness of mind in the latter part of the night, employing the various means in the kingdom of poetry, which is vast like the ocean and difficult to penetrate, kings like poets think of *arthajāta* [the attainment of the aims of life by good government and good words, meanings, etc.]. (S. B. Nair).

12059

क्षणसम्पदियं सुदुर्लभा
प्रतिलब्धा पुरुषार्थसाधनी ।
यदि नात्र विचिन्त्यते हितं
पुनरप्येष समागमः कुतः ॥

(अ) Bodhicaryāvatāra (Journal of the Buddhist Text Society 2 of 1894) 1. 4, Cr 314 (CRr "G", CPS 105. 61), cf. Crn 45. Cf. No. 8208 and सत्यं मनोरमाः कामाः (Cr 1029).

(आ) VS 3313 (a. Bodhisattva), SRRU 712 (a. Bodhicaryāvatāra).

(इ) DhN (P) 215.

(a) क्षणं संपद् Cr (var.) ; क्षणतः संपद् CPS.

(*b*) पुरुषार्थसाधनो CR (var.), CPS.

(*c*) विचिन्यते CR (var.); विचिन्वते Cr.

(*d*) पुरप्येष CR (var.) (scribe's error, submetric).

Viyoginī metre.

Extremely difficult is the acquision of sudden wealth, when it is obtained it accomplishes the aims of life; if what is beneficial is not sought after then, whence is its coming together again? (S. B. Nair).

12060

क्षणात् प्रबोधमायाति लङ्घ्यते तमसा पुनः।
निर्वास्यतः प्रदीपस्य शिखेव जरतां मतिः॥

(अ) SkV 1523, SR 95.2, SSB 381.4.

(*a*) क्षणी प्र° SkV (var.).

(*d*) जरतो SR, SSB.

Suddenly it leaps to life / and then falls back in darkness : / the mind of an old man / is like the flame of a dying lamp. (D. H. H. Ingalls).

12061

क्षणादसारं सारं वा वस्तु लोकैः परीक्ष्यते।
निश्चिनोति मरुत्तूर्णं तूलोच्चयशिलोच्चयौ॥

(आ) Any 106. 109, SSB 367.33.

(*a*) च [वा] SSB.

(*b*) सूक्ष्मः or सूक्ष्मं Any (var.).

In a moment it is put to the task by the people whether a thing is possessed of substance or is worthless; the wind quickly decides the matter whether the mass seen consists of cotton or solid rock. (S. B. Nair).

12062

क्षणाद् वैमुख्यमायान्ति सांमुख्यं यान्ति च क्षणात्।
न हेतुं कंचिदीक्षन्ते पशुप्रायाः पृथग् जनाः॥

(अ) RT (RT [VVRI] 8. 896, RT [S] 8. 896, RT [C] 8. 898).

(*c*) केचिद् RT (var.).

In a moment they[1] show enmity and in a moment again attachment. The vulgar people, just like animals, do not require any reason (for their actions). (M.A. Stein).

1. Vulgar people.

12063*

क्षणिकाः सर्वसंस्कारा बुद्धेनोक्तं मृषा वचः।
चिन्तयन्तो यतः कान्तां नित्यमक्षणिका वयम्॥

(अ) P (PP 1. 208). Cf. सत्यमेवाह सुगतः.

(आ) IS 2005.

Buddha's statement that thoughts are of short duration is not true; (for), our thought about the beloved persists for a long time. (S. B. Nair).

क्षणे क्षणे यन्नवतामुपैति see दृष्टोऽपि शैलः स मुहुर्.

12064

क्षणे तुष्टाः क्षणे रुष्टा वितुष्टाश्च क्षणे क्षणे।
अव्यवस्थितचित्तानां प्रसादोऽपि भयंकरः॥

(अ) VC (VCsr VII. 9, VCjr VII. 2), Cr 1400 (CNM 90, CNMN 69), MK (S) 26. Variant of No. 11938. Cf. Nos. 1285 and 1286.

(आ) Sama 2 अ 18, GSL 66.

(*a*) तुष्ट [तु°] CNM, CNMN; तुष्टस् [रु°] CNM; क्षणे रुष्टः क्षणे तुष्टो (°ष्टः) MK (S), VCjr; रुष्टास् Sama GSL.

(*b*) तुष्टा (°ष्टो) रुष्टा: Sama, GSL, MK (S); तुष्ट [वितुष्टाश्च] CNM, CNMN; रुष्टो हृष्ट: [वि°] VCjr; क्षणेक्षणे Cr.

(*c*) °नित° [°स्थित°] CNM, CNMN.

(*d*) हि [श्रपि] MK (S).

Now pleased, now angry—thus getting pleased or angry from moment to moment; even the favour of such unstable persons is perilous. (Dr. A sharma).

12065

क्षणेन शमवानतो भवति कोपवान् संसृतौ
विवेकविकलः शिशुर्विरहकातरो वा युवा ।
जरार्दिततनुस्ततो विगतसर्वचेष्टो जरी
दधाति नटवन्नरः प्रचुरवेषरूपं वपुः ॥

(अ) AS 251. Cf. No. 12054.

(*a*) समवा° AS (var.); लोकवाम् [को°] AS (var.).

(*c*) जरार्तिर्तनुस्तदा AS (var.); °नुस्तदा AS (KM).

Pṛthvī metre.

At a moment a person is possessed of tranquillity and then he is seen to be angry; in this worldly life first a child devoid of discrimination, then a youth worried by separation; then he becomes old, his body affected by dotage and bereft of active life. Man thus possesses a body having various roles, just like an actor on the stage. (S. B. Nair).

क्षणे रुष्टः क्षणे तुष्टो (°ष्टः) see No. 12064.

12066*

क्षणो दिनं दिनं मासो मासः संवत्सरं तथा ।
श्रयि कान्त भवत्सङ्गम् अन्तरास्याः प्रतीयते ॥

(आ) SSB 123.1 (a. Saṁgrahītṛ [himself]).

(*b*) (As *saṁvatsara* is normally used in masculine gender, it is better to read संवत्सरस्तथा instead of संवत्सरं तथा).

A moment appears as a day, a day looks like a month, a month seems to be a year: O handsome sir, without your company thus it appears to your beloved. (S. B. Nair).

क्षणो नास्ति रहो नास्ति see No. 12035.

12067*

क्षताङ्गानां तीक्ष्णैः परशुभिरुदग्रैः क्षितिरुहां
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।
स्वनिर्मोकच्छेदैः परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥

(अ) Mudr 6. 12.

(आ) JS 387. 29 (a. Viśākhadeva).

(*a*) क्षताङ्गीनां Mudr (var.), JS; अव्यङ्गीनां Mudr (var.); °रुदग्रक्लमभृतां Mudr (var.), JS.

(*c*) °कृपथाः [°कृपया] JS.

Śārdūlavikrīḍita metre.

Heaving sighs, the serpents, in compassion for the misery of familiar friends, are, as it were bandaging with the stripes of their own slough, the wounds of trees mangled by broad sharp axes, and moanning with pain through incessant plaintive cries of the pigeons. (R. S. Walimbe).

क्षताङ्गीनां तीक्ष्णैः see No. 12067.

12068

क्षतात् किल त्रायत इत्युदग्रः
क्षत्रस्य शब्दो भुवनेषु रूढः ।
राज्येन किं तद्विपरीतवृत्तेः
प्राणैरुपक्रोशमलीमसैर्वा ॥

(अ) Ragh 2. 53. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 40).

(आ) SR 151. 377 (a. Ragh), SSB 477. 336 (a. Kālidāsa).

(*b*) क्षत्त्रस्य Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

No doubt, the high-sounding epithet of *kṣatra* is so called because it is commonly known all over the worlds that it protects (others) from death ; to one whose conduct is contrary to this spirit of what use is either kingdom or life strained by ignominy ! (G. R. Nandargikar).

12069*

क्षताय मा यत्र रघोरितायुर्
अङ्कानुगानन्यवयोऽयनानि ।
निनाय यो वन्यनगानुकारं
युतारिघोरत्रयमायताक्षः ॥

(अ) Rāma-Kṛṣṇa-viloma-kāvya 34.

(आ) SSB 583. 34 (a. Rāmakṛṣṇaviloma-kāvya).

(*c*) योवन्य° [यो वन्य°] SSB.

(*cd*) °कारंयुता° SSB (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

First half pertaining to Śrī-Rāma :

As the monkeys Sugrīva and others made their entrance into the battlefield, Rāvaṇa of doomed life was not able to inflict any wound on Śrī-Rāma.

Second half pertaining to Śrī-Kṛṣṇa :

Śrī-Kṛṣṇa of long eyes sent three terrible demons (Aghāsura, Keśin and Pūtanā) who resembled huge mountains, to their death. (S. B. Nair).

12070

क्षते प्रहारा निपतन्त्यभीक्ष्णम्
अन्नक्षये कुप्यति जाठराग्निः ।
आपत्सु वैराणि समुद्भवन्ति
छिद्रेष्वनर्था बहुलीभवन्ति ॥

(अ) P (PT 2.169, PTem 2.157, PS 2.82, PN 1. 78, PP 2. 186, Pts 2. 178, PtsK 2. 193 and 4. 66, PRE 2. 94, PM 2. 72 and 4. 61). Cf. Ru 127. Also cf. Nos. 7579 and 7718.

(आ) SR 172. 844 (a. P), SSB 508. 844, SRHt 241.57 (a. P), SSSN 201. 41, SRK 249. 78 (a. Indiśesaprukha=IS]), IS 2000, GSL 67, SRM 1. 3. 213.

(इ) Old Syriac 2. 61, Old Arabic 3. 212.

(*a*) क्षये प्रहाणि निपतत्यभीक्ष्णम् PN ; क्रशे [क्ष°] PS ; प्रहाराः प्रपतन्ति तीव्रम् PP ; प्रहराणि प° PT (var.) ; पतन्ति तीक्ष्णा PS.

(*b*) धनक्षये [अ°] Pts, PtsK, SR, SSB, SRHt, SSSN, SRK, GSL, SRM ; वर्धति [कु°] PS, Pts, SSSN, GSL, SR; दीप्यति [कु°] PP, SSB, SRHt, SRM ; दीव्यति [कु°] PtsK 2.193 ; स्फूर्जति जाठरानल: PN.

(*c*) समुल्लसन्ति PtsK 2. 193, SRK, SRM ; समुच्छलन्ति PP.

(*d*) पराङ्मुखे धातरि कोन्त आपद: PS; वामे विधौ सर्वमिदं नराणाम् PtsK 4. 66 ; दु:खेष्व् PS ; बह्वी° PT, PTem, PP.

Upajāti metre (Upendravajrā and Indravajrā).

Blows rain incessantly on a crippled man; when food is all gone the fire of the belly rages. Enmities spring up in times of disaster ; in hard times misfortunes come thick and fast. (F. Edgerton).

12071*

क्षत्रं क्षितौ क्षपितभूतिबलारिपक्षम्
उद्घुष्टनैकजयशब्दविराविताशम् ।
संहृष्टशिष्टजनदुष्टविनष्टवर्गी
गां पालयन्त्यवनिपा नगराकराढ्याम् ॥

(आ) This verse attributed to Varāhamihira is quoted by A. B. Keith in his *History of Sanskrit Literature*, p. 532.

Vasantatilakā metre.

The kingly power destroys on earth the vast power of the foe ; the sky rings with many an echoing shout of victory ; joyful the good, destroyed the wicked, and kings rule a land where cities and treasures abound. (A. B. Keith in his *History of Sanskrit Literature*, p. 532).

12072*

क्षत्रजातमपकारवैरि मे
तन्निहत्य बहुशः शमं गतः ।
सुप्तसर्प इव दण्डघट्टनाद्
रोषितोऽस्मि तव विक्रमश्रवात् ॥

(अ) Ragh 11. 71. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 178).

(आ) Almm 169.

(*a*) अपकारिवैरि Ragh (var.).

(*d*) उत्थितो° or उद्यतो° Ragh (var.).

Rathoddhatā metre.

The whole role of Kṣatriyas is my enemy for the injury it has done to me. Having destroyed it many a time I was pacified. I am incensed by the report of your exploits as a sleeping snake is aroused when stirred with a club. (G. R. Nandargikar).

12073

क्षत्रधर्मे परा हिंसा याच्ञायां लाघवं महत् ।
असत्यमेव वाणिज्यं नानृतात् पातकं परम् ॥

(आ) Sama 2 न 58. Cf. नानृतात् पातकं किंचित् and न पुत्रात्परमो लाभो.

In the conduct of Kṣatriya [warrior class] there is great slaughter (of people done), in begging great is the indignity ; as for trading it is all untruth. There is no greater sin than untruthfulness. (S. B. Nair).

12074*

क्षत्रब्रह्ममहानिधिः क्षितिभुजां जेता मुनीनां च यः
पाणी यस्य परं पवित्रिततलौ चापस्रुचोर्धारणात् ।
विश्वामित्र इति त्रिलोकतिलकं त्वं वेत्सि नास्मद्गुरुं
योऽस्मिंश्चित्रशिखण्डिनां भगवतां धात्रा कृतः सप्तमः ॥

(अ) Bālarāmāyaṇa 1. 27.

(आ) JS 391. 52.

(*b*) स्रुचोर्धा° JS (missing, but emended editorially).

(*d*) यस्मिं (योऽन्य ?)श्चि° JS ; भगवता JS.

Śārdūlavikrīḍita metre.

You are the great treasure-house of the power of the warrior [Kṣtriya] and the Brāhmaṇa, a conqueror of kings as well as of sages whose hand has been rendered holy by holding the bow and the sacrificial ladle ; but you, O Viśvāmitra, do not know our preceptor [Vasiṣṭha], the ornament of the three worlds ; for, the Creator himself has made him the seventh sage among the seven divine sages. (S. B. Nair).

12075

क्षत्रसारभृतं शूरं शस्त्रज्ञमनुरागि चेत् ।
अपि स्वल्पं श्रिये सैन्यं वृथेयं मुण्डमण्डली ॥

(आ) ŚP 1926.

If the army of a king consists mainly of men of the warrior class, brave, knowing the efficient use of the weapons and devoted to him, though it may be small, will bring prosperity to him ; an assemblage of inferior troops (like shaven heads) is of no use. (S. B. Nair).

क्षत्रस्य चातिवृत्तस्य see No. 12076.

12076

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।
ब्रह्मैव संनियन्तृ स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥

(अ) Mn 9. 320, (MBh [Bh] 12. 79. 21, MBh [R] 12. 78. 21, MBh [C] 12. 2938).

(आ) VīrR 152. 2-3.

(*a*) क्षत्रस्यापि प्र° VīrR; क्षत्रस्याभि° MBh (but some texts as above); (ऽ)भिप्रवृत्तस्य MBh (var.) ; क्षत्रियस्या° MBh (var.) (hyper-metric) ; क्षत्रस्य चातिवृत्तस्य or क्षत्रियस्यापवृत्तेषु or °वृत्तस्य MBh (var.).

(*b*) ब्राह्मणेषु विशेषत: MBh; सर्वत: Nandana's and Medhātithi's Commentaries.

(*c*) ब्रह्मैव or ब्रह्म वै MBh (var.) ; संनियंत° (°तु) or °यन्त्रस्य MBh (var.).

(*d*) क्षत्रं (°त्रे) ब्रह्म सनातनं or ब्रह्मसमुद्भवं MBh (var.).

When the Kṣatriyas become in any way overbearing towards the Brāhmaṇas, the Brāhmaṇas themselves shall duly restrain them ; for, the Kṣatriyas sprang from the Brāhmaṇas. (G. Bühler).

क्षत्रस्यापि प्रवृद्धस्य see No. 12076.

क्षत्रस्याभिप्रवृद्धस्य see No. 12076.

12077*

क्षत्रस्यारिकृताभिमन्युहननप्रोद्भूततीव्रक्रुधः
　पार्थस्याकृतशात्रवप्रतिकृतेरन्तः शुचा मुह्यतः ।
कीर्णा बाष्पकणैः पतन्ति धनुषि व्रीडाजडा दृष्टयो
　हा वत्सेति गिरः स्फुरन्ति न पुनर्निर्यान्ति
　　वक्त्राद् बहिः ॥

(आ) SSB 251. 34.

(*a*) क्षत्त्रास्या° SSB ; (changed to क्षत्रस्या° editorially).

Śārdūlavikrīḍita metre.

His martial spirit heightened by intense anger by the killing of (his son) Abhimanyu, Arjuna, his heart swooning with grief due to the absence of retaliation against the enemy, cast his eyes, rendered dull by shame and scattered with tear-drops on his bow ; the words 'Dear child' throbbed on his lips but did not come out of his mouth. (S. B. Nair).

12078

क्षत्रियं चैव वैश्यं च ब्राह्मणो वृत्तिकर्षितौ ।
बिभृयादानृशंस्येन स्वानि कर्माणि कारयेत् ॥

(अ) Mn 8. 411.

(आ) Vivādaratnākara 450 (p. 153).

(*b*) °कर्शितौ Mn (Jh) ; °कर्षितम् Vivāda°.

(*d*) कारयन् Govindarāja's, Kullūka's, Rāghavānanda's anonymous Kaśmīrian and some texts of Medhātithi's Commentaries and Vulgata.

(Some wealthy) Brāhmaṇas shall compassionately support both a Kṣatriya and a Vaiśya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes). (G. Bühler).

12079

क्षत्रियं चैव सर्पं च ब्राह्मणं च बहुश्रुतम् ।
नावमन्येत वै भूष्णुः कृशानपि कदाचन ॥

(अ) Mn (Mn [J] 4. 134, Mn [Jh] 4. 135), MBh (MBh [Bh] 14. App. I. 4. *l.* 402-403 and *ad* 4. 4. 8 [111* *l.* 1-2]). Cf. विप्राहिक्षत्रिया°.

(आ) IS 7514, NT 140.

(*a*) वैश्यं [सर्पं] MBh (var.).

(*c*) मेधावी [वै भू°] MBh.

Let him who desires prosperity, indeed, never despise a Kṣatriya, a snake and a learned Brāhmaṇa, be they ever so feeble. (G. Bühler).

12080

क्षत्रियः शतवर्षी च दशवर्षी च ब्राह्मणः ।
पितापुत्रौ च विज्ञेयौ तयोर्हि ब्राह्मणः पिता ॥

(अ) MBh (MBh [Bh] 13. 8. 20, MBh [R] 13. 8. 21, MBh [C] 13. 394). Cf. Mn 2.135 (ब्राह्मणं दशवर्षं तु), Bhaviṣya-purāṇa 1. 4. 68, Āp 1. 14. 25.

(आ) IS 2007.

(*a*) शतवर्षा or शतवर्षीयो (पञ्च°) MBh (var.).

(*b*) ब्राह्मणः पञ्चवार्षिकः MBh (var.) ; दशवर्षा or द्विजोत्तमः (°माः) [च ब्रा°] MBh (var.).

(*c*) पितापुत्रौ विजानीयाद् MBh (var.) ; °पुत्रौ तु or च पुत्रो MBh (var.).

(*d*) ब्राह्मणस्तु तयोः पिता MBh (var.) ; तस्य [त°] MBh (var.) ; तु [हि] MBh (var.) ; गुरुः [पि°] MBh (var.).

If there be a Kṣatriya of full hundred years of age and a good Brāhmaṇa child of only ten years, the latter should be regarded as a father and the former as a son ; for, *between*[1] the two, verily the Brāhmaṇa is superior. (P. C. Roy).

1. P. C. Roy has : "among".

क्षत्रियश्च प्रमत्तश्च see No 12083.

12081*

क्षत्रियस्तनयः पाण्डोर् अहं पार्थो धनंजयः ।
स्थितः प्रास्तस्य दायादैर् भ्रातुर्ज्येष्ठस्य शासने ॥

(अ) Kir 11.45.

(आ) Almm 170.

I am Kṣatriya, son of Pāṇḍu through Kuntī named Dhanaṁjaya. I am under the command of my eldest brother ousted from the kingdom by the cousins. (S. and K. Rays).

12082

क्षत्रियस्य परो धर्मः प्रजानामेव पालनम् ।
निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥

(अ) Mn 7. 144. (Cf. G 10. 7. 8, B 1. 18.1, Vās 19. 1, Vi 3. 2, Y 1. 334).

The highest duty of a Kṣatriya is to protect his subjects, for, the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty. (G. Bühler).

12083

क्षत्रियस्य प्रमत्तस्य दोषः संजायते महान् ।
अधर्माः संप्रवर्तन्ते प्रजासंकरकारकाः ॥

(अ) MBh (MBh [Bh] 12. 91. 33, MBh [R] 12. 90. 35, MBh [C] 12.3397).

(आ) SRHt 66. 26 (a. MBh), SSSN 74. 1 (a. MBh).

(*a*) क्षत्रियश्च प्रमत्तश्च MBh (var.).

(*b*) क्रोधः [दोषः] SSSN ; स जायते MBh (var.).

(*c*) अधर्मान् (°मः or °म्याः) MBh (var.) ; सप्रवर्धते (सं) MBh (var.).

(*d*) प्रजाः सं° MBh (var.), SRHt ; दोषा° [प्र°] MBh (var.) ; °सम्मोह° [°संकर°] SSSN; °कारकः (°रिकाः) MBh (var.).

When a Kṣatriya [one belonging to the warrior class] is intoxicated with power, great is the harm done to the people, many unjust actions are perpetrated, which result in the mixing up of the classes (among the people). (S. B. Nair).

क्षत्रियस्यातिप्रवृद्धस्य see No. 12076.

क्षत्रियस्यापवृत्तेषु (°वृत्तस्य) see No. 12076.

12084

क्षत्रियस्योरसि क्षत्रं पृष्ठे ब्रह्म व्यवस्थितम् ।
तेन पृष्ठं न दातव्यं पृष्ठदो ब्रह्महा भवेत् ॥

(आ) JS 323. 37 (a. Bhagavān Vyāsa), ŚP 3963 (a. Bhagavān Vyāsa), AP 89, ZDMG 27. 637, Pad 23. 42 (a. Śrī-Vyāsa), SR 150. 321 (a. JS), SSB 474. 227 (a. Vyāsa).

(*c*) पृष्ठे Pad.

In the chest [front] of a Kṣatriya [warrior] there remains heroism and at his back the Brāhmaṇic power (of wise counsel) ; hence a warrior should never show his back (in battle), for, thereby, he commits the sin of killing a Brāhmaṇa. (S. B. Nair).

12085

क्षत्रियाणां बलं युद्धं व्यापारश्च बलं विशाम् ।
भिक्षा बलं भिक्षुकाणां शूद्राणां विप्रसेवनम् ॥

(अ) Brahmavaivarta-purāṇa, Gaṇeśakh. 35 Cf. बलं विद्या च विप्राणाम्.

(आ) ŚKDr *ad* बलः (Vol.3. 397), IS 2008.

The strength of the Kṣatriyas lies in battle ; the strength of the Vaiśyas lies in trade ; the strength of the mendicants lies in begging ; the strength of the Śūdras lies in service of Brāhmaṇas. (S. B. Nair).

12086

क्षत्रियान्तकरणोऽपि विक्रमस्
तेन मामवति नाजिते त्वयि ।
पावकस्य महिमा स गण्यते
कक्षवज् ज्वलति सागरेऽपि यः ॥

(अ) Ragh 11.75.

(आ) Almm 171.

Rathoddhatā metre.

Therefore, as long as you are not subdued, my prowess, even though it has brought about the destruction of the Kṣatriyas, does not give me (enough) satisfaction; that only is accounted to be the true greatness of fire, if it can burn in the ocean as in a heap of dry-grass. (G. R. Nandargikar).

12087

क्षत्रियेषु न विश्वासः कार्यः सर्वोपघातिषु ।
अपकृत्यापि सततं सान्त्वयन्ति निरर्थकम् ॥

(अ) MBh (MBh [Bh] 12. 137. 14, MBh [R] 12.139.7, MBh[C] 12. 5149).

(*b*) सर्वापकारिषु (°राधिषु) MBh (var.).

(*c*) अपकृत्वा MBh (var.) ; हि [(ऽ)पि] MBh (var.).

(*d*) शांत्वयंति MBh (var.).

In those Kṣatriyas [warriors] who revel in killing no trust should ever be placed; for, having committed injurious actions frequently, they attempt to console (the victims of their savagery) fruitlessly. (S. B. Nair).

12088

क्षत्रिये संगतं नास्ति न प्रीतिर्न च सौहृदम् ।
कारणे संभजन्तीह कृतार्थाः संत्यजन्ति च ॥

(अ) MBh (MBh [Bh] 12. 137. 13, MBh [R] 12. 139.16, MBh [C] 12.5148).

(आ) SRHt 190. 40 (a. MBh) ; SSSN 181. 29.

(*a*) संगतिर् (°तिं) MBh (var.), SRHt, SSSN ; ज्ञात्वा [नास्ति] MBh (var.).

(*c*) कारणात् MBh (var.) ; सांत्वयंत्येते (श्वास°) [संभ°] MBh (var.), SRHt, SSSN ; एते [इह] MBh (var.).

(*d*) घातयंति [सं°] MBh (var.) ; वा [च] MBh (var.).

There should be no intimate association with a Kṣatriya, for, he has neither a sense of gratitude nor friendship. He resorts to us when he has an axe to grind, and he abandons us when his desires are fulfilled. (S. B. Nair).

12089

... ... ।
क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति ॥

(अ) R (R [Bar] 3. 9. 3, R [B] 3. 10. 3, R [G] 3. 14. 3, R [L] 3. 11. 3).

(*c*) क्षत्रियेर् (*sic!*) R (var.) ; चापं or शस्त्रं (°स्त्रो) R (var.).

(*d*) आर्तधर्मो भवेदिति R (var.) ; नातु° or नातु° or आर्त° R (var.); °धर्मो [°श°] R (var.); यदि [इति] R (var.).

... Kṣatriyas wear bows in order that the word "distressed" may not exist (on earth). (M. N. Dutt).

12090

... ... ।
क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः ॥

(अ) R (R [B] 6.112. 18, R [R] 6.112.19).

... It is certain that a Kṣatriya who was killed in battle is not lamentable. (S. B. Nair).

12091

क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः ।
धनेन वैश्यशूद्रौ तु जपहोमैर्द्विजोत्तमः ॥

(अ) Mn 11. 34 (in some texts 11. 33), MBh (MBh [Bh] 12. 159. 19, MBh [R] 12. 165. 20-21, MBh [C] 12. 6059), Vās 26. 16.

(*b*) तरत्याप° MBh (but some texts as above).

(*c*) धनैर्वैश्यश्च शूद्रश्च MBh (var.) ; वैश्यः शूद्रश्च MBh (but some texts as above).

(*d*) मन्त्रैर्होमैश्च वै द्विजः (°जाः) MBh (but some texts as above), जपैर्होमैर् Vās ; °द्विजोत्तमैः some texts of Medhātithi's Commentary ; द्विजोत्तमाः Mn (var.).

A Kṣatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaiśya and a Śūdra by their wealth, the Chief of the twice-born by muttered prayers and burnt oblations. (G. Bühler).

12092

क्षन्तव्यं पुरुषेणेह सर्वास्वापत्सु शोभने ।
क्षमा भवो हि भूतानां जन्म चैव प्रकीर्तितम् ॥

(अ) MBh (MBh [Bh] 3. 30. 32, MBh [R] 3.29.32, MBh [C] 3. 1097).

A man should have patience and forgiveness in all times of danger, O good lady. This forgiveness results in superior well-being to the people and it is the noble purpose of one's birth : so it has been declared. (S. B. Nair).

12093

क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्यिणां नृणाम् ।
बालवृद्धातुराणां च कुर्वता हितमात्मनः ॥

(अ) Mn 8. 312.

(*d*) कुर्वतां Medhātithi's, Govindarāja's anonymous Kaśmīrian, Nandana's and Rāghavānanda's Commentaries.

A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him. (G. Bühler).

12094

क्षन्तव्यमेव सततं पुरुषेण विजानता ।
यदा हि क्षमते सर्वं ब्रह्म संपद्यते तदा ॥

(आ) MBh (MBh [Bh] 3. 30. 41, MBh [R] 3. 29. 42, MBh [C] 3. 1107).

(*c*) च [हि] MBh (var.).

A person should have the tendency to forgive always, if he is a man with (true) understanding ; when he is able to put up with all things his Brāhmaṇic power is ever present. (S. B. Nair).

12095

क्षन्तव्यो मन्दबुद्धीनाम् अपराधो मनीषिणा ।
न हि सर्वत्र पाण्डित्यं सुलभं पुरुषे क्वचित् ॥

(आ) SR 166. 566, SSB 498. 566.

The faults committed by dull-witted people should be forgiven by the intelligent people ; it is not always possible to have wisdom in every one easily. (S. B. Nair).

12096*

क्षन्तुं मन्तुं दिनस्यास्य वयस्येयं व्यवस्यतात् ।
निशीव निशिधात्वर्थं यदाचरति नात्र नः ॥

(अ) Naiṣ 20. 54.

Let thy comrade[1] try to forgive the offence given to her by the day, in that she cannot practice on me[2] the meaning of the verb *niśī* [to kiss], in the day, as she is wont to do at night. (K. K. Handiqui).

1. Kalā's comrade—Damayantī.
2. The King [Nala].

12097

क्षपयत्युग्रदण्डो हि जनं राजा यमोपमः ।
स्खलितः स्खलितो वध्य इति चेन् निश्चितं भवेत् ॥

(आ) SRHt 86.5 (a. MBh, but not found in MBh [Bh] edition).

A king who is extremely severe in meting out punishment destroys the people, as he is similar to the God of death ; every person that commits an offence, if punished with death, will surely make him that (God of death). (S. B. Nair).

क्षपां क्षामीकृत्य see No. 12098.

12098*

क्षपाः क्षामीकृत्य प्रसभमपहृत्याम्बु सरितां
प्रताप्योर्वीं कृत्स्नां तरुगहनमुच्छोष्य सकलम् ।
क्व सम्प्रत्युष्णांशुर्गत इति तदन्वेषणपरास्
तडिद्दीपालोका दिशि दिशि चरन्तीव जलदाः ॥

(आ) ŚP 3869 (a. Pāṇini), AP 42, ZDMG 14. 582, VS 1765 (a Pāṇini), SkV 251, Kav 129, Skm (Skm [B] 1287, Skm [POS] 2. 163. 2) (a. Oṁkaṇṭha), JS 221. 18 (a. Pāṇini), SSSN 216. 10, Pad 77. 35 (a. Pāṇini), SR 341. 55 (a. JS), SSB 214. 51 (a. Pāṇini), Any 21. 170, IS 2009, SRM 2. 2. 385, SRK 168. 9 (a. ŚP), RJ 1254, SSg 130, SG 557 (a. Pāṇini), SuMañ 149. 16–19, SSM 872 (a. Pāṇini), JSub 273. 1, SK 3.55, SGo 76*b*. Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 203 ; Kav p. 32.

(*a*) क्षपां SkV, Kav, Skm, SSSN, Pad, SR, SSB, Any, SRK, RJ, SuMañ, SG.

(*b*) सर्वां [कृ°] SkV, Kav, SSg, SRM ; वनतरु° Skm ; वनगहनमुच्छाद्य SkV, Kav ; उत्साद्य [उच्छोष्य] Skm.

(*c*) स [क्व] SSg; समालोकनपरास् VS, SuMañ; तदालोकनपरास् JS, SRM, SSg.

(*d*) तडिद्दीपप्रायो चरतीह VS (MS) ; °पालोकैर् लोकं SSg, SRM ; चरन्तीह VS ; SkV, Skm ; तरन्तीव Skm (var.) ; भवन्तीव Skm (var.).

Śikhariṇī metre.

The summer sun, who robbed the pleasant nights, / and plundered all the water of the rivers, / and burned the earth, and scorched the forest trees, / is now in hiding ; and the autumn clouds, spread thick across the sky to track him down, / hunt for the criminal with lightning-flashes. (J. Brough in *Poems from the Sanskrit*, p. 70).

12099*

क्षपारम्भे क्षीबं शिशुकमिव निक्षिप्य शयने
जगामान्यं तस्मिन् सुरतघननिद्रेऽपरमपि ।
निशाशेषे शूलाकुलनिजसखीवेश्मगमना-
पदेशेनान्यं सा सततमगमत् स्वक्रयभरे ॥

(अ) Sam 2. 17.

(आ) GVS 332.

(*b*) °निद्रापरमपि Sam, GVS (but suggestion as above).

Śikhariṇī metre.

In the early part of the night she[1] would put a drunkard to sleep in her bed, like a little wise child, then she would pass to a second, and, when he fell asleep through weariness, slip away to a third ... At the very end of night she would always secure a little extra profit on the sale of her body by pretending that she had to go forth in search of news of a friend who had alarming colic; thus she always managed to lift one last late wayfarer. (E. Powys Mathers).

1. Arghagharghaṭikā, a prostitute.

12100

क्षमते योऽपराधं सः शक्तः सुदमने क्षमी।
क्षमया तु विना भूपो न भात्यखिलसद्गुणैः॥

(अ) Śukr 1. 83.

That king who forgives an offence [i.e., is merciful] is strong and becomes capable of controlling everything; a king devoid of patience and forgiveness does not shine well, though he may have all other virtues. (S. B. Nair).

12101–05

क्षमया क्रोधमुच्छिन्द्यात् कामं संकल्पवर्जनात्।
सत्त्वसंसेवनाद् धीरो निद्रामुच्छेत्तुमर्हति॥

अप्रमादाद् भयं रक्षेच् छ्वासं क्षेत्रज्ञशीलनात्।
इच्छां द्वेषं च कामं च धैर्येण विनिवर्तयेत्॥

भ्रमं प्रमोहमावर्तम् अभ्यासाद् विनिवर्तयेत्।
निद्रां च प्रतिभां चैव ज्ञानाभ्यासेन तत्त्ववित्॥

उपद्रवांस् तथा रोगान् हितजीर्णमिताशनात्।
लोभं मोहं च संतोषाद् विषयांस् तत्त्वदर्शनात्॥

अनुक्रोशादधर्मं च जयेद् धर्ममुपेक्षया।
आयत्या च जयेदाशाम् अर्थं सङ्गविवर्जनात्॥

(अ) MBh (MBh [Bh] 12. 266. 5-9, MBh [R] 12.273, 5-9 MBh [C] 12. 9859-63).

(इ) SS (OJ) 414 *ab/op*.

(*a*) उच्छिद्य (°त्य; °द्यात्) MBh (var.).

(*b*) कर्म or काम° MBh (var.).

(*c*) सत्त्वं संसवनाद्बिद्धि MBh (var.); सत्त्वं MBh (var.); संसेचनाद् MBh (var.); वीरो [धी°] MBh (var.).

(*d*) उच्छेदुम् or च च्छेत्तुम् or आच्छेतुम् MBh (var.); अर्हसि MBh (var.).

(*e*) अहिंसया भयं (°क्षं) रक्षेत् MBh (var.); रक्ष MBh (var.).

(*f*) क्षेत्रं MBh (var.); क्षेमाज्ञ° MBh (var.); °सेवनात् MBh (var.); °दर्श° [°शील°] MBh (var.).

(*g*) इच्छा MBh (var.).

(*h*) धर्मेण or धैर्येन MBh (var.); ऽव or च [वि°] MBh (var.).

(*i*) त्रासं or भ्रमे or सर्वं or श्रमं [भ्र°] MBh (var.); संमोहम् [प्र°] MBh (var.).

(*j*) हि [वि°] MBh (var.); °वर्जयेत्

(*k*) वा [च] MBh (var.); (ऽ)प्रतिभां or प्रतिमां MBh (var.).

(*m*) युक्ताहारात् or ज्ञानाभ्यासात् or उपद्रवं (°वास्) MBh (var.); घोरान् or लोकान् [रो°] MBh (var.).

(*n*) हितं जीर्णादिवाशनात् or हितजीर्णमिता° MBh (var.); हितं MBh (var.).

(o) लोभ° MBh (var.) ; स [च] MBh (var.).

(p) विनयांस् [विष°] MBh (var.).

(q) च धर्मं or न धर्मं [अध°] MBh (var.).

(r) जायेद् or जपेद् MBh (var.) ; अपेक्षया or अवेक्षया MBh (var.).

(s) आयत्यां [°त्या] MBh (var.); वर्धयेद् [च ज°] MBh (var.).

(t) अनर्थं संगवर्जनात् or अर्थं संगं च वर्जयेत् or अर्थं संभववर्जनात् MBh (var.) ; अर्थ° MBh (var.) ; °विवर्तनात् or °विसर्ज° MBh (var.).

One should vanquish anger by forgiveness, passion by avoiding brooding over it, a wise man should cut off (excessive) sleep by relying on his innate strength ; he should conquer fear by vigilance, his breath by meditation on God, he should turn back (wrong) desire, hatred and passion by his courage ; mind wandering, delusion revolving in the mind be checked by practice, one who grasps the truth of things should conquer anger, sleep and impudence[1] by practice of knowledge ; bodily troubles and diseases by eating in moderation wholesome and digestible food ; greed and delusion by contentment and pleasure of the senses by seeing their true nature ; by sympathy one should conquer unrighteousness and acquire righteousness by discarding (bad things) ; by acquisition he should conquer desires and wealth by avoiding the company (of undesirable people). (S. B. Nair).

1. प्रतिभा in *pāda k* of the Sanskrit text is used in the sense of "impudence."

12106

क्षमया जय विप्रेन्द्रान् दयया जय संश्रितान् ।
तत्त्वबुद्ध्या जयात्मानं तेजसा जय पार्थिवान् ॥

(अ) Avimāraka 6. 17.

(आ) Almm 172.

With kindness conquer holy Brāhmaṇas; with compassion conquer thy retainers ; with knowledge of the truth conquer thy self, and with courage conquer kings. (A. C. Woolner).

12107

क्षमया दयया प्रेम्णा सूनृतेनार्जवेन च ।
वशीकुर्याज् जगत् सर्वं विनयेन च सेवया ॥

(अ) Cr 315 (CNr "W", CPS 359. 18).

(*b*) °नाज्जवेन Cr ; (changed to °नार्जवेन editorially).

By patience and forgiveness, by compassion and affection, by truthfulness and straightforwardness (in dealings) one should bring all the world under one's control, as also by modesty and rendering service to others. (S. B. Nair).

12108

क्षमया हि समायुक्तं मामयं मकरालयः ।
असमर्थं विजानाति धिक् क्षमामीदृशे जने ॥

(अ) R (R [Bar] 6. 14. 11, R [R] 6. 21. 20 *cd*–21 *ab* ; R [B] 6. 21. 29–30).

(आ) SRHt 121. 12 (a. R), SSSN 142. 11 (a. R).

Because I possess patience and forgiveness this ocean [the abode of sharks] considers that I am incompetent (in achieving my purpose) ; fie upon patience [*kṣma*] with people of this sort. (S. B. Nair).

12109

क्षमां रक्षन्ति ये यत्नात् क्षमां रक्षन्ति ते चिरम् ।
क्षमास्ते निभृता येषु क्षमास्ते सर्वकर्मसु ॥

(अ) Sabhā 71.

Those who cultivate patience and forgiveness and those who guard them for long, they are competent in those which they attempt steadily and they are quite capable of (bringing) success in all (their) undertakings. (S. B. Nair).

क्षमाखड्गः (°ड्गं or °ड्ग) करे यस्य see No 12113.

12110

क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं क्षमा ।
क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 47 [175* *l.* 1–2], MBh [R] 5. 32. 53 *cd*–54 *ab*, MBh [C] 5. 1019–20), Cr 1402 (CRC 7. 57, CPS 212. 94). Cf. Nos. 7420–21, 12123 and शान्तिखड्गः करे यस्य. Also cf. JSAIL 30. 34 and 30. 35.

(आ) SR 83. 3 (a. C), SSB 359. 5, SRK 101.4 (a. Sphuṭaśloka [=stray verse]), SRS 1.2.3, Pras 5. 7, IS 2010, Subh 238, BrDh 2. 11. 6 *cd*/*ab*, SSap 302 (*ab* only), SSH 1. 36, SRM 2.1.386 *cd*–2. 1. 387 *ab*.

(*a*) ज्ञमा (*sic!*) [क्ष°] MBh (var.) ; बलमश° [गु° ह्य°] Cr, SR, SSB, SRK, Pras, SRS, SSH.

(*b*) सक्तानां Subh ; क्षमा: Subh.

(*c*) क्षमावति कृपालोके Pras ; क्षमया जीयते लोकः SRS ; वशीकृते लोकः Cr (var.) ; वशीकृते Subh.

(*d*) क्षमां हि परमं धनम् BrDh ; सिध्यति SR, SSB, SRK, SRS, SSH.

Forgiveness is a virtue to the weak and an ornament to the strong. Forgiveness conquers everything in this world ; is there anything that cannot be attained through forgiveness. (S. B. Nair).

क्षमातुल्यं तपो नास्ति न संतोषात् परं सुखम् see शान्तितुल्यं तपो नास्ति.

12111

क्षमातुल्यं तपो नास्ति नास्ति क्रोधसमो रिपुः ।
अन्नदानात् परं दानं न संतोषात् परं धनम् ॥

(अ) Cr 1401 (CNN 16). Cf. शान्तितुल्यं तपो नास्ति.

(*c*) नान्न° [अन्न°] Cr (var.).

There is no penance equal to patience and forgiveness, there is no enemy equal to loss of one's temper ; no greater charity (is there) than the giving of food, and no greater wealth than contentment. (S. B. Nair).

12112

क्षमा तेजस्विनां तेजः क्षमा ब्रह्म तपस्विनाम् ।
क्षमा सत्यं सत्यवतां क्षमा दानं क्षमा यशः ॥

(अ) MBh (MBh [Bh] 3. 30. 39, MBh [R] 3. 29. 40, MBh [C] 3. 1104).

(*c*) सत्यवतां सत्यं tr MBh (var.).

(*d*) यज्ञः [दा°] MBh (var.) ; °वतां or शमः or श्रमः [य°] MBh (var.).

Kṣamā [patience and forgiveness] is the strength of the effulgent, *kṣamā* is the supreme power [*Brahman*] of the penance-performers ; *kṣamā* is the truth of those who practise truth, and *kṣamā* is charity and *kṣamā* is fame. **(S. B. Nair).**

12113

क्षमाधनुः करे यस्य दुर्जनः किं करिष्यति ।
अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ॥

(अ) Cr 316 (CLr 2.4, CNP I 81, CNP II 269, CNT IV 82, CNM 79, CNMN 64, CNŚK 44), MBh (MBh [Bh] 5. 33. 175* *l.* 3–4, MBh [R] 5. 32, 54–55, MBh [C] 5. 1021–22). Variant of No. 3720.

(आ) SR 83. 1 (a. C), SSB 359. 3, SRK 101. 1 (a. Prasaṅgaratnāvalī), IS 6438 and 7848 (the former=MBh), GSL 68, Saśa 180. 198, SRS 1.2.44, VP 9. 16, SSH 1. 36, Sama 2 अ 8, SRM 2. 1. 388, SH 1166.

(इ) PrŚ (C) 56.

(*a*) शान्तिखड्गः [क्ष°] MBh ; क्षमाशस्त्रं [क्ष°] CL (var.), SR, SSB, SRK, GSL, SRS, SSH, SRM, VP ; क्षमाखड्गः (°ड्गं, °ड्ग or °षड्गं) Cr (var.), PrŚ (C); असहायोऽसमर्थो वा Cr (var.) (see No. 3720) ; °धरो यः स्याद् [क° य°] PrŚ (C); समेतस्य [क° य°] SH.

(*b*) खलस्तस्य करोति किं Cr (var.) ; किं क° दु° tr. MBh ; दुर्जनं Cr (var.) ; तेजस्वी [दु°] Cr (var.) ; करोति वै Cr (var.).

(*c*) अतृणो Cr (var.); वह्नि Cr (var.); वन्हिः (°न्हि) Cr (var.).

(*d*) एव प्रशान्तये Cr (var.) ; एव विनश्यति Cr (var.); एवोपशोम्यति (*sic !*) Cr (var.); एव हि शा° SH ; °प्रशम्यते PrŚ (C).

What will the wicked do to one who holds the bow of forbearance in his hand ? Fire that does not fall on grass will be extinguished by itself. (S. B. Nair).

12114

क्षमा धर्मः क्षमा यज्ञः क्षमा वेदाः क्षमा श्रुतम् ।
यस्तामेवं विजानाति स सर्वं क्षन्तुमर्हति ॥

(अ) MBh (MBh [Bh] 3. 30. 36, MBh [C] 3. 29. 36, MBh [C] 3. 1101).

(*a*) क्ष° य° क्ष° ध° tr. or क्षमा यज्ञाः क्षमा धर्माः MBh (var.).

(*b*) दानं [वे°] MBh (var.).

(*c*) य एतदेवं जानाति MBh (var.) ; एव MBh (var.) ; विजानीते MBh (var.).

Forgiveness is righteousness, forgiveness is the sacrifice [*yajña*], forgiveness is the essence of the Vedas, forgiveness is the Vedic learning ; he who understands forgiveness in this manner, it behoves on his part to forgive everything. (S. B. Nair).

12115

क्षमा धृतिः क्षमा सत्यं क्षमा धर्मः क्षमा गुरुः ।
क्षमावतामयं लोकः परलोकः क्षमावताम् ॥

(आ) SRHt 234. 12 (a. R, but not found in R). Cf. No. 3089.

Forgiveness is courage, forgiveness is truth, forgiveness is righteousness and forgiveness is preceptor ; this world belongs to those who forgive and the world hereafter also belongs to them. (S. B. Nair).

12116–18

क्षमा धृतिरहिंसा च समता सत्यमार्जवम् ।
इन्द्रियाभिजयो धैर्यं मार्दवं ह्रीरचापलम् ॥
अकार्पण्यमसंरम्भः संतोषः श्रद्दधानता ।
एतानि यस्य राजेन्द्र स दान्तः पुरुषः स्मृतः ॥
कामो लोभश्च दर्पश्च मन्युर्निद्रा विकत्थनम् ।
मान इर्ष्या च शोकश्च नैतद् दान्तो निषेवते ।
अजिह्ममशठं शुद्धम् एतद् दान्तस्य लक्षणम् ॥

(अ) MBh (MBh [Bh] *ad* 5. 6. 25 [App. I 3 *l.* 15-21], MBh [R] 5. 63. 14-16).

(आ) Saśā 64. 235–37.

(*k*) मन्युर् [मान] Saśā.

Forgiveness is courage and it is also the abstaining from injuring others, it is the even path, truth and straightforwardness ; it is also the conquest over senses, courage, gentleness, humility and steadiness. Absence of depression and hasty action, contentment and faith, —he who has these, O best of kings, that person is considered self-subdued. Passion, greed, arrogance, anger, (excessive) sleep, bragging, unjust pride, jealousy and grief—these the self-subdued never have. Absence of deceit and roguery and the possession of purity—these are the characteristics of a man of self-control. (S. B. Nair).

क्षमानाथः पतत्याशु see No. 12293.

12119

क्षमापरं तपो नास्ति न संतोषात् परं सुखम् ।
न च लोभात् परो व्याधिर् न च धर्मो दयापरः ॥

(आ) SRS 2. 2. 14, SLPr 69.

There is no penance greater than forgiveness, better than contentment there is no happiness ; there is no greater disease than greed, and there is no righteousness greater than compassion. (S. B. Nair).

क्षमा बलमशक्तानां see No. 12110.

12120

क्षमा ब्रह्म क्षमा सत्यं क्षमा भूतं च भावि च ।
क्षमा तपः क्षमा शौचं क्षमया चोद्धृतं जगत् ॥

(अ) MBh (MBh [Bh] 3. 30. 37, MBh [R] 3. 29. 37, MBh [C] 3. 1102).

(आ) SRM 2. 1. 389.

(*a*) विद्या [स°] MBh (var.).

(*d*) क्षमयेदं धृतं SRM ; (इ)व धृतं or (इ)दं धृतं or वै धृतं [चो°] MBh (var.).

Forgiveness is the supreme power [*Brahman*], forgiveness is truth ; it is the past as well as the future ; it is the (best) penance and it is purity ; it is by forgiveness that the world gets elevated. (S. B. Nair).

क्षमा यज्ञः (°ज्ञाः) क्षमा धर्मः (°र्माः) see No. 12114.

क्षमा यशः क्षमा धर्मः see No. 3789.

12121

क्षमावतामयं लोकः परश्चैव क्षमावताम् ।
इह संमानमृच्छन्ति परत्र च शुभां गतिम् ॥

(अ) MBh (MBh [Bh] 3. 30. 42, MBh [R] 3. 30. 43, MBh [C] 3. 1108), (cf. MBh [Bh] 1. 38. 9*cd*).

(आ) JS 445. 2 (a. Bhagavān Vyāsa), SRHt 233. 1 (a. MBh), SSB 359. 1.

(इ) SS (OJ) 98.

(*b*) परलोकः MBh (var.), SS (OJ), SRHt ; चापि [चैव] MBh (var.).

(*c*) सन्मानम् MBh (var.), SRHt; अर्छंति or अर्चंति [ऋ°] MBh (var.) ; इच्छन्ति [ऋ°] MBh (var.), SRHt; अर्हन्ति MBh (var.), JS, SSB.

(*d*) परां [शु°] MBh (var.), SRHt.

The world belongeth to those that are forgiving ; the other world is also theirs. The forgiving acquire honours here, and a state of blessedness hereafter. (P. C. Roy).

12122

क्षमावन्तमरिं प्राज्ञं काले विक्रमसेविनम् ।
परात्मगुणदोषज्ञम् अनुस्मृत्य न विश्वसेत् ॥

(अ) P (PT 3. 8, PTem 3. 6, PS 3. 10, PRE3. 7). Cf. Ru 134.

(इ) Joh (Johannus de Capua) 167. 1(?)

(*a*) क्षमावत्तम् PT (var.) ; क्षामा° (*sic !*) PTem (var.).

(*b*) कालवीक्षणकारणम् PS (var.).

(*d*) विस्मरेत् PS (var.).

One should be watchful and distrustful of an enemy that is patient and wise, that attacks at the right season and that knows the strong and the weak points of himself and his adversary. (F. Edgerton).

क्षमा वशीकृतिर्लोके see No. 12110 and **शान्तिखड्गः करे यस्य.**

12123

क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ।
क्षान्तिखड्गः करे यस्य किं करिष्यति दुर्जनः ॥

(आ) Pañcārtha-bhāṣya 109. 15. Cf. Nos. 7420-21, 12110 and शान्तिखड्गः करे यस्य.

Forgiveness is the medium of conquering the world, what is not possible to achieve by forgiveness ? To him that has the sword of forgiveness in his hand what can the wicked people do ? (S. B. Nair).

12124

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।
अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥

(अ) H (HJ 2. 180, HS 2. 171, HM 2. 180, HK 2. 178, HP 2. 163, HN 2. 163, HH 70. 20-21, HC 93 7-8). Cf. No. 1765.

(आ) IS 2012, SR 164. 495 (a. H), SSB 496. 495.

(*c*) उपराद्धेषु HP.

Forgiveness towards a foe as well as towards a friend (is) undoubtedly the ornament of the sages who have subdued passion : (but) towards offending beings, in a monarch it (is) a fault. (F. Johnson).

12125

क्षमा शमः शासनमिन्द्रियाणां
मनः प्रसिक्तं करुणामृतेन ।
तपोऽर्हमेतत् सजने वने वा
कायस्य संशोषणमन्यदाहुः ॥

(अ) Dar 7.16.

Upajāti metre (Upendravajrā and Indravajrā).

Forgiveness, tranquillity and control of the senses (are possible only when) the mind is well-watered [-oiled] by the nectar of compassion; such a mind deserves penance in a populous place, or in a (lonely) forest; otherwise, the wise say, it is (nothing but) torturing the body. (S. B. Nair).

क्षमाशस्त्रं करे यस्य see No. 12113.

क्षमासमं तपो नास्ति see **शान्तितुल्यं तपो नास्ति.**

12126

क्षमी दाता गुणग्राही स्वामी पुण्येन लभ्यते ।
अनुकूलः शुचिर्दक्षो राजन् भृत्योऽपि दुर्लभः ॥

(अ) P (PS 1. 39), H (HJ 3. 144, HS 3. 138, HM 3. 140, HK 3. 141, HP 3. 137, HN 3. 137, HH 96. 18-19, HC 128. 15–18), Vet 4. 28, BhPr 93 (a. Lakṣmīdhara), Cr 1403 (CNG 284, CNI I 275, CnT II 26. 6). Cf. JSAIL 24. 163.

(आ) VS 2819 and 3228 (second a. Śrī-Harṣadeva and his sevaka), SR 148. 244 (a. H), SSB 471. 150 and 52. 7, SRHt 131. 3 (a. MBh, but does not occur in the MBh [Bh] edition), SSSN 107.3, IS 2013, Subh 299, SMa 1. 1. 100, Kav p. 118, VP 3. 11.

(*a*) क्ष° दा° tr. SR, SSB; अर्थी [क्ष°] IS; क्षामी (CnT II); लक्ष्मी [क्ष°] C in Vet; धारा [दा°] O in PS; दान D in Vet.

(*b*) स्वामि *d* in Vet, CNI I; चान्तः [स्वा°] *d* in Vet; भाग्येन Cr, H; दुःखेन [पु°] VS, SR, SSB, SRHt, SSSN; पुंस्पैर्वाप्यते (*sic !*) CNI I.

(*c*) नृपरक्षः or अनुरक्तः Cr; नृपदक्षः Vet (but in some texts as above), शुचिर्दक्षोऽनुरक्तश्च H (but some texts as above), SR, SSB.

(*cd*) °दक्षः कविर्विद्वान्सुदुर्लभः SSB 52. 7.

(*d*) भृत्यः खलु सुदुर्लभः (or स्वामि[न्] भृत्योपि दु°) Cr, H, Vet; स्वामि(न्) धर्मो *a* in Vet; साधुः पुण्येन लभ्यते *d* in Vet; कविविद्वान्सुदु° BhPr, SMa; जाने भृत्योऽपि दु° SR, SSB.

It is by pious deeds that one gets a patron of forbearing and liberal nature who can acknowledge merit. It is extremely difficult to get a learned person who is also faithful, honest, dextrous and a poet. (J. Shastri's translation of the BhPr text).

क्षमेत शक्तः सर्वस्य see No. 12127.

12127

क्षमेदशक्तः सर्वस्य शक्तिमान् धर्मकारणात् ।
अर्थानर्थौ समौ यस्य तस्य नित्यं क्षमा हिता ॥

(अ) MBh (MBh [Bh] 5. 39. 46, MBh [R] 5. 38. 60, MBh [C] 5. 1505).

(आ) IS 2014.

(*a*) क्षमेत शक्तः MBh (var.); सर्वत्र MBh (var.).

(*b*) मति° [शक्ति°] MBh (var.).

(*d*) हितं MBh (var.).

He that is weak should forgive under all circumstances; he that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his objects is the same, is naturally forgiving. (P. C. Roy).

12128

क्षयः कुले सुता बह्व्यः क्षयो गोत्रकदर्थनम् ।
क्षयश्च पुष्पिता गावः क्षयश्च बहवस्तिलाः ॥

(आ) SuM 23.19.

A number of daughters in a family creates a difficult situation, tormenting the family is also a source of weakness ; when cows are fully matured it is a loss, as also harmful are moles [*tilas*] in abundance in one's body. (S. B. Nair).

12129

क्षययुक्तमपि स्वभावजं
दधतं धाम शिवं समृद्धये ।
प्रणमन्त्यनपायमुत्थितं
प्रतिपच्चन्द्रमिव प्रजा नृपम् ॥

(अ) Kir 2. 11.

(आ) SRHt 180. 98 (a. Bhāravi), SSSN 81. 76 (a. Bhāravi), SR 151. 389 (a. Kir), SSB 478. 348 (a. Bhāravi).

(*b*) विवृद्धये [स°] Kir (var.).

(*c*) उच्छ्रितं [उत्थितं] Kir (var.).

Viyoginī metre.

The subjects bow down to a king, who though in adversity (for a time), still possesses his natural beneficient majesty, strives for prosperity and always gets above all dangers, as they do to the new moon, who though in waning condition,[1] as possessed of her innate auspicious lustre and aspires to wax gradually, getting above all adversity. (S. V. Dixit).

1. Temporarily.

12130

क्षयव्ययायासवधादिदोष-
व्यपेक्षयान्वीक्षितसाधुकृत्यः ।
कामं तु पीडामपि कश्चिदिच्छेन्
न विग्रहः तत्प्रभवा हि दोषाः ॥

(अ) KN (KN [ĀnSS] 9. 74, KN [BI] 9. 73, KN [TSS] 9. 74).

(*b*) °क्षयावेक्षित° KN (BI).

(*c*) कामात् KN (BI).

Upajāti metre (Upendravajrā and Indravajrā).

Taking into consideration the loss, the expenditure, the difficulty, the destruction, etc., involved in a war, and weighing seriously its good as well as evil effects, the assailed king would rather do well to willingly submit to certain hardships, than launch upon war; for, war is ever prolific of evil consequences. (M. N. Dutt).

12131

क्षयाय जायते पुंसाम् आयादत्यधिको व्ययः ।
मिताशी योषितां रन्ता किं तात सुखमेधते ॥

(आ) SMH 12. 48 (SMH [KM] 12. 46).

The expenditure that is far greater than the income results in the weakening of such people ; if a person takes too little food and sports with women, does he, dear boy, get pleasure out of it ? (S. B. Nair).

क्षयिण्यास्तु दारिद्र्यं see No. 11202.

क्षये प्रहारिणिषतत्यमीक्ष्णम् see No. 12070.

12132

क्षरन्ति सर्वा वैदिक्यो जुहोतियजतिक्रियाः ।
अक्षरं त्वक्षरं ज्ञेयं ब्रह्म चैव प्रजापतिः ॥

(अ) Mn 2. 84, Vi 55. 18. (Cf. B 4. 1. 26, Vās 9. 75. 11, Yama in Vīr. Āhnika 321).

(आ) Vīr. Paribhāṣā 79, Vīr. Āhnika 321, Bhaviṣya-purāṇa 1. 4. 22 *cd*-23*ab*.

(*c*) न क्षयं [त्वं°] Nandana's Commentary; दुष्करं [त्व°] Mn (var.); त्वक्षयं Mn (var.), Kullūka's and Rāghavānanda's Commentaries.

(*d*) ब्रह्मा Nārāyaṇa's and Nandana's Commentaries, Vi.

All religious acts ordained in the Vedas, (whether) consisting in burnt-oblations or sacrifices (or alms-giving or other pious observants), perish (after the merit obtained by them has been exhausted); but the syllable *Oṁ*[1] must be known to be imperishable,[1] as it is identical with *Brahman*, the lord[2] of creatures.[2] (J. Jolly).

1-1. *Akṣara* [i.e., that which is not perishable].
2-2. Prajāpati.

12133

क्षात्रं विमृष्य धर्मं
मान्यैर्गुरुभिर्द्विजैः समं समरे ।
युयुधेऽर्जुनो धनुष्मान्
घोरमपि स्वं चरेद् धर्मम् ॥

(अ) Upadeśaśataka (KM II) 56.

Āryā metre.

Pondering over his duty as a warrior [Kṣatriya], Arjuna, the great bow-man, fought in the battle (even) with his respectable elders, preceptors and Brāhmaṇas; though extremely painful one should discharge one's duty. (S. B. Nair).

12134

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शंभोः पदं
तत्तत् कर्म कृतं यदेव मुनिभिस्तैस्तैः फलै-
र्वञ्चिताः ॥

(अ) BhŚ 236, Śānt 1. 8 (in some editions 1. 9), A in Vet after 19. 53 (187).

(आ) ŚP 4153 (a. BhŚ), VS 3178, SkV 1632 (a. BhŚ), Skm (Skm [B] 2261, Skm [POS] 5.53.1) (a. BhŚ), SR 374. 219 (a. BhŚ), SSB 273.106 (a. BhŚ), SU 1035 (a. Bilhaṇa), JSub 296. 5, SSD 2*f.* 141b, IS 2015, Namisādhu *ad* Kāvyālaṁkāra 12. 36, VyVi *ad* 2. 10 (p. 218), KāRu *ad* 11. 36.

(*a*) ग्रहो° [गृ°] Śānt (var.); त्यक्तुं Śānt (var.), Vet ; संतोषितः BhŚ (var.).

(*b*) सोढाः Skm (POS) ; सोढुं BhŚ (var.) ; षोढ Śānt (var.); सोढो VyVi ; °शीतलाश्च or °वातशीत° BhŚ (var.) ; °वपनाः or °पवनात् or °तपनाः (°नात्) (also Vet) or °पवन° [°तपन°] BhŚ (var.) ; °तपनो Śānt (var.); °क्लेशान् (°शैर्; °शं) or °क्षेमा BhŚ (var.) ; °क्लेशः Skm (POS) ; °क्लेशो VyVi, Śānt (var.) ; ततः [तपः] BhŚ (var.).

(*c*) ध्यानं BhŚ (var.) ; चित्तम् BhŚ (var.) ; नित्यम् BhŚ (var.), VyVi, Vet ; न च पुनर्विष्णोः पदं शाश्वतं Śānt, Skm ; न च पुनस्तत्त्वान्तरं शाश्वतं SkV; नियमितैः (°तः) or निशमित° BhŚ (var.); प्राप्तं न विष्णोः पदं BhŚ (var.).

(*d*) यद्यत् [तत्तत्] Śānt (var.) ; कृतं परानति-परैस्तैस्तैः KāRu ; यद्यत्कर्म कृतं or तत्कर्म

क्रियते or यत्तत्कर्म कृतं BhŚ (var.) ; तदेव BhŚ (var.), Śānt (var.) ; यद्येव Śānt (var.) ; परानतिपरैस् Namisādhu; तत् तत् [तैस्तैः] BhŚ (var.) ; वञ्चितान् (°तः) BhŚ (var.), Śānt (var.) ; वञ्चितम् KaRu, Skm, SkV, SR, SSB ; वाञ्छिता: BhŚ (var.) ; उज्झितम् [वञ्चिता:] VS.

Śārdūlavikrīḍita metre.

We have borne insults, but not with a patient or forgiving spirit ; we have given up the pleasures of home, but not through contentment ; we have put up with unbearable cold, wind and heat, but we have not undertaken the pains of religious penance ; we have attentively thought of wealth day and night, but we have not meditated on the sacred feet of Śiva ; in short, we have done all that is generally done by saints and hermits, but alas ! we have not obtained the good results of the aforesaid actions (because they were not actuated by virtuous motives). (P. G. Nath).

क्षान्तः परं तपो नास्ति see शान्तितुल्यं तपो नास्ति.

क्षान्तितुल्यं तपो नास्ति see शान्तितुल्यं तपो नास्ति.

12135

क्षान्तिभक्तिविहीनश्च विपक्षो धनलोलुपः ।
अशक्तो भयभीतश्च राज्ञा त्यक्तव्य एव सः ॥

(अ) Cr 1404 (CRT 5. 20). Variant of No. 12138. Cf. दम्भाश्रितान् कपटिनो and Crn 192.

A person who is devoid of forgiveness and devotion, whose loyalty is doubtful and who is greedy of wealth, incompetent and afraid of undertaking work, should definitely be abandoned by a king. (S. B. Nair).

क्षान्तिभृन् मर्यादावान् see No. 12155.

12136

क्षान्तिरेव मनुष्याणां मातेव हितकारिणी ।
माता कोपं समायाति नैव क्षान्तिः कदाचन ॥

(अ) Cr 2144 (CNPh 139). (Partly illegible and reconstructed).

(*a*) मनुष्यणं (*sic !*) CNPh.

Forgiveness alone, in regard to all men, confers benefits like a mother ; the mother may (at some times) get angry, but never, at any time, does forgiveness. (S. B. Nair).

12137

क्षान्तिश् चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद् देहिनां
ज्ञातिश् चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम् ।
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि
व्रीडा चेत् किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥

(अ) BhŚ 237, Pañcarātra (KSH 4) 4.

(आ) SRHt 242. 64 (a. BhŚ), SSSN 202. 46 (a. BhŚ), SR 178. 1019 (a. BhŚ), SSB 517. 1019, Vidy 882 (a. BhŚ), Kt 50, KtR 50, SSD 2*f*. 157a, IS 2016, NT 158, GSL 70.

(*a*) चेद् वचनेन BhŚ (var.), SR, SSB; कामोऽस्ति [क्रो°] Kt, KtR.

(*b*) ज्ञातिश्चेच्च दलेन BhŚ (var.) ; मुहुर् [सु°] BhŚ (var.).

(*c*) सत्यश्चेत् तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किं Vidy ; किं स° tr. (*contra metrum*) Kt, KtR ; विद्यास्ति वंद्या यदि BhŚ (var.).

(*d*) क्रीड [व्री°] BhŚ (var.) ; यदि [किमु] BhŚ (var.); भूषणेन कविता Pañcarātra, SRHt, SSSN, Vidy.

Śārdūlavikrīḍita metre.

Patience, better than armour, guards from harm./ And why seek enemies, if you have anger ?/ With friends, you need no medicine for danger.| With kinsmen, why ask fire to keep you warm ? / What use are snakes when slander sharper stings ?/ What use is wealth where wisdom brings content ?/ With modesty, what need for ornament ?/ With poetry's Muse, why should we envy kings ? (J. Brough, *Poems from the Sanskrit*, p. 71).

12138

क्षान्तिसत्यविहीनश्च क्रूरबुद्धिश्च निन्दकः ॥
दाम्भिकः पेटुकश्चैव शठश्च स्पृहयान्वितः ।
अशक्तो भयभीतश्च राज्ञा त्यक्तव्य एव सः ॥

(अ) GP 1. 112. 20. Variant of No. 12315.

A person devoid of forgiveness and truthfulness, one who is cruel by nature and a reviler of others, a hyprocrite and deceitful, a rogue and full of unjust desires, one who is incompetent and afraid to take up undertakings, should definitely abandoned by a king. (S. B. Nair).

12139

क्षान्त्या भीरुः कोपयुक्तो मूर्खः सेवक उच्यते ।
रूपवांश्च भवेज् जारः सेवाधर्मोऽतिदुर्गमः ॥

(आ) Sama 2 स 107, SRM 2. 1. 300.

A person in service is called timid if he has forgiveness, and if he gets angry he is called a fool ; if he is handsome he is suspected to be a paramour : (indeed) service (under a master) is a very difficult thing. (S. B. Nair).

12140

क्षान्त्या शुध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥

(अ) Mn 5. 107 (in some texts 5. 106), Vi 22. 90. (Cf. Y 3.32–33).

(आ) Śuddhi-Kaumudī (*Bibl. Ind.*) 360. 7-8.

(*a*) शुद्धयन्ति MnJh.

(*b*) ज्ञानेना° [दा°] Vi (var.).

(*d*) नदी वेगेन शुध्यति Śu°.

By forgiveness of injuries the learned are purified ; by liberality, those who have done forbidden acts ; by muttering of prayers, those who have sinned in secret ; by religious austerities, those who best know the *Vedas*[1]. (J. Jolly).

1. J. Jolly has : Veda.

क्षान्त्या समं तपो नास्ति see शान्तितुल्यं तपो नास्ति.

12141*

क्षामं गात्रमतीव पाण्डु वदनं क्लिष्टा कपोलस्थली
कोऽसौ चेतसि वर्तते तव युवा लोकैकमान्याकृतिः ।
त्यक्त्वा किंचिदपत्रपां कथय मे खिन्नासि किं त्वं वृथा
घोरः पञ्चशरो यदि त्वमबला वक्ष्यामि नातः-परम् ॥

(आ) SR 286. 27, SSB 121. 26.

Śārdūlavikrīḍita metre.

Your body is emaciated, face pale, cheeks getting sunken ; who is that young man, possessing a unique handsomeness, that is present in your mind ? Leaving of all shyness please tell me ; why do you go on suffering in vain ? If it is that terrible five-arrowed Cupid, you are a weak woman. I shall say no more than this. (S. B. Nair).

12142*

क्षामक्षामकपोलमाननमुरः काठिन्यमुक्तस्तनं
मध्यः क्लान्ततरः प्रकामविनतावंसौ छविः पाण्डुरा ।
शोच्या च प्रियदर्शना च मदनक्लिष्टेयमालक्ष्यते
पात्राणामिव शोषणेन मरुता स्पृष्टा लता माधवी ॥

(अ) Śāk 3. 12 (in some editions 3. 7-11). Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 37).

(आ) Almm 173, SR 277. 59, SSB 105. 61.

(*b*) मध्यं क्लान्ततरं Śāk (var.) ; पाण्डरा Śāk (var.).

(*c*) मदनग्लानेयम् Śāk, SR, SSB.

(*d*) पत्त्राणा° Almm.

Śārdūlavikrīḍita metre.

Sunk is her velvet cheek ; her wasted bosom / loses its fulness, e'en slender waist / grows more attenuate; her face is wan, / her shoulders droop; —as when the vernal blasts / sears the young blossoms of the *Mādhavī* / blighting their bloom; so mournful is the change, yet in its sadness, fascinating still, / inflicted by the lord of love / on the fair figure of the hermit's daughter. (Sir Monier Monier-Williams).

क्षामभिन्नगतिः खिन्ना see No. 12143.

12143*

क्षामा तनुर्गतिः खिन्ना नेत्रे व्यालोलतारके ।
वागस्पष्टा श्लथं वासो दूति त्वं ज्वरितासि किम् ॥

(आ) SkV 846, Prasanna 156 *a*, VS 1433.

(*a*) क्षामभिन्नगतिः Prasanna.

(*b*) रागस्पष्टा Prasanna.

Thin of body, stumbling in your gait, / your eyes with wild pupils ; / oh messenger with unclear speech and loosened dress, / have you come down with fever ? (D. H. H. Ingalls).

क्षामावन्तर्मरि प्राज्ञं see No. 12122.

12144

क्षारं जलं वारिमुचः पिबन्ति
तदेव कृत्वा मधुरं वमन्ति ।
सन्तस् तथा दुर्जनदुर्वचांसि
पीत्वा हि सूक्तानि समुद्गिरन्ति ॥

(आ) SRS 2. 1. 65, SR 49. 175, SSB 307. 180. Cf. No. 12145.

(*c*) संतस् SRS.

(*d*) श्रुत्वा [पी°] SRS ; सदा वदन्ति [स°] SRS.

Upajāti metre (Indravajrā and Upendravajrā).

Clouds drink the saline water (of the seas) and converting the same into sweet water, pour down (as rain) ; similarly, good people, after hearing the revilings of the wicked, speak out excellent sayings only. (S. B. Nair).

12145

क्षारं पयोधेरुपनीय पुष्करं
तत्स्वादुमाधुर्यविधापनं शुभम् ।
युक्तं परं तस्य जलेषु पर्वते
वृथा परित्यागविधिः क्व शिक्षितः ॥

(आ) AnyT 1. 93 and 2. 74. Cf. Nos. 7324 and 12144.

(*b*) सुस्वादु पेयं मधुरं च कुर्वतः AnyT 2. 74.

(*c*) तवैतत्परमस्य प° AnyT 2. 74.

Vaṁśastha metre.

Having taken up the salt-water of the sea, its convertion into sweet and tasty water is good and proper on the part of the cloud; but where has he learnt the useless action of pouring it in vain on (the peaks of) mountains. (S. B. Nair).

12146

क्षारं राद्धमिदं किमद्य दयिते राध्नोषि किं न स्वयम्
आः पापे प्रतिजल्पसे प्रतिदिनं पापस्त्वदीयः पिता ।
धिक् त्वां क्रोधमुखीमलीकमुखरस् त्वत्तोऽपि कः क्रोधनो
दम्पत्योरिति नित्यदत्तकलहक्लेशान्तयोः किं सुखम् ॥

(आ) VS 2379.

(*d*) नित्यलग्नकलहक्लेशार्त्तयोः VS (var.).

Śārdūlavikrīḍita metre.

Why is the food to-day cooked with an excess of salt, dear ? Well, why don't you prepare it yourself ? O sinful woman, you always answer back thus. It is your father that is a sinner. Fie upon you, with a sour face always. Is there anyone like you who ever gets angry for no reason at all ? When a couple thus worry each other by frequent quarrels, what happiness is there ? (S. B. Nair).

12147

क्षारं वारि न चिन्तितं न गणिताः क्रूराश्च नक्रादयश्
चञ्चद्वीचिकदम्बडम्बरमिलत्त्रासोऽपि दूरीकृतः ।
मध्येऽम्भोनिधि मत्स्यरङ्क भवता झम्पः कृतो लीलया
संपत्तिर्मकरार्जनं विपदिह प्राणप्रयाणावधिः ॥

(आ) SR 235. 1, SSB 632. 1.

(*b*) °द्वीचि कद° SR (printing error).

Śārdūlavikrīḍita metre.

You are not worried about the (unpleasant) salt-water, you have not counted cruel aquatic creatures like crocodiles, you have thrust away the fear of the sudden clash of ever-dashing waves. In the midst of the sea, O kingfisher, you are making dives sportively. Acquisition of fish is no doubt gainful, but the danger is the termination of the journey of life. (S. B. Nair).

12148

क्षारतादिभिरसेव्यतरोऽपि
ग्राहभीषणतया कुटिलोऽपि ।
वारिधिर्बत रमाद इतीव
सेव्यते भगवता हरिणासौ ॥

(आ) SSB 344. 31.

Svāgatā metre.

Though very unfit to live in due to the salt-water and other factors, and though crooked [untrustworthy] due to the fear of sharks, the sea is served [resorted to] by Lord Viṣṇu, as if for the reason that he has given him the wife Lakṣmī. (S. B. Nair).

12149*

क्षारतैव हि गुणस् तथास्ति ते
येन न व्रजति कश्चिदन्तिकम् ।
भीषणाकृति बिभर्षि यादसां
चक्रमर्णव किमर्थमग्रतः ॥

(आ) VS 860 (a. Prakāśavarṣa).

Rathoddhatā metre.

You have the (protective) quality of the salt-water due to which no one ever goes near you ; why do you exhibit a large number of sharks[1] of frightful appearance, O sea, in front of you ? (S. B. Nair).

1. It suggests the armed and ferocious guards at the gate of an ungenerous king.

12150

क्षारो वारिनिधिः कलङ्ककलुषश्चन्द्रो रविस्तापकृत्
पर्जन्यश्चपलाश्रयोऽभ्रपटलादृश्यः सुवर्णाचलः ।
शून्यं व्योम रसा द्विजिह्वविधृता स्वर्धामधेनुः पशुः
काष्ठं कल्पतरुर्दृषत्सुरमणिस्तत् केन साम्यं सताम् ॥

(आ) SR 53. 265, SSB 313. 272.

(*b*) ऽभ्रपटलेऽदृश्यः SSB.

Śārdūlavikrīḍita metre.

The sea is harsh by salt, the moon is tainted with a black mark, the sun burns, the raining cloud is fickle, the heavens have emptiness, the nether [*pātāla*] regions are full of snakes, the divine cow is but a beast, the heavenly tree is but wood, the *Cintāmaṇi*-gem is a stone ; hence with whom can we compare the good people ? (S. B. Nair).

12151

क्षिणोतु कामं शीतांशुः किं वसन्तो दुनोति माम् ।
मलिनाचरितं कर्म सुरभेर्नन्वसाम्प्रतम् ॥

(आ) KaD 2. 178, IS 2017.

Let the (cool-rayed) moon, if he pleases, torment me ; why does the spring also cause me pain ? The works done by people with blemishes [spots] does not fit in with persons who shed fragrance around them.[1] (V. Narayana Ayer).

1. Quoted in KaD as an example of *Yukta-yukta*.

12152*

क्षितिं खनन्तो वृषभाः खुराग्रै
रोधो विषाणैर्द्विरदा रदन्तः ।
शृङ्गं त्यजन्तो रुरवश्च जीर्णं
कुर्वन्ति लोकानवलोकनोत्कान् ॥

(आ) KāvR 18. 22, KH 157. 6-7.

Upajāti metre (Upendravajrā and Indravajrā).

When the bulls dig the earth with the tips of their hoofs, when elephants toss the earth with their tusks in river-banks, and when the *Ruru*–deer abandons its worn out antlers, they are the sights which give joy to the people. (S. B. Nair).

12153*

क्षितितटशयनान्तादुत्थितं दानपङ्क-
प्लुतबहुलशरीरं शाययत्येष भूयः ।
मृदुचलदपरान्तोदीरितान्दूनिनादं
गजपतिमधिरोहः पक्षकव्यत्ययेन ॥

(अ) Śiś 11. 7.

Mālinī metre.

When the lordly elephant rose up from his bed of the earth, his body rendered muddy by the free flow of ichor, the elephant-keeper made him lie down again on the other side of his body, causing the gentle sound of his chain to rise from his hind leg. (S. B. Nair).

12154*

क्षितिप किमपि चित्रं जागरूकेऽपि युष्मद्-
यशसि शशिकबिम्बे त्वत्प्रतापेऽर्कबिम्बे ।
नयनकुवलयानि त्वद्द्विषत्कामिनीनाम्
अपि च वदनपद्मान्याशु यत् संकुचन्ति ॥

(आ) Pad 14. 27 (a. Lakṣmaṇa), SR 139. 6, SSB 453.6, RJ 136 (a. Lakṣmaṇa).

Mālinī metre.

O King, there is something wonderful in your fame which is ever present in moonlight and in your valour which is in the disc of the sun ; for, the lily-eyes of the wives of your rival princes as well as their lotus-faces close quickly (at their sight instead of blossoming). (S. B. Nair).

12155*

क्षितिभृन् मर्यादावान्
गम्भीरो रत्नवान् सलावण्यः ।
जलधिरिव दुरवगाहो
विदुषां ग्राहाकुलो नृपतिः ॥

(अ) P (PT 1. 25, PTem 1. 22). Cf. KSS 10. 61. 121. Cf. Ru 25.

(*a*) क्षान्तिभृन् PT (var.).

(*b*) मर्यादावान् [रत्न°] PT (var.).

(*c*) जलनिधिर् PT (var.); दुर्वरवगाहो (on two pages) PT (var.).

Āryā metre.

Sustainer of the earth, keeping to courtesies [limit], majestic [deep], full of gems, charming [saline]—a king like the sea is difficult to be approached by learned men as he is also full of a will of his own [sharks[. · (S. B. Nair).

12156*

क्षितिविजितिस्थितिविहिति-
व्रतरतयः परगतयः ।
उरु रुरुधुर्गुरु दुधुवुर्
युधि कुरवः स्वमरिकुलम् ॥

(अ) KāD 3. 85, KHpk 5. 5. 481, Sar 2. 280.

(*b*) परमतय: KāD (var.).

(*d*) स्व° यु° कु° tr. Sar.

Tvaritagati metre.

The highly learned Kuru kings totally surrounded and extremely agitated their enemy hosts—they being also attached to or bent on conquering countries and on formation of laws.[1] (K. Ray).

1. Composed of three vowels only : इ, अ and उ.

12157*

क्षितिविलुठितवेणी बाणभिन्ना यथैणी
मदनदहनदीना कान्तहीना नवीना ।
भ्रमणजनितपीडा पक्षिणीवास्तनीडा
मृगयति च मृगाक्षी केशवं कातराक्षी ॥

(आ) PV 360 (a. Kavirāja).

(*a*) वाणभिन्ना PV ; (changed to बाणभिन्ना editorially) ; वालभिन्ना PV (MS) ; धयेणो (*sic !*) [य°] PV (MS).

Mālinī metre.

With her tresses dishevelled on floor like a doe pierced by an arrow, weakened by the fever of love like a wife newly separated from her husband, with pain generated by wandering like a she-bird whose nest is broken, the gazelle-eyed one with fear-filled eyes seeks Śrī-Kṛṣṇa. (S. B. Nair).

12158*

क्षितिस्थितिमितिक्षिप्ति- विधिविन्निधिसिद्धि-
लिट् ।
मम त्र्यक्ष नमद्दक्ष हर स्मरहर स्मर ॥

(आ) Sar 2. 278.

O Śiva, knower of the protection, extent and destruction of the Universe, the possession of treasures and superhuman powers, the one to whom Dakṣa bowed, the three-eyed one, the destroyer of Cupid, please remember me.[1] (S. B. Nair).

1. The verse illustrates the composition by using only two vowels *a* and *i* both of which are short throughout.

12159*

क्षिपति दयिते दृष्टि वक्रामपाङ्गतरङ्गिणीं
हसितमनभिव्यक्तं मध्ये दधाति कपोलयोः।
मृदु मदकलं किंचिद् वाक्यं कथंचन मुञ्चती
हरति हृदयं प्रौढेवेयं नवापि नितम्बिनी ॥

(आ) Skm (Skm [B] 515, Skm [POS] 2. 8. 5) (a. Umāpatidhara).

Hariṇī metre.

She casts sidelong glances wavy at the corners of the eyes at the lover ; she possesses a smile, not too distinct, between the two cheeks. She speaks a few words somehow softly and sweetly ; thus the charming lady captivates the heart like a well-seasoned wife though newly married. (S. B. Nair).

12160*

क्षिपतोऽप्यन्यतश्चित्तं सैव सारङ्गलोचना।
शङ्केव कृतपापस्य हृदयान्नापसर्पति ॥

(आ) VS 1237.

Though her thoughts are directed elsewhere the same gazelle-eyed damsel does not leave my heart, as the apprehension of being caught at any time does not leave the mind of one who has committed a sin. (S. B. Nair).

12161

क्षिपन्तं मार्गणान् रोषात् कृत्रिमं लुब्धमीश्वरम्।
प्रपद्य न फलस्याप्त्यै कल्पते कोऽप्यफाल्गुनः ॥

(आ) SSK 2. 96, KSSKP 2. 16.

Having resorted to a king who is miserly and deceitful and who drives away supplicants in an angry mood, no good result will accrue, just as one other than Arjuna cannot hit the target if he discharges arrows in anger. (S. B. Nair).

12162*

क्षिपन्निद्रामुद्रां मदनकलहच्छेदसुलभाम्
अवाप्तोत्कण्ठानां विहगमिथुनानां प्रथमतः।
दधानः सौधानामलघुषु निकुञ्जेषु घनताम्
असौ संध्याशङ्खध्वनिरनिभृतः खे विचरति ॥

(अ) Mālatī 2. 12.

(*a*) °सुभगाम् [°सुलभाम्] Mālatī (NSP).

(*b*) उपात्तोत्कम्पानां [अवा°] Mālatī (NSP).

Śikhariṇī metre.

Removing first the seal of sleep easy on account of the ending of love-quarrels of the pairs of (*Cakravāka-*) birds filled with anxiety, (and) securing denseness in the big bowers of white mansions, this noise of the evening-conch spreads around fully in the sky. (R. D. Karmarkar).

12163

क्षिपसि शुकं वृषदंशकरदने
मृगमर्पयसि मृगादनवदने।
वितरसि तुरगं महिषविषाणे
निदधच्चेतो भोगविताने ॥

(आ) Sāh *ad* 10. 699 (p. 303) ; SuMañ 46. 10–11 (a. Viśvanātha Kavirāja), SR 373. 171, SSB 270. 57.

(*a*) °वदने [°रदने] SuMañ.

(*b*) °रदने [°व°] SuMañ.

(*d*) विदग्ध° [निदग्ध°] SR, SSB.

Mātrāsamaka metre.

Thou throwest a parrot at the teeth of a cat, thou committest a deer into the mouth of a hyena, thou drivest a horse upon the horns of a buffalo, setting thy heart on the enjoyments (of the world). (*Bibl. Ind.* 9).

12164

क्षिपेद् वाक्यशरांस्तीक्ष्णान् न पारुष्यविषप्लुतान् ।
वाक्पारुष्यरुषा चक्रे भीमः कुरुकुलक्षयम् ॥

(अ) Cārucaryā 29.

(आ) ŚP 1521 (a. Kṣemendra), Nīsam 430, SR 154. 67, SSB 482. 67 (a. Kṣemendra), SH 1277.

(*a*) °शरान् घोरान् ŚP, SR, SH.

(*b*) °ष्यव्युपप्लुतान् Cāru°.

(*c*) °रुषा om. SH.

(*d*) °कुल° om. SH.

One may shower sharp arrows of words (at others) but never dipped in the poison of harshness ; Bhīma brought about the destruction of the Kuru family due to the anger caused by harshness of speech. (S. B. Nair).

12165*

क्षिप्तं पुरो न जगृहे मुहुरिक्षुकाण्डं
नापेक्षते स्म निकटोपगतां करेणुम् ।
सस्मार वारणपतिः परिमीलिताक्षम्
इच्छाविहारवनवासमहोत्सवानाम् ॥

(अ) Śiś 5. 50.

(आ) Almm 174, Amd 20. 23, JS 358. 6 (a. Māgha), Sar 5. 121.

(*b*) नापीक्षते JS.

(*c*) पतिर्विनिमी° [°पतिः परिमी°] Amd; °ताक्षाम् Amd (var.).

Vasantatilakā metre.

He did not take up the piece of sugar-cane thrown in front, nor did he care for the she-elephant that came near him ; the lordly elephant remembered, with his eyes closed, his great sports which he pleased to do in the forest when he was there. (S. B. Nair).

क्षिप्तं मुञ्च कुरङ्ग see No. 12172.

12166*

क्षिप्तः क्षीरगृहे न दुग्धजलधिः कोषे न हेमाचलो
दिक्पाला अपि पालिपालनविधावानीय नारोपिताः ।
नो वा दिक्करिणः क्वणन्मधुलिहः पर्यायपर्यायण-
क्रीडायां विनियोजिता वद कृतं किं किं त्वया दिग्जये ॥

(आ) SkV 1446 (a. Dakṣa), Skm (Skm [B] 1566, Skm [POS] 3. 41. 1).

(*c*) द्विक्करिण: Skm (var.).

Śārdūlavikrīḍita metre.

You have not cast the Sea of Milk into your dairy house / nor placed the Golden Mountain in your treasury. / You have not set the guardians of the four directions / to guard the borders of the realm / nor brought the trumpeting elephants of heaven / to play turns of music with the bumble bees. / Say what at all then have you done / in this your universal conquest ? (D. H. H. Ingalls).

12167*

क्षिप्तः शीलशिलोच्चयस्तृणमिव त्रुट्यद्गुणग्रन्थयः
क्लृप्ताः कीर्तिपटाः कृतं मलिनिमग्रस्तं समस्तं कुलम् ।
आरुह्याधरपल्लवं व्रजपतेराभीरवामभ्रुवां
व्रीडाखण्डनपण्डिते मुरलिके नाद्यापि विश्राम्यसि ॥

(आ) AnyS 63

Śārdūlavikrīḍita metre.

The rocks of character have been thrust away, the knots of virtue have been broken, the cloths of fame have been restricted, the whole family-name has been tarnished ; climbing to the charming lips of Kṛṣṇa, the chief of cowherds, you, O flute, efficient in dispelling the shyness of young cowherdesses, you do not desist from your activity even now. (S. B. Nair).

12168

क्षिप्तश्चेन् मलयाचलेन्द्र भवतः पादोपजीवी निजस्
तैरुत्पाद्य निकुञ्जनिर्झरपयःपूरैः पटीरद्रुमः ।
तन्निर्यातु जहातु पन्नगकुलं तापं निहन्तु श्रियं
धत्तां विन्दतु वन्द्यतां त्रिजगतां त्वत्कीर्तिमुन्मुद्रयन् ॥

(आ) Skm (Skm [B] 1893, Skm [POS] 4. 51. 3) (a. Sāñjānandin or Sāñjhānandin).

Śārdūlavikrīḍita metre.

O lordly Malaya mountain, the sandal tree which lives on your slopes is being uprooted by the force of the current of your streams and waterfalls : desist from it. Abandon the groups of snakes. Let the tree remove the torment of the people. Let it prosper and may its fame spread in all the three worlds, thus giving you universal respect. (S. B. Nair).

क्षिप्तोच्चैर्विक्षिपन्तः see नीत्वोच्चैर्विक्षिपन्तः.

12169*

क्षिप्तो हस्तावलग्नः प्रसभमभिहतोऽप्याददानोंऽशुकान्तं
गृह्णन् केशेष्वपास्तश्चरणनिपतितो नेक्षितः संभ्रमेण ।
आलिङ्गन् योऽवधूतस् त्रिपुरयुवतिभिः साश्रुनेत्रोत्पलाभिः
कामीवार्द्रापराधः स दहतु दुरितं शाम्भवो वः शराग्निः ॥

(अ) Amar (Amar [D] 2, Amar [RK] 2, Amar [K] 2, Amar [S] 2, Amar [POS] 2, Amar [NSP] 2).[1]

(आ) SkV 49 (a. Bāṇa), Skm (Skm [B] 76, Skm [POS] 1. 16. 1) (a. Amaruka), SSSN 15. 63 (a. Amar), SR 8. 109 (a. Amar), SSB 13. 96 (a. Amaruka), Sar 1. 189 and 5. 499, Dhv (KM) 89. 1–4, Daś *ad* 4. 28 (p. 211) (a. Amaru), Kpr 7. 340, KH 137. 15–18, KāP 273. 2–5, Alkeś 26. 18–21, Amd 185. 493, VyVi 167. 5–8, Nāṭyadarpaṇa (GOS) *ad* 3. 23 (p. 153), RJ 28, ŚbB 2. 237 and 2. 393, Sāh *ad* 7. 601 (p. 244), IS 2018, AlS 216. 13–16 and 276. 18–21.

(*a*) °हतश्चा° [°हतोऽप्या°] SSSN; आदधानोंऽशु° Amar (var.).

(*b*) सभ्रमेण Amar (var.).

(*c*) आश्लिङ्गन् Amar (var.).

(*d*) हरतु [द°] SkV.

1. Western (Arj) 2, Southern (Vema) 2, Ravi 2, Rāma 2, BrMM 2, BORI I 2, BORI II 2.

Sragdharā metre.

The women of the Triple City wept from lotus-eyes / as Śambhu's arrow-flame embraced them; / but still, though shaken off, the fire caught their hands, / though struck, did pluck their garments' hem,/ denied, it seized their hair, and scorned/ like lover who has lately loved another, lay before their feet. / May this same fire burn away your sins.[1] (D. H. H. Ingalls).

1. Ch. R. Devadhar translates the verse : May the fire of Śiva's dart scorch away your sins : the fire which was treated like a lover, caught in fresh iniquity, by the young wives of Tripura ; as they reviled it, it clung to their hands ; although they struck it with forces, it still seized the hems of their garments ; as it seized them by the hair, they knocked it away from them ; as it fell down at their feet, they did not observe it in their bewilderment, and as it lapped them in an embrace, they repelled it with tears in their lotus-like eyes.

12170**

क्षिप्त्वा शिरसि तत्तैलं पत्रैरेरण्डसंभवैः ।
वेष्टयित्वा स्वपेद् रात्रौ प्रातः स्नानं विधीयते ॥

(आ) ŚP 3070.

Applying this (medicated) oil on the head and covering it up with leaves of the castor-plant, the person should go to sleep at night ; in the next morning a bath is advised. (S. B. Nair).

12171*

क्षिप्रं प्रसादयति सम्प्रति कोपितानि
कान्तामुखानि रतिविग्रहकोपितानि ।
उत्कण्ठयन्ति पथिकान् जलदाः स्वनन्तः
शोकः समुद्भवति तद्वनितास्वनन्तः ॥

(अ) Ghaṭakarpara (KHS 120) 5 (in some editions 19).

(*a*) शोको विवर्धति च Gha° (var.).

Vasantatilakā metre.

Now will that man appear who can with ease / calm women's faces deranged by lovers strife. / The clouds fill the traveller with unease / as endless yearning grows within his wife. (L. C. van Geyzel).

12172

क्षिप्रं मुञ्च कुरङ्ग काननमिदं रे ताण्डवं मा कृथाः
किं ते वैभवविभ्रमेण तरसा गात्राणि संरक्षय ।
आस्तां कीर्तिभरः किरातविशिखैः क्षुण्णः क्षणानन्तरं
क्षीणाङ्गः क्षितिमण्डलोपरि पुनर्नो चेत् क्षयं यास्यसि ॥

(अ) AnyŚat 61.

(*a*) क्षिप्तं AnyŚat ; (changed to क्षिप्रं, editorially).

Śārdūlavikrīḍita metre.

Leave this forest swiftly, O deer, do not be dancing here, of what avail is the wealth of your accomplishments, save yourself quickly. Let the mass of your fame be at rest for the moment ; for, otherwise, in a moment, wounded by the arrows of a hunter, exhausted, you will fall on the ground and perish miserably. (S. B. Nair).

12173

क्षिप्रं विजानाति चिरं शृणोति
विज्ञाय चार्थं भजते न कामात् ।
नासंपृष्टो व्युपयुङ्क्ते परार्थे
तत् प्रज्ञानं प्रथमं पण्डितस्य ॥

(अ) MBh (MBh [Bh] 5. 33. 22, MBh [R] 5. 32. 27, MBh [C] 5. 992 or 997).

(आ) IS 2019, Saśa 4. 9.

(*b*) चार्थान् MBh (var.); कामं or कामान् MBh (var.).

(*c*) न संसृष्टोप्युपयुंक्ते परार्थं MBh (var.); असंस्पृष्ट: or संपृष्ट: or संसृष्ट: MBh (var.); ह्युप° MBh (var.), Saśa; उप° or व्यपयुक्ते or नोपयुंक्ते MBh (var.); परस्य or परार्थं MBh (var.).

(*d*) प्रथितं [प्रथमं] MBh (var.).

Epic Indravajrā metre.

He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire, and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. (P. C. Roy).

12174*

क्षिप्रमस्य तु रुजा नखादिजास्
तावकीरमृतसीकरं किरत् ।
एतदर्थमिदमर्थितं मया
कण्ठचुम्बि मणिदाम कामदम् ॥

(अ) Naiṣ 18. 133.

Rathoddhatā metre.

Let this wish-fulfilling wreath of gems clasping my neck shower sprays of nectar, besought to do so by me. Let it remove the pain anon, caused by the finger-nails and teeth. (K. K. Handiqui).

12175

क्षिप्रमायमनालोच्य व्ययमानः स्ववाञ्छया ।
श्रमणायत एवासौ धनी वैश्रवणोपमः ॥

(अ) H (HJ 2. 95, HS 2. 91, HM 2. 95, HK 2. 94, HP 2. 85, HN 2. 84, HH 55. 13–14, HC 73. 3–4).

(आ) SR 146. 144 (a. H), SSB 467. 31, IS 2020, Bahudarśana 127.

(*a*) क्षुद्रम् [क्षि°] H (var.); अनालोक्य NT (as quoted in IS).

(*b*) व्ययानश्च H (var.), SR, SSB.

(*c*) क्षुद्र एव भवेच्चासौ NT (as quoted in IS); परिक्षीयते [श्र°] H (var.); परिक्षीयत [श्र°] H (var.), SR, SSB.

A rich man equal to Kubera, improvidently spending (his) income according to inclinations, is speedily reduced to the condition of a beggar. (F. Johnson).

12176

क्षीणं बलं वर्धयति स्वतो गृह्णाति च प्रजाः ।
कोशवान् पृथिवीपालः परैरप्युपजीव्यते ॥

(अ) KN (KN [ĀnSS] 14. 34, KN [BI] 13. 34, KN [TSS] 14. 34).

(*c*) कोषवान् KN (BI); °वीषाल: KN (ĀnSS) (printing error).

A king with a solvent treasury increases his forces reduced (in consequence of wars), and he naturally wins the goodwill of his people. He is even respected and served by his enemies. (M. N. Dutt).

12177

क्षीणः क्षीणः क्षपयसि निशाः पूर्णतायां पुनस्ते
राहोरास्ते भयमयमपि स्वान्तशल्यं कलङ्कः ।
एतास्वापत्स्वपि हिमरुचे त्वां विनोल्लासलोलं
कोऽलंकुर्यात् सपदि सकलं भूतलं भाभिराभिः ॥

(आ) SMH 11. 35 (SMH [KM] 28).
Mandākrāntā metre.

You become weaker and weaker night after night, and when you are full you have the fear from Rāhu; and there is that black spot, a thorn in your heart. Even in all these calamities, O moon, there is no joy in the world without you; for, who will adorn the entire world by these (delightful) rays except you? (S. B. Nair).

12178

क्षीणः क्षीणः समीपत्वं पूर्णः पूर्णोऽतिदूरताम् ।
उपैति मित्राद् यच्चन्द्रो युक्तं तन्मलिनात्मनः ॥

(आ) ŚP 757, VS 546, SRK 171. 22 (a. ŚP), SR 209. 5 (a. VS), SSB 586. 5, IS 7849, PdT 189, Pad 105. 85, Any 8. 67, SRM 2. 2. 107.

(*b*) °दूरत्वम् IS; °दूरति (°ता) PdT (var.); °दूरतः Any. Cf. No. 12179.

(*c*) यश् VS (var.), SRK.

(*d*) मलिनः सदा VS; स मलिनः सदा VS (var.).

As he becomes weaker and weaker he comes near, and he goes richer and richer he goes far away: the fact that the moon does so to the *mitra* [the sun: friend] is indeed befitting one whose heart is black. (S. B. Nair).

12179

क्षीणः क्षीण उपैषि
त्यजसि च मित्रं प्रवर्धमानस्त्वम् ।
स्थाने निधे कलानाम्
अङ्कग्लानिं हृदोऽपनय ॥

(आ) SSB 587. 14 (a. Saṁgrahītṛ himself). Cf. No. 12178.
Āryā metre.

As you become weaker and weaker you approach (for help) and you abandon the *mitra* [the sun: friend] when you become strong [rich]; O moon, the treasure-house of digits, this is proper (for one who is low-minded). Remove the blackness of the spot from your heart (S. B. Nair).

12180

क्षीणः क्षीणोऽपि शशी
भूयो भूयोऽभिवर्धते सत्यम् ।
विरम प्रसीद सुन्दरि
यौवनमनिवर्ति यातं तु ॥

(अ) KāRu 7. 90.

(आ) Kpr 10. 462, KāP *ad* 10. 18 (p. 347), KH 332. 18–20, ARJ 97. 1–2 (a. Rudraṭa), AlR 87, AR 102. 3–4, AlK 297. 9–10, Amd 278. 790, Sāh *ad* 10.700 (p. 304), Rasagaṅgā 474. 11–12, VS 1611, SR 305. 11 (a. VS), SSB 155. 13 (a. Rudraṭa), IS 2021, SuMañ 248. 6–7.

(*b*) भूयो विवर्धते नितराम् KāP; भूयो विवर्धते सत्यम् ARJ, KH, KāRu; भूयोऽपि वर्धते-तरां स° AlR (*contra metrum*); भूयोऽपि वर्धते सत्यम् VS; नित्यम् [स°] Sāh, SR, SSB, SuMañ.

(*c*) विरम विरम [वि° प्र°] SuMañ (*contra metrum*).

Āryā metre

The moon, waning waxes again, even and anon; forbear fair lady, be gracious; youth, when gone, is never to come back again. (*Bibl. Ind.* 9).

12181

क्षीण: श्रयति शशीनं
वृद्धो वर्धयति च पयसां नाथम् ।
अन्ये विपदि सहाया
धनिनां श्रियमनुभवन्त्यन्ये ॥

(अ) P (PtsK 5. 90). Cf. चन्द्र: क्षयी and चन्द्रे मण्डलस्थे.

(आ) IS 2022, Pr 367, SR 394. 679 (a. P).

(*a*) क्षीणो रविमवति शशी SR ; स्रवति शशी रवि [श्र° श°] PtsK.

(*b*) वृद्धौ (च SR) वर्धयति (च PtsK) PtsK, SR ; चाम्भसां नाथम् Pr.

Aryā metre.

The moon resorts to the sun when he is weak, and when rich he helps to prosper the sea [the lord of the waters]. Someones in adversity are helpers and some others enjoy the prosperity of the rich. (S. B. Nair).

क्षीण: स्रवति शशी रवि see No. 12181.

12182

क्षीणठक्कुरदत्तस्य वेश्याहस्तगतस्य च ।
निक्षिप्तस्य किरातेन पुनर्मोक्षो न विद्यते ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 59.

Of a thing given by a high person reduced to poverty, and one under the influence of a harlot, and of the deposit (pledged) by a barbarian,[1] there is no possibility of any redemption. (S. B. Nair).

1. [*Or* of the animal thrown into the net of a hunter].

12183

क्षीणध्वान्तपटा वृद्धा सबाष्पा नष्टतारका ।
वेश्या प्रभातवेलेव सर्वस्वापहृतिक्षमा ॥

(अ) Deś 3. 37.

A harlot with clothes in disarry, elderly, with tears and without lustre in her eyes is capable of depriving one of everything, just like the daybreak, with darkness weakened, growing stronger, with mist and the stars off is capable of captivating the hearts of all. (S. B. Nair).

12184*

क्षीणयावकरसोऽप्यतिपानै:
कान्तदन्तपदसंभृतशोभ: ।
आययावतितरामिव वध्वा:
सान्द्रतामधरपल्लवराग: ॥

(अ) Kir 9. 62.

(आ) SR 316. 54 (a. Kir), SSB 171. 54.

Svāgatā metre.

Though the colour of the *yāvaka-rasa* [lip-stick] had faded by excessive drinking of wine, it had its colour heightened by the wounds inflicted by the teeth of the lover : hence the young woman's charming lower lip became all the more thick in colour [red]. (S. B. Nair).

12185

क्षीणश्चन्द्रो विशति तरणेर्मण्डलं मासि मासि
लब्ध्वा कांचित् पुनरपि कलां दूरदूरानुवर्ती ।
सम्पूर्णश्चेत् कथमपि तथा स्पर्धयोदेति भानोर्
नो दौर्जन्याद् विरमति जडो नापि दैन्याद्
व्यरंसीत् ॥

(आ) VS 560 (a. Dhāradhara), Auc *ad* 26 (79) (a. Varāhamihira), Kav p. 99, Amy 10. 83.

(*c*) तदा [तथा] Auc, Any.

Mandākrāntā metre.

The emaciated moon enters the solar orb month after month receding farther and farther ; and after obtaining a few digits, it somehow becomes full and rises in envy of the sun. A fool does not give up his wickedness, nor did he shake off his humility. (Dr. Sūryakānta).

12186

क्षीणस्नेहो निशान्तेषु मुञ्चन् स्वां जनसंहतिम् ।
आत्मन्याप्तरुचिर् योगी निर्वाणं याति दीपवत् ॥

(आ) SSK 3. 18, KSSKP 3. 18.

With all affections destroyed in his heart, abandoning all (intimate) association with people, delighting the self in the self, the *yogin* [one who practises meditation] attains beatitude like a lamp whose oil is consumed by the end of night, which releases soot and whose brightness is in itself gets extinguished. (S. B. Nair).

12187*

क्षीणांशुः शशलाञ्छनः शशिमुखि क्षीणो न कोपस् तव
स्मेरं पद्मवनं मनागपि न ते स्मेरं मुखाम्भोरुहम् ।
पीतं कर्णपुटेन षट्पदरुतं पीतं न ते जल्पितं
रक्ता शक्रदिगङ्गना रविकरैर्नाद्यापि रक्तासि किम् ॥

(अ) Amar (Amar [D]–, Amar [RK]–, Amar [K]–, Amar [S] 104 [p. 145], Amar [POS]–, Amar [NSP]–).

(आ) ŚP 3714, JS 284. 1, Pad 60. 2, SuMañ 205. 14–17, SR 307. 56 (a. ŚP), SSB 157. 58, SRK 287. 2 (a. ŚP), RJ 920.

(*a*) सखि पुन: [शशि°] SR, SRK; मानस् [को°] ŚP, SuMañ, SR, SSB, SRK.

(*c*) श्रोत्रपुटेन [कर्ण°] ŚP, Pad; श्रोत्रयुगेन [कर्ण°] SR, SSB, SRK.

(*d*) पूर्वदिग° [श°] Pad.

Śārdūlavikrīḍita metre.

The moon has become pale (at dawn), O moon-faced one, but still your anger has not subsided ; the lotuses have blossomed, but the lotus of your face does not put on even a little smile ; the ears have heard the humming of bees but not your sweet words ; the eastern quarter has become red by the sun's rays, but you have not become affectionate [reconciled] to me. (S. B. Nair).

12188

क्षीणाः प्रकृतयो लोभं लुब्धा यान्ति विरागताम् ।
विरक्ता यान्त्यमित्रं वा भर्तारं घ्नन्ति वा स्वयम् ॥

(अ) K (K [K] 7. 5. 27, K [S] 277. 1–2, K [G] 264. 9–10, K [J] 164. 7–8, K [V] 223, K [P] 447. 17–18).

Subjects, when impoverished, become greedy ; when greedy they become disaffected ; when disaffected they either go over to the enemy, or themselves kill the master. (R. P. Kangle).

12189*

क्षीणान्येव तमांसि किं तु दधति प्रौढिं न सम्यग् दृशो
वासः संवृतमेव किं तु जहति प्राणेश्वरं नाबलाः ।
पारावारगतैश्च कोकमिथुनैरानन्दतो गद्गदं
साकूतं रुतमेव किं तु बहुलं भारकृत्य नोड्डीयते ॥

(आ) SkV 965, Skm (Skm [B] 1181, Skm [POS] 2. 142. 1) (a. Vasukalpa), Kav p. 102.

(*a*) क्षुण्णान्येव [क्षीणा°] Skm; सम्यक् दृ° (*sic !*) SkV; दृशोर् Skm.

(*d*) सहसा [ब°] Skm; सात्कृ° (*sic !*) [ज्ञा°] SkV.

Śārdūlavikrīḍita metre.

The darkness weakens but our eyes still see not clearly; / ladies have donned their dresses but have not left their lords; / on both sides of the river the sheldrake murmur lovingly / but still they fly not with a rush to meet each other. (D. H. H. Ingalls).

12190

क्षीणे क्षीणोऽप्यनृजुर्
जातेऽप्यङ्के महोज्ज्वलाभासः ।
मित्रानुदयेऽभ्युदयी
सोम न केषां प्रणम्योऽसि ॥

(आ) SSB 587.13 (a. Saṁgrahītṛ himself).

Āryā metre.

As you become weaker and weaker you become crooked, though you have a black mark, great is your effulgence; you have your rise at the adversity [non-rise] of the *mitra* [a friend : the sun]. O moon, whose homage do you not deserve? (S. B. Nair).

12191*

क्षीणेन मध्येऽपि सतोदरेण
यत्प्राप्यते नाक्रमणं वलिभ्यः ।
सर्वाङ्गशुद्धौ तदनङ्गराज्य-
विजृम्भितं भीमभुवीह चित्रम् ॥

(अ) Naiṣ 7.81.

(*c*) °राज्ये Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It is a curious phenomenon of the Kingdom of Cupid on Damayantī's frame, perfect in every limb, that the slender belly is not attacked by its folds, though it stays amidst them. (K. K. Handiqui).

क्षीणो रविमवति शशी see No. 12181.

12192*

क्षीबतामुपगतास्वनुवेलं
तासु रोषपरितोषवतीषु ।
अग्रहीन्नु सशरं धनुरुज्झा-
मास नूज्झितनिषङ्गमनङ्गः ॥

(अ) Śiś 10.34.

(आ) SR 315.37 (a. Śiś), SSB 171.37 (a. Māgha).

Svāgatā metre.

When the ladies became constantly intoxicated and when they exhibited anger and pleasure alternately, did Cupid too take up his bow along with the arrows or did he abandon it along with the quiver? (S. B. Nair).

12193

क्षीयते नोपभोगेन नाप्यनार्यैर् विलुप्यते ।
ह्रियते मृत्युनैकेन मित्रं सद्भावबन्धुरम् ॥

(अ) P (PP 2.191).

No long experience alloys / true friendship's sweet and supple joys; / no evil man can steal the treasure; / 't is death, death only, sets a measure. (A.W. Ryder).

12194

क्षीयन्ते सर्वदानानि यज्ञहोमबलिक्रियाः ।
न क्षीयते महादानम् अभयं सर्वदेहिनाम् ॥

(अ) Cr 317 (CVr 16.14, CNG 212, CPS 299.26).

(आ) IS 2023, ŚbB 2.614.

(*b*) राज्ञां होमे ब° ŚbB.

(*c*) क्षीयन्ते Cr (var.); पात्रदानम् Cr (var.).

(*d*) नभयं [अ°] Cr (var.); यत्तु दोहनाम् Cr (var.).

All charities and religious rites such as *yajña, homa* and sacrifices shall perish but protection, which is a great charity, offered to all living beings shall never perish.[1] (S. B. Nair).

1. Accepting the reading पात्रदानम् instead of महादानम् in *pāda c*, K. Raghunathji translates the verse :
   All charities and sacrifices shall perish but presents made to deserving persons and protection offered to all creatures shall never perish.

12195

क्षीरं घृतं च मृष्टान्नं मिताहारश्च शस्यते ।
मितोक्तिः पवनाभ्यासो निद्रायाश्च जयस् तथा ॥

(आ) ŚP 4384.

Milk, ghee and palatable food—all within a reasonable limit is recommended; (so also) the sparing in speech and control of breath as well as the conquest of (excessive) sleep. (S. B. Nair).

12196

क्षीरं नीरं च मिश्रं सद् एकरूपं यथा भवेत् ।
मित्रयोरुभयोर्वृत्तिस् तद्वत् तुल्यं प्रकाशते ॥

(आ) Lau 95. Cf. Nos. 12201 and 12212.

When milk is mixed with water, both are of the same colour. Likewise, the mood of two friends is the same. (V. Krishnamacharya).

12197*

क्षीरक्षालितचन्द्रेव नीलीधौताम्बरेव च ॥
टङ्कोल्लिखितसूर्येव वसन्तश्रीरदृश्यत ॥

(आ) SRHt 246.1 (a. R, but not found in R), SSSN 209.1, Sar 4.240.

(*b*) नील° SRHt; जल° SSSN.

The beauty of spring looked like the moon and the sky being washed in milk and in the essence of *Nīli*-plant, respectively; and (also) like the sun that had been sharpened with a chisel. (S. B. Nair).

12198*

क्षीरक्षालितपाञ्चजन्यकिरणश्रीगर्वसर्वंकषाः
श्रीकृष्णार्जुनसारथेऽसुररिपो त्वत्कीर्तिविस्फूर्तयः ।
कैलासन्ति हिमाचलन्ति विकसत्कुन्दन्ति कन्दन्ति च
क्षीरोदन्ति हलायुधन्ति विबुधाहारन्ति हीरन्ति च ॥

(आ) Khaṇḍapraśasti 99 (7.52), SR 114.21, SSB 412.3.

(*b*) श्रीमद्रामनृप प्रतापनिलय Khaṇ°.

Śārdūlavikrīḍita metre.

Your spreading fame, O Śrī-Kṛṣṇa, the charioteer of Arjuna and enemy of the demons, has completely put down the pride of the beauty of the rays of the Pāñcajanya conch, which had been washed in milk; it resembles the Kailāsa mountain, the Himālayas, blossoming jasmine, the root of lotus-stalks, the milky ocean, Balarāma, the pearl-necklace of the gods and diamonds. (S. B. Nair).

12199

क्षीरनिधौ यदि जातः
त्रिभुवननाथेन वन्दितः शिरसा ।
तदपि सुधांशुः छिन्नः
शिव शिव भवितव्यता विषमा ॥

(आ) MK (MK [S] 77, MK [P] 56).

(*a*) क्षीरनिधावुपजातस् MK (P).

(*c*) शुद्धांशुः MK (S) (var.); शशाङ्कः क्षीणः MK (P).

Āryā metre.

Even though the nectar-rayed one [the moon] is born of the milky ocean, and is bowed to by (Śiva), the lord of the three worlds [adorning the head of Lord Śiva], none-the-less he is in a broken condition [in crescent form]. Oh! Śiva, Śiva! what is destined to happen [fate] is indeed difficult to overcome. (S. B. Nair).

12200**

क्षीरनिषिक्तं बीजं
बृहतीतिलभस्मसर्पिषा लिप्तम् ।
गोमयमृदितमथोप्तं
सद्यो जायेत धूपितं वसया ॥

(आ) ŚP 2133.

Gīti-āryā metre.

A seed that is soaked in milk and smeared with ghee and the ashes of the *Bṛhatī* and sesamum, and planted in the earth mixed with cowdung-powder will germinate quickly if smoke from the fat is applied. (S. B. Nair).

12201

क्षीरनीरसमां मैत्रीं प्रशंसन्ति विचक्षणाः ।
नीरं क्षीरायते तस्मिन्न् अग्ने रक्षति तत् पयः ॥

(अ) Vet 1. 24. Cf. Nos. 12196 and 12212.

(आ) IS 2024.

(*a*) °समं मित्रं Vet (var.).

(*c*) तत्र or सम्यग् [त°] Vet (var.).

(*d*) अग्नौ or नाग्नौ or वह्नौ [अ°] Vet (var.); दह्यति (°त) [र°] Vet (var.).

Friendship similar to that of milk and water, the wise people praise; for, water attains the state of milk in it and water protects the milk from fire. (S. B. Nair).

12202

क्षीरसागरकल्लोल- लोललोचनयानया ।
असारोऽपि हि संसारः सारवानिव लक्ष्यते ॥

(आ) JS 167. 9 (a. Ākāśapoli), ŚP 3515 (a. Ākāśapoli), AP 9, SR 273. 2 (a. ŚP) SSB 98. 2 (a. Ākāśapoli). Cf. Nos. 3736 and 3737.

On account of her whose eyes are tremulous like the waves of the milky ocean, this worldly life, though devoid of substance, appears to be worthwhile for living. (S. B. Nair).

12203*

क्षीरसारमपहृत्य शङ्कया
स्वीकृतं यदि पलायनं त्वया ।
मानसे मम नितान्ततामसे
नन्दनन्दन कथं न लीयसे ॥

(आ) SuMañ 10. 9-10.

Rathoddhatā metre.

Having robbed the essence of milk [butter], you take to flight due to the fear (of being caught). Why do you not conceal yourself, O son of Nanda [Śrī-Kṛṣṇa], in my mind which is full of dense darkness? (S. B. Nair).

क्षीराब्धिर्मथितः साम्ना see No. 12219.

12204*

क्षीराब्धेः कमलेव केशवपदाद् गङ्गेव साधोर्मुखात्
सद्वाणीव सुधाकरादिव सुधा भानोरिवोद्-
द्योतिता ।
माकन्दादिव मञ्जरी जलधराद् वर्षेव या निर्गता
सेयं शार्ङ्गधरात् तनोतु जगतश्चेतोमुदं पद्धतिः ॥

(आ) ŚP 4618.

Śārdūlavikrīḍita metre.

As Lakṣmī from the milky ocean, the Gaṅgā from the foot of Lord Viṣṇu, the pleasing speech from the mouth of the virtuous, the nectar from the moon, the brightness from the sun, the cluster of flowers from a mango-tree, rain from the cloud—may this (book) *Paddhati* [Path] which has come out of Śārṅgadhara be for the joy of the minds of the world. (S. B. Nair).

12205*

क्षीराब्धेर्लहरीषु फेनधवलाश्चन्द्रोपलेषु स्रवत्-
पाथःसीकरिणो विकासिकुमुदक्रोडे रजःपिञ्जराः ।
उन्मीलन्ति चकोरचञ्चुगहने छिन्नप्ररूढाश्चमत्-
कुर्वन्तः प्रियविप्रयुक्तरमणीगात्रे सुधांशोः कराः ॥

(आ) SR 302. 101, SSB 149. 104.

Śārdūlavikrīḍita metre.

In the waves of the milky ocean the rays of the moon are white like its foam, they take up the sprays when they melt the moonstones, in the cluster of blossomed lilies they are rendered slightly yellowish by their pollen, they get broken up in the beaks of the *Cakora*-birds and they form a surprising spectacle on the bodies of the ladies separated from their lovers. (S. B. Nair).

12206*

क्षीराब्धौ मथ्यमाने त्रिदशदनुसुतोन्मुक्तकोलाहलौघे
ब्रह्माण्डाकाण्डचण्डस्फुटनगुरुरवभ्रान्तिभाजि
त्रिलोक्याम् ।
सद्यो निद्रावबोधादुपरि रयवशक्षिप्तदीर्घक्षितिध्रा-
लग्नग्रीवाप्रकाण्डो जयति कमठराट् चण्डविष्कम्भ-
तुल्यः ॥

(आ) Skm (Skm [B] 187, Skm [POS] 1. 38. 2) (a. Vasusena or Bandhasena).

(*a*) °द्भूत° [°न्मुक्त°] Skm (POS) ; °लोद्यद्- [°लौघे] Skm (POS).

(*b*) ब्रह्माण्डकाण्ड° Skm (B) (*contra metrum*).

Sragdharā metre.

When the milky ocean was being churned and when there arose a deafening noise by the shouts of the gods and the demons, which created the illusion of the sudden breaking up of the Universe, the king of tortoises rose from his sleep and thrust his big neck against the Mandara mountain as he was attracted by the great noise and, thereby, resembled a big bar of a door; he is victorious by that means. (S. B. Nair).

12207

क्षीराम्भोनिधिकन्यका मधुरिपोर्वक्षःस्थलस्थायिनी
शीतांशोर्भगिनी जगत्त्रयजनिः किं चाधिका ते
स्तुतिः ।
एकैकं वचनातिगं जलधिजे सर्वं विजानीमहे
चाञ्चल्यं यदि नाम चेन् न हि भवेदेकं
कलङ्कास्पदम् ॥

(आ) AnyŚat 42.

Śārdūlavikrīḍita metre.

You are the daughter of the milky ocean, you have your place on the chest of Lord Viṣṇu, the destroyer of the demon Madhu, you are the sister of the cool-rayed moon and the mother of the Universe : why praise more ? We understand everyone of them which is beyond speech, if only you had not the fickleness which is a black mark. (S. B. Nair).

12208*

क्षीरार्णवस्तव कटाक्षरुचिच्छटानाम्
अन्वेतु तत्र विकटायितमायताक्षि ।
वेलावनीवनततिप्रतिबिम्बचुम्बी
किर्मीरितोर्मिचयचारिमचापलाभ्याम् ॥

(अ) Naiṣ 11. 40.

(*b*) अध्येतु [अ°] Naiṣ (var.).

Vasantatilakā metre.

Long-eyed one, there let the ocean of milk imitate the play of the beams of lustre issuing from thy glances by means of the beauty and stir of its dapple waves kissing the reflection of the line of woods fringing its shore. (K. K. Handiqui).

12209**

क्षीरिकाकदलीद्राक्षा- प्रियालपनसान्वितान् ।
तरून् संरोप्य नो दुःखी जायते सप्तजन्मसु ॥

(आ) ŚP 2101.

By growing the milk-exuding *Kṣirika*, banana, grapes, the *Priyāla* and the bread-fruit trees, a person does not come to grief during his seven births (in this world). (S. B. Nair).

12210

क्षीरिण्यः सन्तु गावो भवतु वसुमती सर्वसंपन्नसस्या
पर्जन्यः कालवर्षी सकलजनमनोनन्दिनो वान्तु वाताः ।
मोदन्तां जन्मभाजः सततमभिमता ब्राह्मणाः सन्तु सन्तः
श्रीमन्तः पान्तु पृथ्वीं प्रशमितरिपवो धर्मनिष्ठाश्च भूपाः ॥

(अ) Mṛcch 10. 60.

(आ) SR 394. 706 (a. Mṛcch), IS 2025.

Sragdharā metre.

May kine yield streaming milk, the earth her grain, / and may the heaven give never-failing rain, / the winds waft happiness to all that breathes, / and all that lives, live free from every pain. / In paths of righteousness may Brāhmaṇas tread, / and high esteem their high deserving wed ; / may kings in justice' ways be ever led, / and earth, submissive, bend her grateful head. (A. W. Ryder).

12211

क्षीरेण दग्धजिह्वस्
तक्रं फूत्कृत्य पामरः पिबति ।
दम्भिनमवलोक्य जनस्
तद्वन्मां शङ्कते त्वया त्यक्तम् ॥

(आ) Sama 2 क 75.

(*b*) बालकः [पा°] Sama (var.).

Giti-āryā metre.

When his tongue gets burnt by hot milk a boorish man drinks (cold) butter-milk by blowing into it ; similarly the people, having seen an impostor, suspect me to be such as abandoned by you. (S. B. Nair).

12212

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः
क्षीरे तापमवेक्ष्य तेन पयसा स्वात्मा कृशानौ हुतः ।
गन्तुं पावकमुन्मनस् तदभवद् दृष्ट्वा तु मित्रापदं
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस् त्वीदृशी ॥

(अ) BhŚ 28, VCsr 11.6. Cf. Nos. 12196 and 12201.

(आ) SR 88. 20 (a. BhŚ), SSB 370. 28, SuM 13. 20, SRK 55. 11 (a. BhŚ), IS 2026, Subh 306, SH 1010 (a. BhŚ), SSJ 42. 2, SSD 2 *fol.* 113a, SKG *fol.* 17a. Saśa 204. 38, SSg 66, SSH 1. 44, SRM 2. 2. 62.

(*a*) क्षीरेणात्मगुणा जलाय सकलाः प्रीत्या प्रदत्ताः पुरा SuM ; क्षीरेणात्मगतो° BhŚ (var.) ; °गतोदके (°को) ननु or हितोदकाय BhŚ (var.) ; हि पुरा or सकला [हि गु°] BhŚ (var.) ; गुणास्तेखिलाः or निजा ये गुणाः or निजास्ते किल or निजास्तेखिलाः or पुरा स्वे(ये)खिलाः BhŚ (var.).

(*b*) क्षीरोत्तापम् (क्षीरा°) or क्षीरं तप्तम् or क्षारे तापम् BhŚ (var.) ; अवेत्य or अवीक्ष्य (°पे°) BhŚ (var.) ; ह्यात्मा BhŚ (var.), SR, SSB, SSg, SSH, SRK, SuM, SRM ; (अ)प्यात्मा [स्वात्मा] BhŚ (var.) ; °शानो IS ; हृतः [हु°] BhŚ (var.).

(*c*) गन्तु IS ; उन्मुखं or उन्मनास् or उन्मुखाम् or उन्मुनस् or उन्मदन् or उन्मुना BhŚ (var.) ; मनस् or सम° [तद°] BhŚ (var.); दृष्ट्वा नु or दृष्टात्म° or दृष्ट्वा स्व° BhŚ (var.).

(*d*) मुक्तं or यत्तं or युक्ता BhŚ (var.) ; तच्च [तेन] BhŚ (var.) ; ताम्यति or संप्रति BhŚ (var.); पुनर्मैत्री सतामीदृशी [स° मै° पु° त्वी°] SuM ; पुनर् or पयो or °तमां [सतां] BhŚ (var.) ; म···पु [मै···°नस्] SH (2 *akṣaras* missing) ; पुनस्तादृशी or सतामीदृशी or पुनस्त्वदृशी or °गुण(°णा°)-स्त्वीदृशः (°शो ; °शाः ; °शी) or पुनस्त्वी-दृशीः or पुरा त्वीदृशी BhŚ (var.).

Śārdūlavikrīḍita metre.

When water was mixed with milk, the latter gave all its qualities to it. Consequently, when water saw the distress of milk it began to burn itself. The sight of its friend's calamity much agitated milk and it went out of the pot to destroy itself on the burning embers. At this stage water came to its help and the milk soon became calm and cool. The friendship of the good is just like it. (P. G. Nath).

12213*

क्षीरे श्यामलयार्पिते कमलया विश्राणिते फाणिते
दत्ते लड्डनि भद्रया मधुरसे सोमाभया लम्भिते ।
तुष्टिर्या भवतस् ततः शतगुणां राधानिदेशान्मया
न्यस्तेऽस्मिन् पुरतस्त्वमर्पय हरे रम्योपहारे रतिम् ॥

(आ) PG 118 (a. Rūpa-Gosvāmin [Samāhartṛ] ; in some MSS a. Śrī-Rūpa).

(*b*) लम्बिते PG (var.).

(*c*) शतगुणं PG (var.).

(*d*) वन्योपहारे PG (var.).

Śārdūlavikrīḍita metre.

When milk is offered to you by Śyāmalā, molasses by Kamalā, the *laḍḍa*-sweets by Bhadrā, and the juice of sugar-

cane by Somābhā, you get satisfaction; but a hundred-fold is the satisfaction you get by the orders of Rādhā; hence may you, Lord Viṣṇu, show pleasure in this charming offering to you made by me. (S. B. Nair).

12214*

क्षीरोदन्वदपः प्रमथ्य मथितादेशेऽमरैर्निर्मिते
स्वाक्रम्यं सृजतस् तदस्य यशसः क्षीरोदसिंहासनम् ।
केषां नाजनि वा जनेन जगतामेतत्कवित्वामृत-
स्रोतःप्रोतपिपासुकर्णकलसीभाजाभिषेकोत्सवः ॥

(अ) Naiṣ 12. 74.

(आ) SR 110. 241 (a. Naiṣ), SSB 404. 259 (a. Naiṣ).

(*a*) °दपः SR, SSB; मथिता देशे° SR.

(*d*) °कलशी° Naiṣ (var.), SR.

Śārdūlavikrīḍita metre.

What are the worlds whose inhabitants, taking two pitchers, their own thirsty ears, immersed in the nectar-stream of the poetry celebrating his fame, did not inaugurate the coronation of his Fame, which built a throne, to be occupied by itself, on the Ocean of milk, after the gods, churning the "waters" of the Ocean of milk, had made them solid? (K. K. Handiqui).

12215*

क्षीरोदन्वानलीकः कपटमयतनुस्त्र्यम्बकस्याट्टहासो
मिथ्यानीहारसंपत्त्रिभुवनविवरे कृत्रिमा पौर्णमासी ।
संवृत्ताम्भोदवृन्दस्फुरदुरुकरकासारसंदेहदायी
दायादः कुन्दभासां दिशि विदिशि बभौ यस्य कीर्तिप्रतानः ॥

(आ) Skm (Skm [B] 1627, Skm [POS] 3. 52. 2) (a. Vasukalpa), Kav p. 102.

(*b*) °संपत्ति° Skm (POS) (printing error).

(*c*) संवर्ताम्भोद° Skm (POS); °स्फुटदुरु° Skm (POS); °स्फुरद्रूरु° Skm (B) (*contra metrum*); (changed to स्फुरदुरु°, editorially).

Sragdharā metre.

False is the appearance of the milky ocean, the loud laughter of Śiva has a false existence, the fall of snow is in vain, the light of the full moon is artificial in the three worlds; the tendrils of his fame having similarity of a mass of jasmine flowers and which creates the doubt of a shower of big hailstones from a mass of clouds shone in all directions and the intermediate points of the compass. (S. B. Nair).

12216

क्षीरोदवेलेव सफेनपुञ्जा
पर्याप्तचन्द्रेव शरत्त्रियामा ।
नवं नवक्षौमनिवासिनी सा
भूयो बभौ दर्पणमाददाना ॥

(अ) Kum 7. 26. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 104).

(आ) Cit 38. 14-15, AlK 152. 10-11.

(*a*) °वेला च [°वेलेव] Kum (var.).

(*b*) °चन्द्रा च [°चन्द्रेव] Kum (var.).

(*c*) नवं नवमदृष्टपूर्वमिव or नवं नवं यथा स्यादेवं क्षौमं gloss in Kum (MSS); नवं नवं क्षौ° Cit. AlK.

(*d*) भूयोऽधिकं च यथा स्यात् or दुकूलं निवसितुं शीलं यस्याः सा gloss in Kum (MSS); °माददाना Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Clad in fresh silk or linen and holding a new mirror she[1] repeatedly shone like the shore of the milk-ocean *streaked*[2] with foam flakes, and an autumnal night with full moon. (H. H. Wilson).

1. Pārvatī
2. H. H. Wilson has : 'streaken'.

12217*

क्षीरोदाम्भसि मज्जतीव दिवसव्यापारखिन्नं जगत्
तत्क्षोभाज्जलबुद्बुदा इव भवन्त्यालोहिता-
स्तारकाः ।
चन्द्रः क्षीरमिव क्षरत्यविरतं धारासहस्रोत्करैर्
उद्ग्रीवैस्तृषितैरिवाद्य कुमुदैर्ज्योत्स्नापयः पीयते ॥

(अ) Skm (Skm [B] 390, Skm [POS] 1. 78. 5) (a. Vikramāditya-Caṇḍāla-Vidyā-Kālidāsa), SkV 927 *cd/ab* (a. four, i. e., Vikramāditya, Caṇḍāla, Vidyā and Kālidāsa), SkrP 5, Kav p. 105.

(*b*) तरन्त्या° [भ°] SkV ; आलोडितास् [आलोहितास्] accepting the suggestion of V. V. Gokhale, D. H. H. Ingalls emends thus in his Notes at page 535.

Śārdūlavikrīḍita metre.

It seems as if the world worn out with its daily routine, is bathing in the water of the ocean of milk ; through that stirring, the reddish[1] stars are looking like water-bubbles ; as if the moon is incessantly pouring down milk in thousand rays. The milk of moon-light is being drunk to-night, as it were, by the eager and thirsty *Kumuda*[2] [water-lily]. (J. B. Chaudhuri).

1. If V. V. Gokhale's emendation आलोडितास्, instead of आलोहितास्, is accepted, the translation would be 'churned or dashed up', instead of 'reddish or pink', which seems more sensible.
2. This is a caping verse composed by four different poets on the same theme—a moonlit night. They describe such a night in four different ways.

12218*

क्षीरोदीयन्ति सद्यः सकलजलधयो वासुकीयन्ति नागाः
कैलासीयन्ति शैला दिवि च दिविषदः शङ्करीयन्ति
सर्वे ।
यौष्माकीणे समन्तात् प्रसरति धवले चारुकीर्तिप्रताने
मद्योषाकाचभूषाः किमिति न सहसा मौक्ति-
कीयन्ति देव ॥

(आ) PdT 68, SSS 56, SR 138.75, SSB 451. 77, RJ 151.

(*c*) प्रचलति SR, SSB, RJ ; नितरां दिक्षु कीर्तेर्विताने [धवले चा°] PdT, SSS.

(*d*) °रूपम् [°भूषाः] SSS ; °भूपाः [°भूषाः] PdT.

Sragdharā metre.

All the oceans are turned into Milky Ocean, the snakes into (the white) Vāsuki, the mountains into Kailāsa, all the gods in heaven are turned into Lord Śiva ; when the tendrils of your delightful white fame spread all around, O King, do even the glass-beads of my wife all at once not turn into pearls ? (S. B. Nair).

12219

क्षीरोदो मथितः साम्ना फलायामरदानवैः ।
निजघ्निरे धार्तराष्ट्राः सामप्रद्वेषिणोऽचिरात् ॥

(अ) KN (KN [ĀnSS] 18. 20, KN [BI] 17. 18, KN [TSS] 18. 20).

(*a*) क्षीराब्धिर् KN (BI).

(*c*) °राष्ट्रान् KN (BI).

The immortals and the Dānavas succeeded in churning the ocean of milk and obtained desirable results only through conciliation. The sons of Dhṛtarāṣṭra[1] who were against the policy of conciliation, were soon slain (by the sons of Pāṇḍu). (M. N. Dutt).

1. M. N. Dutt has : 'Dhārtarāṣṭra'.

12220*

क्षुण्णं यदन्तःकरणेन वृक्षाः
फलन्ति कल्पोपपदास् तदेव ।
अध्यूषुषो यामभवञ्जनस्य
याः संपदस्ता मनसोऽप्यगम्याः ॥

(अ) Śiś 3. 59.

(आ) Almm 174, VyVi *ad* 2. 102 (p. 441) *ab* only, KHpk 3. 6. 353 *ab* only.

(*b*) One °प° om. KHpk; तदैव Śiś (var.) (printing error in some editions).

(*d*) ऽप्यभूमिः Śiś (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The trees having for their prefix the word *kalpa*[1] produce only that which has been dwelt upon by the mind. But the blessings, which were enjoyed by the people dwelling in the city, were even beyond the reach of imagination. (M. S. Bhandare).

1. Desire-yielding trees.

12221*

क्षुण्णाक्ष्मारुहवीथयो विदलितग्रावोपलग्रन्थयः
सिंहस्वीकृतमत्तवारणवधूबद्धार्तकोलाहलाः ।
एताः पल्लवयन्ति चेतसि भयं भल्लूकहिक्कारवैर्
आतङ्कात्पतयालुबालहरिणीगर्भाविला भूमयः ॥

(आ) Skm (Skm [BI] 2044, Skm [POS] 5. 9. 4) (a. Jalacandra).

Śārdūlavikrīḍita metre.

The grounds (of the forest) have the row of trees felled, the mass of rocks are split and they are very noisy by the cries of terrified she-elephants as the lordly male elephants were in the clutches of lions; they enhance fear in the mind by the growls of bears; the young does have the foetus thrust out untimely due to the terror of all these happenings. (S. B. Nair).

12222*

क्षुण्णमौक्तिकपरागपाण्डुरः
शोभते स्म दिवि चन्द्रिकाभरः ।
मेघबन्धनविमुक्तमीक्षितुं
क्षीरनीरधिरिवेन्दुमागतः ॥

(अ) Vikram 14. 37.

(आ) JS 228. 15.

Rathoddhatā metre.

Profuse moonlight, white like the dust of crushed pearls, shone in the sky. The ocean of milk as if came to see the moon released from the captivity of clouds. (A. K. Gupta).

12223*

क्षुण्णां त्वद्वाजिराजीखुरपुटनिचयैर्वीक्ष्य हा वैरिरक्तं
स्वात्मन्यासिक्तमुद्यद्द्विरवमदजलैः शीतलैः शीलितां च ।
संमूर्च्छन्तीमवेक्ष्य ध्वजवसनचलैर्वीजितामाजिभूमिं
धूलिः स्वर्गं द्रुता ते रचयति सुयशःसौरभान् दास्ययोगात् ॥

(आ) SSS 169 (a. Sundaradeva).

(*b*) °दिरद° (*sic !*) SSS; (changed to °द्विरद°, editorially).

(*c*) संमूच्छन्तीमिवेक्ष्य (*sic !*) SSS; (changed to संमूर्च्छन्तीमवेक्ष्य, editorially).

Sragdharā metre.

On seeing the blood of the enemies being trampled by the hoofs of your cavalry and the body cooled by the flowing rut of the intoxicated elephants, the battlefield swooned as it were and hence it was fanned by the fluttering victorious flags; the dust that arose quickly went into the sky making your fame fragrant by the *Dāsra*-yoga[1] [*or* on account of the accomplishment of wonderful deeds]. (S. B. Nair).

1. An Astrological combination.

क्षुण्णान्येव तमांसि किं तु see No. 12189.

12224**

क्षुतं प्रेतक्रियान्ते च पुनः प्रेतक्रियाकरम् ।
बलिनं रिपुमाख्याति क्षुतं रिपुविनिग्रहे ॥

(आ) ŚP 2766.

Sneezing by a person at the conclusion of the rites for the dead forebodes that there would be another such rites again; if one sneezes when fighting deadly with one's enemy, it foretells that the enemy is more powerful. (S. B. Nair).

12225

क्षुतजृम्भितदुर्वाक्य- वातवेगादिदूषणैः ।
क्षणे क्षणे राजसेवा करोति प्राणसंशयम् ॥

(अ) Cr 318 (CRr 7. 10).

(*a*) क्षुतजृम्भनदुर्वाक्य° CR (var.).

(*d*) प्राणसंचयम् CR (var.).

Sneezing, yawning, speaking untimely [senseless] words and the distresses caused by the bodily wind etc. indicate, like serving a king, a danger to one's life in every moment. (S. B. Nair).

12226

क्षुतोत्पतनजृम्भासु स्थानाद्वायुः प्रकुप्यते ।
अतस्तत्प्राप्तये कुर्याज् जीवोत्तिष्ठाङ्गुलिध्वनीन् ॥

(अ) Cr 1405 (CRC 7. 28, CPS 213. 98). Cf. No. 12235.

(*a*) क्षुदुत्प° Cr.

(*b*) °दायु: CRC.

(*c*) अतस्तच्छान्तये कुर्यात् CPS.

During the times of sneezing and yawning life-breath of that person is angry to move out of him; hence to retain it there one should do the snapping the fingers, saying 'O vital breath, may you get up'. (S. B. Nair).

12227

क्षुत्क्षामः कुलपुत्रको मम गृहं कृच्छ्रात् कुतोऽप्यागतस्
तत् किं गेहिनि तेऽस्ति किंचिदशनं येनामुना याच्यते ।
वाचास्तीत्यभिधाय नास्ति च पुनः प्रोक्तं विनैवाक्षरैः
स्थूलस्थूलविलोललोचनलुठद्बाष्पाम्भसां बिन्दुभिः ॥

(आ) JS 441. 7, SH *fol.* 65 b (683) and *fol.* 80 a (79).

(*a*) पृच्छन् [कृ°] SH.

(*b*) यच्चामुना भुज्यते [ये° या°] SH.

(*c*) वचा° SH 683 (only) (*contra metrum*).

Śārdūlavikrīḍita metre.

Emaciated by hunger the son of a good family has come to my house from somewhere with difficulty; therefore, wife, is there any food in the house which is desired by him? Having said in words 'there was', she again had to say 'there was not' without words, by the very big drops of tears that rolled down from her eyes that were bewildered. (S. B. Nair).

12228

क्षुत्क्षामस्तनयो वधूः परगृहप्रेष्यावसन्नः सुहृद्
दुग्धा गौरशनाद्यभावविवशा हम्बारवोद्गारिणी ।
निष्पथ्यौ पितरावदूरमरणौ स्वामी द्विषन्निर्जितो
दृष्टो येन परं न तस्य निरये भोक्तव्यमस्त्य-
प्रियम् ॥

(अ) RT (RT [VVRI] 7. 1415, RT [S] 7. 1414).

(*d*) कृतस्य [न त°] RT (var.).
Śārdūlavikrīḍita metre.

If a man has seen his son dying of hunger, his wife under the necessity of being sent to another person's house, his best friend in distress, his milk-cow pained by want of food and the rest and lowing plaintively, his parents ill and on the point of death, and his lord overcome by the enemy, —then hell has for no greater torment in store. (M. A. Stein).

क्षुत्क्षामस्य करण्डपिण्डिततनोर् क्षुधा see भग्ना शस्य.

12229

क्षुत्क्षामाः शिशवः शवा इव भृशं मन्दाशया बान्धवा
लिप्ता झर्झरघर्घरी जतुलवैर्नो मां तथा बाधते ।
गेहिन्या त्रुटितांशुकं घटयितुं कृत्वा सकाकु स्मितं
कुप्यन्ती प्रतिवेश्म लोकगृहिणी सूचिं यथा
याचिता ॥

(अ) BhPr 215 (a. Bhāskara Unmatta-rāghava [?]).

(आ) SkV 1307, Skm (Skm [B] 2238, Skm [POS] 5. 48. 3), BPS 100, SG 41a, SuMañ 76. 16–19, SR 67. 66, SSB 335. 67, SRK 58. 24 (a. Sabhā-taraṅga).

(*a*) तनुर् [भृ°] SkV, Skm; मन्दादरो SkV, Skm; मन्दादरा SuMañ; बान्धवो Skm, SkV.

(*b*) जर्जरकर्करी° [झ°] SkV, Skm, SuMañ, SR, SSB, SRK; जललवैर्नो Skm; जतुल-वैर्नो Skm, SuMañ.

(*c*) गेहिन्याः Skm, SuMañ; स्फुटितां SkV, Skm, SuMañ; स्थितं [स्मि°] Skm (var.).

(*d*) प्रतिवेशिनी प्रतिदिनं (प्रतिमुहुः Skm, SuMañ) SkV, Skm, SuMañ; प्रति-वेशिलोकगृहिणी SR, SSB; सूचीं SkV, Skm, SR, SSB, SuMañ, SRK.

Śārdūlavikrīḍita metre.

My children that being emaciated by hunger look like a corpse, the kins that have turned quite indifferent, the broken jar that has been plastered with pieces of lac do not distress me so much as the neighbour's wife frowning upon my wife when the latter requests her for the needle to patch up her torn-up upper garment.[1] (J. Shastri).

1. Bhaskara about his grief.

12230

क्षुत्क्षामार्भकसंभ्रमोक्तिनिगडैः किर्मीरिता नर्मतो
भार्याक्रन्दितकुन्तकीलितहृदो गर्वाद् गुरुत्वं गताः ।
प्रभ्रष्टाः पदतः कदापि न हि ये तेऽद्य त्वदीयैर्गुणैर्
आकृष्टा विदुषां वरा वयमहो त्वां द्रष्टुम-
भ्यागताः ॥

(आ) SSS 1, SR 101. 1, SSB 390. 3.

(*a*) °निगडै SSS (MS).

(*b*) गत: SSS (MS), SR.

(*c*) °र्गणैर् SSS (printing error).

Śārdūlavikrīḍita metre.

Variegated by the promptings of the fetters of the bewildered words of the children emaciated by hunger, and the heart heavy due to its being pierced by the spears of the piteous pleadings of the wife, we who are highly learned and who have never moved away from a high position (to plead) are attracted by your merits and hence come to see you. (S. B. Nair).

12231

क्षुत्क्षामेण कथं कथंचिदनिशं गात्रं कृशं बिभ्रता
भ्रान्तं येन गृहे गृहे गृहवतामुच्छिष्टपिण्डार्थिना ।
अस्थ्न: खण्डमवाप्य दैवपतितं शून्यां त्रिलोकीमिमां
मन्वानो धिगहो स एव सरमापुत्रोऽद्य सिंहायते ॥

(आ) VS 1024 (a. Bhaṭṭa Aparājita), Kav p. 20, SSSN 194. 70.

(*a*) क्षुत्क्षामेन (*sic !*) SSSN ; न कथं [कथं] SSSN (hypermetric) ; °लसं [°निशं] SSSN.

(*d*) °त्रो नृसिंहायते [°त्रोऽद्य सिंहा°] SSSN.

Śārdūlavikrīḍita metre.

Emaciated by hunger he used to spend the days with a lean body, and was a constant prowler in house after house for a handful of discarded food ; but now having obtained a piece of bone accidentally this son of a bitch considers the three worlds as nought and poses as lion ; fie upon him. (S. B. Nair).

क्षुत्क्षामेन न कथं see No. 12230.

क्षुत्क्षामोऽत्र वने भ्रमामि see **प्राप्तो बन्धनमप्ययं.**

12232

क्षुत्क्षामोऽपि जराकृशोऽपि शिथिलप्रायोऽपि कष्टां दशाम्
आपन्नोऽपि विपन्नदीधितिरपि प्राणेषु गच्छत्स्वपि ।
मत्तेभेन्द्रविभिन्नकुम्भकवलग्रासैकबद्धस्पृह:
किं जीर्णं तृणमत्ति मानमहतामग्रेसर: केसरी ॥

(अ) BhŚ 17.

(आ) ŚP 907 (a. BhŚ), VS 614 (a. Ratisena), SR 230. 40 (a. VS), SSB 623. 43 (a. Ratisena), SRK 174. 1 (a. ŚP), Pad 102. 60 (a. BhŚ), IS 2027, Subh 791, Pr 367, RJ 431, Kāvyān 36. 3–5, SSJ 54. 5, SU 1220 (a. BhŚ), SSD 2 *fol.* 35 b, Any 28. 33, AAS 6. 1, SRM 2. 2. 422, SK 3. 206.

(*a*) जरादितोपि (जरान्वि° Any) BhŚ (var.), ŚP, Any ; शिथिलप्राणोपि BhŚ (var.), ŚP, VS, SR, SRK, Any, Kāvyān ; विगत: (°त°) प्रायोपि or शिथिला: प्राप्तोपि BhŚ (var.) ; दीनां [कष्टां] BhŚ (var.).

(*b*) विभिन्न° [विप°] BhŚ (var.) ; °धीधृति° [°दी°] VS, Pad ; नश्यत्स्वपि or शामत्स्वपि [ग°] BhŚ (var.).

(*c*) दर्पाध्मातकरीन्द्रकुम्भदलनप्रेङ्खन्नखाग्राशनि: VS; उन्मत्तेभ° [म°] BhŚ (var.) ; °विशालकु° AAS ; °पलल° [°कवल°] BhŚ (var.) ; °दलन° [°कवल°] BhŚ (var.), SRK, AAS, Kāvyān; °पिशित° or °विशिखा° or °फलल° [°कवल°] BhŚ (var.) ; °व्यापारबद्ध° Kāvyān ; °व्यायामबद्ध° AAS ; °बद्धास्पृह: or °बद्ध: स्पृह: or °बन्धस्पृह: BhŚ (var.).

(*d*) जीवन् or जीर्णस् BhŚ (var.); केशरी BhŚ (var.).

Śārdūlavikrīḍita metre.

Though starved, unfeebled by old age, / fallen into life's abyss, / with only memories of splendour left, / a member of the living dead— / when he longs for a morsel torn / from the temple of an elephant in rut, / how can the lion[1], proudest of creatures, / stoop to feed on withered grass ? (B. Stoler Miller).

1. Similarly a man of self-reliance cannot self-degrade himself.

12233

क्षुत्तर्षदुःखं यत् प्राप्तं प्रेतलोके सुदारुणम् ।
तत् स्मृत्वा कः सहृदयः स्वमांसान्यपि संत्यजेत् ।।

(आ) VS 3014.

Pangs of hunger and thirst which are very painful in the world of the dead—remembering these, which man of sensibility [having a good heart] may abandon even the flesh of his own body ? (S. B. Nair).

12234

क्षुत्तृडाशाः कुटुम्बिन्यो मयि जीवति नान्यगाः ।
तासामाशा महासाध्वी कदाचिन् मां न मुञ्चति ।।

(आ) KtR 28, Kt 28, SR 76. 14, SSB 348. 16, IS 2028, SMa 1. 2. 47, SRK 69. 27 (a. Indiśesaprukhe=IS).

Hunger, thirst and desire are my three wives who never go to anybody else, as long as I live; among them desire is the most faithful one that never quits me. (S. B. Nair).

क्षुत्पतञ्जीवभावेषु see No. 12235.

12235

क्षुत्पातजृम्भभावेषु जीव तिष्ठाङ्गुलिध्वनिः ।
गुरोरपि च कर्तव्यं न कुर्याद् ब्रह्महा भवेत् ।।

(अ) Cr 2146 (CNPN 105 [partly illegible], CM 204). Cf. No. 12226.

(*a*) क्षुत्पतञ्जीवभावेषु CNPN.

(*b*) जीवतिष्ठद्धूलिध्वनि: CNPN.

(*d*) कुर्यात् Cr ; (changed to कुर्याद्, editorially).

At the time when a person is sneezing and yawning one should snap the fingers and say, 'May you live, and may you remain !' This should be done even in the case of one's elders and preceptors. Failure to do this carries the sin of killing a Brāhmaṇa. (S. B. Nair).

क्षुदुत्पतनजृम्भासु see No. 12226.

12236

क्षुद् धर्मसंज्ञां प्रणुदत्य् आदत्ते धैर्यमेव च ।
अर्थानुसारिणी जिह्वा कर्षत्येव रसान् प्रति ।।

(अ) MBh (MBh [Bh] 3. 246. 24, MBh [R] 3. 259. 24, MBh [C] 3. 15428). Cf. संपन्नतरमेवान्नं.

(इ) SS (OJ) 297.

(*a*) प्रणुदन् MBh (var.).

(*b*) यो दत्ते धर्ममास्थित: MBh (var.) ; (ऽ)धत्ते or नादातुं or नादत्ते [आ°] MBh (var.) ; वा [च] MBh (var.).

(*c*) विषयानु° MBh (var.) (hypermetric) ; रसानु° or विषयास्वादिनी MBh (var.).

(*d*) कस्मात्वां न प्रबाधते or क्षरत्येव रसं प्रति MBh (var.) ; कर्षत्यन्न° or कर्षते च or कर्षत्येनं MBh (var.) ; रसं MBh (var.), SS (OJ).

Hunger drives away the consciousness of *dharma*. It takes away patience. The palate[1] follows riches and is drawn towards savoury tastes. (Raghu Vira).

1 *Or* tongue.

क्षुद्व्याधिश्च चिकित्स्यतां see No. 12258.

12237

क्षुद्रमर्थपतिं प्राप्य कुतो विवदतोः सुखम् ।
उभावपि क्षयं यातौ यथा शशकपिञ्जलौ ॥

(अ) P (PT 3. 57, PS 3. 34, PN 3. 27, PP 3. 81, Pts 3. 91 and 110, PtsK 3. 89 and 111, PRE 3. 46, PD 312. 177, PM 3. 29). Cf. Nos. 12238–39. (Cf. KSS 10. 62. 46, KṣB 16. 460, Ru 146).

(आ) IS 2029.

(इ) Old Syriac 6. 31.

(*b*) न्यायान्वेम(ष)णतत्परौ Pts, PtsK ; न स्यात् (न सद् PD) PN, PD ; कदा [कु°] PT ; कस्माद् [कु°] PS; विवदतां PS (var.), PN, PP, PD.

(*c*) क्षयां PN.

(*d*) मार्जाराच्छशतित्तिरी PP ; पुरा [य°] Pts, PtsK ; शशिक° PS (var.) ; °कपिञ्जरौ PD.

To apply to a mean king (as judge), how can two litigants get off well ? Both of them are doomed to destruction, like the hare and the partridge. (F. Edgerton).

क्षुद्रमर्थपतिं प्राप्य द्वावपि see No. 12239.

12238–39

क्षुद्रमर्थहरं चापि न विवादं समाचरेत् ।
उभावपि विनश्येतां यथा शशकपिञ्जलौ ॥

क्षुद्रमर्थपतिं प्राप्य द्वावपि व्यवहारिणौ ।
सममेव विपद्येते यथा शशकपिञ्जलौ ॥

(अ) PTu 38. 15–18 and 86. 16–19. Cf. No. 12237.

One should never have arguments with a person who is mean and cheating in money ; if one does so both come to grief as the *śaśaka* [hare] and *piñjala* [partridge].

To approach a mean king (as adjudicator) both the litigants come to be destroyed equally as in the case of hare and partridge. (S. B. Nair).

12240

क्षुद्रवासनया चेतः क्षुद्रतामेति नित्यशः ।
पिशाचविभ्रमात् सुप्तः पिशाचान् निशि पश्यति ॥

(आ) ŚP 4201 (a. Vāsiṣṭha[-rāmāyaṇa]).

By predilections for [*or* inclinations to] a mean nature the mind of a person becomes mean in its behaviour ; a man who goes to sleep with cogitations of a ghost sees in his disturbed sleep ghosts (and gets frightened). (S. B. Nair).

12241

क्षुद्रशत्रुरिति ज्ञात्वा नोपेक्षेत कदाचन ।
काले दुर्जनतां याति तृणस्थं वह्निबीजवत् ॥

(अ) Cr 319 (CSr 3. 37). Cf. Crn 127. Cf. No. 7361 and नोपेक्षितव्यो वि°.

(*a*) क्षुद्रसत्त्वं च सत्वेति CS (var.) ; क्षुद्रशत्रुम् CS (var.) ; इतौ (*sic !*) CS (var.) ; मत्त्व (*sic !*) [ज्ञा°] CS (var.).

(*b*) नोपक्षेत (°क्षत ; °ष्यत ; °प्यक्षते) (*sic !*) CS (var.) ; न न कदा (*sic !*) [क°] CS (var.) ; कदाचना (*sic !*) CS (var.).

(*c*) काल (*sic !*) CS (var.); दुर्जनमा (*sic !*) CS (var.); यान्ति (°न्ते) CS (var.).

(*d*) मृणस्थं (*sic !*) CS (var.); तृणस्थे CS (var.); वह्निर्वीजयेत् (°वत्) CS (var.).

An enemy is never to be slighted, however mean he may appear to be. He may prove dangerous in time as spark of fire may burst into flame amidst a stack of hay. (B. Ch. Dutt).

12242

क्षुद्रशत्रुर् भवेद् यस्य विक्रमान्नैव लभ्यते ।
तमाहर्तुं पुरस्कार्यः सदृशस् तस्य सैनिकः ॥

(अ) H (HJ 2. 83, HS 2. 82, HM 2. 84, HK 2. 84, HP 2. 76, HN 2. 75, HH 52. 21–22, HC 69. 10–11, Böhtlingk in IS 38. 11). Cf. नोपेक्षितव्यो विद्वद्भिः.

(आ) IS 2030.

(*a*) °द्यस्तु HP, HN.

(*b*) न स लभ्यते IS (Böhtlink).

(*c*) तदाहर्तुं HJ, HS, HM, HK, HH, HC, JS; तं निहर्तुं H (var.).

(*d*) कोति° [त°] HP (var.).

What hath an insignificant foe, he is not to be overcome by valour; (but) a combatant (that is) a master for him must be employed to take him. (F. Johnson).

क्षुद्रसत्रं च सत्वेति see No. 12241.

12243*

क्षुद्राः संत्रासमेते विजहत हरयो भिन्नशक्रेभकुम्भा
युष्मद्गात्रेषु लज्जां दधति परममी सायका निष्पतन्तः ।
सौमित्रे तिष्ठ पात्रं त्वमसि न हि रुषां नन्वहं मेघनादः
किंचिद् भ्रूभङ्गलीलानियमितजलधिं राम-मन्वेषयामि ॥

(अ) Han 12. 2.

(आ) PdT 176, JS 318. 2 (a. Han), VS 2283 (a. [?] Han), ŚP 3925 (a. Mahān), SSSN 144. 28, SR 361. 49 (a. VS), SSB 249. 49 (a. Kpr), RJ 1347, Kpr 4. 40, KāP 82. 6–9, Ek 101. 10–13, Amd 66. 124, RA 5. 60, AA (AL ed.) *ad* 3. 42 and *ad* 5. 38.

(*a*) °समेनः (°तं) RA, AA, SSSN; विजहित PdT, Ek, AA, RA, RJ, SR; विजहित-हर° SSB; हरयः क्षुण्णशक्रे° Kpr, Amd, Ek, KāP, ŚP; °मत्ते° [°शक्रे°] SR, SSB; °कुम्भाः RA.

(*b*) युष्मद्देहेषु VS, ŚP, SSSN, SR, SSB, Kpr, KāP; सायाका PdT (MS); सायकाः संपतन्तः JS, AA; निःपतंतः RA.

(*c*) त्वमपि Amd, VS; रुषा PdT (MS); रुषो JS, AA.

(*d*) किञ्चद् PdT (MS); संरम्भली° Amd, VS, SR, SSB; भ्रूभ्रङ्ग° Han (printing error).

Sragdharā metre.

Poor monkeys ! Give up your fears ! My arrows having once shattered the forehead of Indra's elephant, are put to great shame by falling in your (puny) bodies. O son[1] of Sumitrā[1], thou keep thine place, thou art not the proper object of wrath ![2] I, Meghanātha, am looking for Rāma, who by a mere contraction of his eye-brows, has obstructed the passage of the ocean. (G. Jhā).

1-1. Lakṣmaṇa.
2. Being yet a child.

12244

क्षुद्राः सन्ति सहस्रशः स्वभरणव्यापारमात्रोद्यताः
स्वार्थो यस्य परार्थ एव स पुमानेकः सतामग्रणीः।
दुष्पूरोदरपूरणाय पिबति स्रोतःपतिं वाडवो
जीमूतस् तु निदाघसंभृतजगत्संतापविच्छित्तये ॥

(अ) BhŚ 471 (doubtful), VC (VCsr II 4, VCjr III a 1), PrC 128, PuPra 386.

(आ) ŚP 773, VS 285, SR 52. 257 (a. VS), SSB 312. 264, SRK 12. 21 (a. Sabhātaraṅga), IS 2032, Any 20. 164, SSJ 24. 13) SRM 2. 2. 85, ST 1. 33, SSD 2*f.* 123 a, SK 2. 74; 6. 34, JSub 182. 8, SKG *f.* 15b.

(*a*) °पूरोदराः [°मा°] VCsr ; °बद्धादराः [°मा°] VCjr ; °मात्रोन्मुखाः ŚP.

(*c*) दुःपूरो° PrC, PuPra, Any.

(*d*) °तापित° [°संभृत°] VCjr, ŚP, VS, SR, SSB.

Śārdūlavikrīḍita metre.

There are mean people by thousands, intent only on the business of nourishing themselves, / that man alone is chief of the good who makes his neighbour's concern his own ; / the submarine fire drinks up the ocean, to fill its insatiate maw, / but the cloud, to put an end to the affliction of the world produced by the heat. (C. H. Tawney).

12245

क्षुद्राः सन्ति सहस्रशोऽपि विपिने शौण्डीर्यवीर्योद्धतास्
तस्यैकस्य पुनः स्तवीमहि महः सिंहस्य विश्वोत्तरम्।
केलिः कोलकुलैर्मदो मदकलैः कोलाहलो नाहलैः
संहर्षो महिषैश्च यस्य मुमुचे साहंकृते हुंकृते ॥

(आ) SR 230. 37 (wrongly a. ŚP 773= No. 12244), SSB 623. 40.

Śārdūlavikrīḍita metre.

Thousands are the low creatures in the forest that are haughty with arrogance ; of these we shall praise the greatness of one, namely, the lion, that is famous in the world. Sports by herds of hogs are abandoned, ichor is shed by elephants in rut, all noisy quarrels are given up by *nāhalas* [barbarous tribal people] and the sportive joy is given up by buffaloes when his haughty roar is heard. (S. B. Nair).

12246

क्षुद्राक्षेणेव जालेन झषावपिहितावुभौ ।
कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः ॥

(अ) MBh (MBh [Bh] 5. 34. 63 and 5. 127. 30, MBh [R] 5. 33. 65 and 5. 128. 31, MBh [C] 5. 1160 and 5. 4340).

(आ) IS 2031.

(*a*) छिद्राख्येण or क्षुद्रेक्षेणेव MBh (var.) ; च [इव] MBh (var.).

(*b*) मत्स्याव् MBh 5. 127. 30 (var.); इव पि° [अपिहि°] MBh 5. 127. 30 (var.) ; उरू [उभौ] MBh (var.).

(*c*) कामक्रोधौ शरीरस्थौ MBh (Bh) 5.127.30.

(*d*) तौ ज्ञानमवलुंपतः MBh (var.) ; प्र° तौ tr. or प्रज्ञायेतौ MBh (Bh) 5. 127. 30 ; द्वौ [तौ] MBh (var.); प्रदानं MBh (var.); विज्ञानं MBh (var.).

Desire[1] and anger, O King, break through wisdom, just as a large fish breaks through a net of thin cords. (P. C. Roy).

1. Lust.

12247**

क्षुद्राङ्गः सुदृढं यस्य नीलमीषत् प्रतीयते ।
रोहिणीं तां विजानीयात् तक्षणे बहु वेदनाम् ॥

(आ) ŚP 4625 (a. Lohārṇava).

In shape not very imposing but very firm and appearing slightly blue in colour, that sword is to be understood as *Rohiṇī*, and it is extremely painful in its cuts. (S. B. Nair).

12248

क्षुद्रान् हित्वा सवयसोऽप्य् अप्रसन्नाञ् जलाशयान् ।
विप्रस्थितो हंस इव प्राप्नुयान् मानसं शुभम् ॥

(आ) SSK 5. 3.

Giving up association with mean people though of the same age [friends] who are unprepossessing and dull-witted, one who gets counsel from a Brāhmaṇa will attain an auspicious state of mind; just as a swan attains the good Mānasa-lake when he has started on his flight abandoning worthless unclean reservoirs though inhabited by other birds. (S. B. Nair).

12249

क्षुद्रा भीरव एव मन्त्रिकथितं सामादिकं वृण्वते
शूराः स्वीयबले दृढा ह्यविरतं शौर्यं रिपौ तन्वते ।
सिंहः केन विबोधितः करिशिरस्युत्प्लुत्य संतिष्ठते
मार्तण्डश्च महीतलस्य तिमिरं नाशं नयत्यंशुभिः ॥

(आ) AnyT 2. 93.

Śārdūlavikrīḍita metre.

Only inferior and timid people choose conciliation and such things as advised by counsellors, but valorous people exhibit their valour towards enemies incessantly, firm in their own innate strength. By whose advice does the lion pounce upon the head of an elephant and remain there? The sun destroys the darkness of the earth by his (own) rays. (S. B. Nair).

12250

क्षुद्रास्ते भुजगाः शिरांसि नमयत्यादाय येषामिदं
भ्रातर्जाङ्गुलिक त्वदाननमिलन्मन्त्रानुविद्धं रजः ।
जीर्णस्त्वेष फणी न यस्य किमपि त्वादृग्गुणीन्द्रव्रजा-
कीर्णक्ष्मातलधावनादपि भजत्यानम्रभावं शिरः ॥

(आ) Skm (Skm [B] 1765, Skm [POS] 4. 25. 5) (a. Umāpatidhara).

(*b*) भ्रातर्जाङ्गलिक Skm (POS).

Śārdūlavikrīḍita metre.

Those serpents are inferior that bend their heads having taken the dust mingled with incantations pronounced by your mouth, O snake-charmer; but this serpent is old who will not bend his head even by running in the ground scattered with the dust thrown by snake-charmers like you. (S. B. Nair).

क्षुद्रेक्षेणेव जालेन see No. 12246.

12251

क्षुद्रेऽपि क्षोणिभुजा
न जातु वैरिण्युपेक्षया स्थेयम् ।
स्वयमनिहतः समुद्रे
क्षिप्तोऽपि जघान शम्बरं बालः ॥

(आ) SMH 7. 37.

(*a*) °मुजां SMH (KM).

(*b*) °क्षमा [°क्षया] SMH (var.).

Gīti-āryā metre.

Even towards an inferior enemy a king should never be negligent at any time : as he was not killed by him, the boy [Pradyumna], though thrown into the sea, killed the demon Śambara. (S. B. Nair).

क्षुद्रे सुकृष्टे see No. 12288.

12252

क्षुद्रेऽस्मिन् सुमनोरजस्यपि सखे लोभं वृथा मा कृथाः
योग्यं तृड्रहितं सदागतिममुं संतोषय स्वादरात् ।
नायं भृङ्गसमः सुचाटुनिरतस् त्वत्पार्श्वमात्रस्थितः
किं त्वेषोऽखिलभूतले तव गुणान् प्रस्तार-
यिष्यत्यलम् ॥

(आ) AnyT 1. 71.

(*b*) सदा गतिं AnyT ; (changed to सदागतिं, editorially).

Śārdūlavikrīḍita metre.

Do not, O friend, have intense desire in vain even in this inferior pollen of flowers. Satisfy your mind by the joy of your ever-moving self which is worthy and free from greed. This one, like a bee, ever-addicted to coaxing words does not remain by your side alone, but will spread well your fame [virtues] in all the world. (S. B. Nair).

12253

क्षुद्रैः शृगालशशकादिभिराकुलेऽस्मिन्
बाढं कुरुष्व विपुलानि च बृंहितानि ।
ज्ञास्याम्यहं तव मदं हरिहुंकृतौ स्यात्
स्थातायथवा हरिसमक्षमपि ब्रुवीथाः ॥

(आ) AnyT 2. 30.

Vasantatilakā metre.

In this (forest) which is crowded with inferior animals such as the jackal and the hare, you may indeed, (O elephant), indulge in prolonged trumpets. I shall know the state of your pride when the lion roars. Do you say that you will stay in the presence of the lion ? (S. B. Nair).

12254

क्षुद्रोच्छिष्टैः सहजमलिनैर्नीरसैरुग्रगन्धैर्
उद्यद्गर्वा रमय कुसुमैर्वर्वरे वर्वणाद्याः ।
मल्लीमालागलदविरलस्वादुमाध्वीकधारा-
साराकर्षी त्वयि न कुरुते दृष्टिपातं द्विरेफः ॥

(आ) Vidy 119.

Mandākrāntā metre.

Give joy to the blue fly and others proudly, O *Varvara* (-fly), with flowers that are the remains of inferior creatures, naturally dirty, devoid of taste and of pungent smell. The bee will not set his eyes on you as he is accustomed to take the essence of honey which is even tasty and flowing from a cluster of jasmine flowers. (S. B. Nair).

12255

क्षुद्रोद्भवस्य कटुतां
प्रकटयतो विदधतश्च मदमुच्चैः ।
मधुनोऽधमपुरुषस्य च
गरिमा लघिमा च भेदाय ॥

(आ) SR 57. 149, SSB 320. 154.

Āryā metre.

Of the acrid taste of liquor produced from honey produced by bees and of its capacity to produce intoxication and of an inferior person, the superiority and the inferiority is to show the difference. (S. B. Nair).

12256

क्षुद्रोपद्रवभीत्या
न त्याज्या राजपरिषदः पुरुषैः ।
कण्टकभेदादिभिया
सुधिया केनापि मुच्यते देहः ॥

(आ) SMH 6. 35.

(c) कण्ठ° SMH (var.).

Giti-āryā metre.

Due to the fear of troubles from mean people (wise) men should not abandon the assembly of a king ; Does any wise man give up his body due to the fear of being injured by a thorn etc. ? (S. B. Nair).

12257

क्षुद्रोऽपि तनुते तात तेजस्तेजस्विसङ्गतः ।
अर्कसंपर्कतः पश्य दर्पणे दहनद्युतिम् ॥

(आ) SR 87. 18, SSB 367. 25.

Even an insignificant thing, O child, possesses lustre due to the association with the lustrous; look at the glass [convex lens] which produces burning rays by contact with the rays of the sun. (S. B. Nair).

12258

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौदनं भुज्यतां
स्वाद्वन्ने न तु यत्यतां विधिवशात् प्राप्तेन संतुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यताम्
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥

(अ) Sādhanapañcaka of Śaṅkarācārya (KSH 485) 4.

(आ) IS 2033.

(a) क्षुद्व्याधिश्च Sādhana° ; भिक्षौषधं Sādhana° ; (changed to भिक्षौदनं, editorially).

(b) स्वाद्वन्नं Sādhana°; विधिशात् Sādhana°.

(c) विसह्यतां Sādhana°.

(d) उत्सज्यताम् Sādhana°.

Śārdūlavikrīḍita metre.

The trouble of hunger should be treated, eat the food secured by begging every day, do not attempt to get tasty food, be satisfied with things as they come, endure cold, heat, etc., do not speak unnecessary words, adopt an attitude of neutrality in everything, abandon (uncalled-for) compassion as well as cruelty to the people. (S. B. Nair).

क्षुधातुराणां न वपुर्न तेजः see No. 2959.

12259

क्षुधार्तेन भयार्तेन तृष्णार्तेन तथैव च ।
गानयोगो च कर्तव्यो नांधकारे कथंचन ॥

(अ) Liṅga-purāṇa, Pūrvabhāga 35. 62.

When afflicted by hunger and affected by fear, and when troubled by thirst the *yoga* of *gāna* should be done, but this should never be done in darkness. (S. B. Nair).

12260

क्षुधासमं नास्ति शरीरवेदनं
चिन्तासमं नास्ति शरीरशोषणम् ।
विद्यासमं नास्ति शरीरभूषणं
क्षमासमं नास्ति शरीररक्षणम् ॥

(अ) Cr 1406 (CNP II 20, CNM 40 *ac/bd*, CNMN 40 *ac/bd*, CM 50), Śto 338 of 36–339. 2, D in Vet instead of 15. 9.

(आ) VS 3442, SuB 10. 3, VP 3. 26.

(*a*) °समा Cr, VS, VP; °सम Vet, Śto; °वेदना Cr, VS, VP; °पीडनं [°वेदनं] Śto, SuB, VP.

(*b*) °समा VS; °षणा VS.

(*c*) °समा VS; °षणा VS.

(*d*) वृत्त्या समा नास्ति शरीरपोषणा VS.

Upajāti metre (Vaṁśastha and Indravaṁśā).

There is no pain to the body equal to hunger, nothing dries up the body as anxiety does; there is no decoration of the body equal to learning, and there is nothing which protects the body like forgiveness. (S. B. Nair).

12261

क्षुधितजनसुखायागम्य एष प्रदेशः
किमपि किमपि पुण्यं कार्यमेवात्र भूमौ।
कथमपि न विचार्यं पापमेत्यैव दांडीं
कथमपि न निगाद्या वाङ् मृषा कैश्चिदत्र ॥

(अ) Bhāratapārijāta (a recent work on Mahātma Gāndhi's life by Bhagavadacharya, Pub. by Ravaji Bhāye, Mombasa, Kenya 1951) 21. 21 *cd/ab*.

(आ) SRRU 1014 *ab* only.

(*d*) वाङ्मृषा Bhārata°; (changed to वाङ् मृषा, editorially).

Mālinī metre.

Having come to Dandi we should never have evil thoughts, nor should we speak false words with anyone here; we have come to this place for bringing relief to the hungry, and we should do some virtuous deed or other in this place. (S. B. Nair).

12262

क्षुधितस् तृषितः कामी विद्यार्थी कृषिकारकः।
भाण्डारी च प्रवासी च सप्त सुप्तान् प्रबोधयेत् ॥

(अ) Cr 1407 (CnT II 15. 7, CnT III 7. 79, CnT V 119. Cf. No. 4079 and विद्यार्थी सेवकः.

(आ) Vyavahārapradīpa in ŚKDr *ad* भाण्डारिन्, IS 2034, Sama 2 स 72.

(*b*) बहुपोषकः [कृ°] Sama.

(*c*) रक्षकश्चैव [च प्र° च] Sama.

The following seven should be woken up when asleep: a hungry, a thirsty, a lover, a student, a farmer, a treasurer and a wayfarer. (S. B. Nair).

12263

क्षुधितोऽपि पद्मखण्डे
जहाति रजसावृतं हि किञ्जल्कम्।
गुणिनि कृतपक्षपातो
बिसं तु बहु मन्यते हंसः ॥

(आ) VS 694 (a. Bhaṭṭa-Muktikośaka).

Āryā metre.

Though hungry the swan abandons the filament of a lotus which is covered with *rajas* [undesirable quality *or* pollen] in a cluster of lotuses; but it has great attachment in [partiality for] a meritorious thing and thinks highly of the lotus-stalk. (S. B. Nair).

12264

क्षुब्धदैवानिलोद्धूते मर्यादामविमुञ्चति ।
मनस्विहृदयाम्भोधौ हा कल्लोलपरम्परा ॥

(आ) VS 3107 (a. Govindarāja).

When the gale of unfavourable fate blows and it does not transgress the limit of decency, in the sea of the heart of a man of honour there is alas ! a series of agitated waves. (S. B. Nair).

12265

क्षुभितस्य महीभृतस्त्वयि
प्रशमोपन्यसनं वृथा मम ।
प्रलयोल्लसितस्य वारिधेः
परिवाहो जगतः करोति किम् ॥

(अ) Śiś 16. 51.

(आ) Almm 176.

Viyoginī metre.

When the King is thus agitated, any attempt at conciliation in you is of no use ; when the waters of the sea are agitated on Doomsday does the earth serve as an outlet for it ? (S. B. Nair).

12266*

क्षुभ्यत्प्रत्यर्थिपृथ्वीपतिहृदयसरस्तोषशोषं दधाने
त्वद्दोष्णां सुप्रतापे तपति बहुगुणे रामजाम क्षितीन्द्र ।
सूर्यो मित्रत्वमायात् समजनि दहनः कृष्णवर्त्मा निमज्जन्
पारावाराम्बुपूरे निवसति वडवावह्निरन्यत् किमुद्याम् ॥

(आ) SR 122. 169, SSB 423. 1.

Sragdharā metre.

Drying up the lake of the agitated heart of your rival king, when the great valour of your arms of great merits shines, O King Rāmajāma, the sun becomes a friend, and the fire takes up a dark path and resides in the depth of the ocean as submarine fire : what more need be said ? (S. B. Nair).

12267

क्षुरस्नानप्रयाणेषु नववस्त्रादिसङ्गमे ।
नक्षत्रग्रहमाङ्गल्यं नोपेक्षेत विचक्षणः ॥

(अ) Cr 1408 (CRC 7. 59, CPS 214. 99).

(*a*) क्षौर° CPS.

(*b*) °मङ्गमे (*sic !*) CRC, CPS.

(*d*) उपेक्षेत Cr, but CPS as above.

When taking a bath after a shave and in journeys, during the time of putting on a new dress, etc., a wise person should never neglect the propitiation of the constellations and planets. (S. B. Nair).

12268

क्षेत्रं त एव पुण्यस्य भाजनं यशसां च ते ।
प्ररूढा हृदये येषां क्षान्तिवल्ली महाफला ॥

(अ) Bṛhatkathamañjarī (KM 69) 9. 531.

(आ) SRHt 234. 9 (a. Bṛhatkathā).

(*a*) तदेव [त एव] SRHt.

That is the holy place of all virtues, as well as the container of all fame, if the creeper of forgiveness bearing great fruits is grown in the hearts of those people. (S. B. Nair).

क्षेत्रं तदेव पुण्यस्य see No 12268.

12269

क्षेत्रं पुरुषकारस् तु दैवं बीजमुदाहृतम् ।
क्षेत्रबीजसमायोगात् ततः सस्यं समृध्यते ॥

(अ) MBh (MBh [Bh] 13. 6. 8, MBh [B] 13. 6. 8, MBh [C] 13. 302). Cf. यथा बीजं विना क्षेत्रम्.

(आ) IS 2037.

(*a*) °कारस्य or °कारेण MBh (var.).

(*b*) सहोदितं or इहोदितं (अहो°) [उदा°] MBh (var.).

(*d*) शस्यं MBh (var.); समृध्यति or प्रसिध्यति MBh (var.).

One's own acts are like the soil, and Destiny[1] is compared to the seed. From the union of the soil and the seed doth the harvest grow. (P. C. Roy).

1. The sum of one's acts in previous births.

क्षेत्रं सारवतः शुद्धं see No. 12270.

12270

क्षेत्रं हि रसवच्छुद्धं कर्षकेणोपपादितम् ।
ऋते वर्षं न कौन्तेय जातु निर्वर्तयेत् फलम् ॥

(अ) MBh (MBh [Bh] 5. 77. 2, MBh [R] 5. 78. 2 *cd*–3 *ab*, MBh [C] 5. 2823–24).

(आ) IS 2035.

(*a*) सारवतः शु° [हि रस°] MBh (var.).

(*b*) कर्मणैव or कर्षकेन MBh (var.).

(*c*) वर्षान् (°र्षा) MBh (var.); वर्षासु (°र्ष्म°) [व° न] MBh (var.); तु [न] MBh (var.).

(*d*) निर्वर्तते MBh (var.).

Behold, the soil is moistened and divested of weeds by human exertion. Without rain, however, O son of Kuntī, it never yieldeth crops! (P. C. Roy).

12271

क्षेत्रग्रामवनाद्रिपत्तनपुरद्वीपक्षमामण्डल-
प्रत्याशायतसूत्रबद्धमनसां लब्धाधिकं ध्यायताम् ।
तृष्णे देवि यदि प्रसीदसि तनोष्यङ्गानि तुङ्गानि चेत्
तद् भोः प्राणभृतां कुतः शमकथा ब्रह्माण्ड-लक्षैरपि ॥

(अ) Prab (Prab [NSP] 2. 32, Prab [TSS] 2. 31).

(आ) SR 379. 82 (a. Prab), IS 2036.

(*a*) °नपुरीद्वी° SR.

(*b*) °घनसूत्र° Prab (var.), SR; लब्धादिकं SR.

Śārdūlavikrīḍita metre.

I have heard that when thou[1] art pleased with mortals whose minds are bound with the cord of insatiable desire, their bodies become swelled with fat, and after obtaining fields, villages, forests, mountains, cities, towns, continents, and the earth itself, they are eager to acquire more, nor would they be satisfied with one hundred thousands worlds; how then can they enjoy Tranquillity?[2] (J. Taylor).

1. Insatiableness.
2. Words of avarice.

12272

क्षेत्रज्ञे कमलाकरार्पितपदे सर्वागमान्तायने
नित्यं दर्शनकाङ्क्षिभिः सुकृतिभिर्दृष्टे कथंचित् क्वचित् ।
ऋत्वारम्भपयोधरोन्नतिभवश्रीशालिनि श्रीधरे
चेतश्चेन् मम वर्तते त्वयि कथं न स्यात् कृपा ते मयि ॥

(अ) Ras 63.

(*a*) Version A : कमला-करा-ऽर्पित-पदे सर्वाऽऽ-गमान्ता-ऽयने.

Version B : कमलकरा-ऽर्पित-पदे सर्वाऽ-गमा-न्ताऽयने.

(*c*) Version A : श्री-धरे.

Version B : श्रीधरे.

Śārdūlavikrīḍita metre.

Version A :

O Viṣṇu, if my mind rests on you, the god who knows all beings, who has placed his foot on Lakṣmī's hand, the god of all the teachings of the Vedāntas [Upaniṣads], who is always seen with effort by holy people by means of *Yoga*, who is brightly dark like a mass of clouds rising in the sky at the rainy season, and who bears Lakṣmī, will you not show compassion to me ?

Version B :

O beloved, knowing the fields (for rendezvous), walking majestically in the lotus-lake, who are able to go to the path at the end of the avenue of trees, seen with difficulty by the people who are eager to see you, with bosom rising at the beginning of the season, how will you not show compassion to me as my mind rests on you ? (S. B. Nair).

12273

क्षेत्रद्रव्यप्रकृतिसमयान् वीक्ष्य बीजं यथोप्तं
दत्ते सस्यं विपुलममलं चारुसंस्कारयोगात् ।
दत्तं पात्रे गुणवति तथा दानमुक्तं फलाय
सामग्रीतो भवति हि जने सर्वकार्यप्रसिद्धिः ॥

(अ) AS 489,

(*a*) °प्रभृति° [°प्रकृति] AS (KM) ; वीक्ष AS (var.).

Mandākrāntā metre.

When a person looks into the fitness of the soil, material, nature and the season and sows seeds and properly manures them the plant gives good fruits; similarly charity made to worthy recipients bears fruits. The success of all undertakings is the result of a combination of ingredients. (S. B. Nair).

12274**

क्षेत्रपालस्य नाम्ना च बलिं दद्याद् दिशो दश ।
शस्त्राणि चापि संपूज्य रक्षामन्त्रं स्मरेत् ततः ॥

(आ) ŚP 1897.

The person should offer oblation to all the ten directions mentioning the name of the deity of the fields[1]; he should offer worship to the weapons and then mentally go through the *rakṣā-mantra* [sacred prayer for protection]. (S. B. Nair).

1. क्षेत्रपाल is a deity who protects the fields.

12275-80

क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान् ।
क्षेत्रबीजसमायोगात् संभवः सर्वदेहिनाम् ॥

विशिष्टं कुत्रचिद् बीजं स्त्रीयोनिस्त्वेव कुत्रचित् ।
उभयं तु समं यत्र सा प्रसूतिः प्रशस्यते ॥

बीजस्य चैव योन्याश्च बीजमुत्कृष्टमुच्यते ।
सर्वभूतप्रसूतिर् हि बीजलक्षणलक्षिता ॥

यादृशं तूप्यते बीजं क्षेत्रे कालोपपादिते ।
तादृग् रोहति तत्तस्मिन् बीजं स्वैर्व्यञ्जितं गुणैः ॥

इयं भूमिर् हि भूतानां शाश्वती योनिरुच्यते ।
न च योनिगुणान् कांश्चिद् बीजं पुष्यति पुष्टिषु ॥

भूमावप्येककेदारे कालोप्तानि कृषीवलैः ।
नानारूपाणि जायन्ते बीजानीह स्वभावतः ॥

(अ) Mn 9. 33. 38.

(*m*) यादृशमुप्यते some texts of Medhātithi's Commentary ; यादृशं वाप्यते Govindarāja's Commentary.

(*op*) ...तत्क्षिप्तं । बीजं स्वैर्व्यञ्जितैर्गुणैः Govindarāja's Commentary.

By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed ; the production of all corporeal beings (takes place) through the union of the soil with the seed.

In some cases the seed is more distinguished, and in some the womb of the female ; but when both are equal, the offspring is most highly esteemed.

On comparing the seed and the receptacle (of the seed), the seed is declared to be more important ; for, the offspring of all created beings is marked by the characteristics of the seed.

Whatever (kind of) seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

This earth, indeed, is called the primeval womb of created beings ; but the seed develops not in its development any properties of the womb.

In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind. (G. Bühler).

12281

क्षेत्रवृत्तिगृहच्छेदं प्रीतिच्छेदं च ये नराः ।
आशाछेदं च कुर्वन्ति ते नरा नरकौकसः ॥

(आ) SH *fol.* 56 b (525).

(*a*) °वृत्तिर्गृह° SH ; (changed to °वृत्तिगृह°, editorially).

(*b*) °छेदं SH ; (changed to °च्छेदं, editorially).

Those who destroy the fields, livelihood and houses of others and stand in the way of their pleasures and cut off their hopes, they have their residence in hell (after death). (S. B. Nair).

क्षेत्रसंस्थेषु च सस्येषु see No. 12282.

12282

क्षेत्रस्थेषु च सस्येषु शत्रोरुपजपेन् नरान् ।
विनाशयेद् वा सर्वस्वं बलेनाथ स्वकेन वै ॥

(अ) MBh (MBh [Bh] 12. 69. 36, MBh [R] 12. 69. 38, MBh [C] 12. 2633).

(आ) SRHt 161. 3 (a. MBh).

(*a*) क्षेत्रसंस्थेषु or छेदस्तेषु or छेत्रस्थेषु or क्षेत्रेषु चैव MBh (var.) ; शस्येषु or सर्वेषु MBh (var.).

(*b*) अपि [उप°] MBh (var.) ; °जवेन् MBh (var.).

(*c*) विनाशयेत (°येच्च) MBh (var.) ; सर्वस्व° or सत्सर्वं MBh (var.) ; तद् सर्वं SRHt.

(*d*) ब(ल ? ले)नाथ SRHt; वा [वै] MBh (var.).

The king should cause dissension among the people of the enemy and cause destruction of the standing crops; or he should destroy everything belonging to him by the use of his own forces. (S. B. Nair).

12283

क्षेत्रापणगृहासक्तम् अन्यत्रगतमानसम् ।
वृकीवोरणमासाद्य मृत्युरादाय गच्छति ॥

(अ) Vi 20. 42.

While his[1] mind is fixed upon his field, or *his shop*[2], or his house, or while his thoughts are engrossed by some other (beloved) objects, death suddenly carries him away as his pray, as a she-wolf catches a lamb. (J. Jolly).

1. A person's.
2. J. Jolly has 'traffic': (changed to: '*his shop*', editorially).

12284

क्षेत्रे गृहे च सततं किल वर्धितस्य
गोभिः समं गलितयौवनविभ्रमस्य ।
वेश्याङ्गनागृहसभासु बहिष्कृतस्य
ग्रामेयकस्य ललितानि सुदारुणानि ॥

(अ) PTu 55. 25-29.

Vasantatilakā metre.

Brought up in the cultivating fields and village-home and his youth passed in the company of the cattle, barred from all cultural activities such as the concerts organized in the houses of harlots, the simplicity of a rustic is, indeed, highly deplorable. (S. B. Nair).

12285

क्षेत्रे ग्रामो ग्रामे
नगरं नगरे तु मण्डलावाप्तिः ।
तस्यामुर्वीत्येवं
यो लाभो राज्यमाहुस् तम् ॥

(आ) ŚP 2699.

Āryā metre.

From fields to the villages, from villages to the city, from cities to the lordship of a province and then to the overlordship of the earth—this kind of gain is said to be the kingship. (S. B. Nair).

12286

क्षेत्रे प्रकाशं नियतं करोति
रविर् दिनेऽस्तं पुनरेव रात्रौ ।
ज्ञानं त्रिलोके सकले प्रकाशं
करोति नाच्छादनमस्ति किंचित् ॥

(अ) AS 199.

(*a*) नियतिं AS (var.).

(*c*) सकल AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The sun diffuses light in the fields regularly during day-time and sets at night; it brings the light of knowledge in all the three worlds, and there is nothing which can screen it. (S. B. Nair).

12287**

क्षेत्रे याताः कार्षुकस्य विना वृष्टिं तु ये वृकाः ।
क्षेत्रमध्ये लुठन्तश्च दुर्भिक्षानर्थसूचकाः ॥

(आ) ŚP 2742.

In the field of a farmer where there is no rain and wolves come and frolic in the middle, then it indicates the dangers of a famine. (S. B. Nair).

क्षेत्रेषु चैव शस्येषु see No. 12282.

क्षेत्रेषु चैव सस्येषु see No. 12282.

12288

क्षेत्रे सुकृष्टे हृच्युपिते च बीजे
देवे च वर्षत्यृतुकालयुक्तम् ।
न स्यात् फलं तस्य कुतः प्रसिद्धिर्
अन्यत्र दैवादिति चिन्तयामि ॥

(अ) MBh (MBh [Bh] 3.225.23, MBh [R] 3.235.23, MBh [C] 3.14762).

(आ) IS 2038.

(*a*) क्षुद्रे [क्षे°] MBh (var.); सुपिष्टे or प्रकृष्टे [सु°] MBh (var.); (ऽ)प्युपिते or (ऽ)भ्युदि° or रसि° or विहृ° or रहृ° or वपि° or रसिके [हृच्यु°] MBh (var.); (ऽ)पि [च] MBh (var.); काले or सम्यग् or देवे [बी°] MBh (var.).

(*b*) बीजे or दैवे [दे°] MBh (var.); तु [च] MBh (var.); (अ)नु° or (अ)थ or (उ)त [ऋ°] MBh (var.).

(*c*) वस्तु or वप्तुः [न स्यात्] MBh (var.); तु साध्यसिद्धिर् (साप्र°) or तु संप्रसिद्धिर् [कु° प्र°] MBh (var.).

(*d*) चिन्तनीयम् or नास्ति हेतुः [चि°] MBh (var.).

Indravajrā metre.

When the soil does not bear fruit despite that it was properly tilled and seeded, and despite that God Indra showered it with rain, I think, that without Fate nothing can succeed. (S. B. Nair).

12289**

क्षेत्रोपान्तपलायमानशशकद्वन्द्वं परीक्ष्यापरान्
आहूयातिरसेन कर्षकजनानाबद्धकोलाहलाः ।
हस्तारोपितदात्ररज्जुलगुडैर् वृद्धैरवृद्धैः सह
त्यक्त्वा शालिचिकर्तिषामित इतो धावन्त्यमी पामराः ॥

(आ) SkV 300, Prasanna 101 a, Skm (Skm [B] 1340, Skm [POS] 2.173.5).

(*a*) निरीक्ष्या° [परी°] Skm.

(*b*) आक्राघाति° Prasanna; °जला [°जनान्] Prasanna; °जना [°जनान्] Skm (var.); °आरब्धको° Skm (but Skm [POS] as above).

(*c*) हस्तावापित° Skm (but some texts as above).

Śārdūlavikrīḍita metre.

Seeing a brace of rabbits start from a corner of the field, / the peasants, calling joyfully their fellows with a great haloo, / run, old and young, with sickles, slings and sticks, / abandoning their reaping of the rice. (D. H. H. Ingalls).

12290**

क्षेमं विधत्ते करभस्य* पृष्ठे
खरस्य पृष्ठेऽरिभयं वधं च ।
क्रोडस्य पृष्ठे धनमर्थलाभं
तस्यैव पृष्ठे घनपङ्कलिप्ते ॥

(आ) ŚP 2667.

Upajāti metre (Indravajrā and Upendravajrā).

(When a person sets out on a journey) if a crow settles on the back of a camel it foretells welfare to the person; if on the back of an ass it forebodes fear from

the enemy and death. If it is on the back of a hog it indicates acquisition of wealth, and if the same (animal) is smeared thickly with mud it indicates the attainment of the desired object. (S. B. Nair).

क्षेमां सस्यप्रदां नित्यं see No. 12291.

12291

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि ।
परित्यजेन् नृपो भूमिम् आत्मार्थमविचारयन् ॥

(अ) Mn 7. 212, P (Pts 3. 85, PtsK 3. 82).

(आ) Vīramitrodaya, Rājanīti (6) 412.25–416. 1, IS 2039.

(*a*) क्षेमां Vīr°.

(*d*) अवधारयन् Govindarāja's Commentary on Mn.

Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile and causing an increase of cattle. (G. Bühler).

12292

क्षोणि क्षोभं क्षमस्व त्वमपि कुरु महाकूर्म कर्म स्वकीयं
भो भोः कैलासमेरुप्रभृतिकुलधराधारिणो गच्छताधः ।
ब्रह्मन्नुद्गच्छ दूरं कुरुत जलधयः स्थैर्यमित्यष्टमूर्तेर्
भर्तुर् नृत्यावतारे सरभसगदिताः पान्तु वो नन्दिवाचः ॥

(आ) Skm (Skm [B] 95, Skm [POS] 1. 19. 5) (a. Dvaipāyana).

(*a*) क्षोभं क्षोणि tr. Skm (POS).

Sragdharā metre.

O earth, please forgive the agitation; O great tortoise, you carry on with your work; O mountains Kailāsa, Meru and the other principal ones, please go down; O Brahmā, go up far away; O seas, be steady—thus were the words uttered by Nandin hastily when his master [Śiva] commenced his dance. May those words grant protection to you all. (S. B. Nair).

क्षोणिनाथः पतत्याशु see No. 12293.

12293

क्षोणिपतिः पतत्याशु जराक्रान्त इव ध्रुवम् ।
त्यक्तदण्डः पदं वाञ्छन्न् अगृहीतजगत्करः ॥

(अ) Jānakī 10. 32. Cf. No. 5870.

(इ) Jānakī (C) 10. 32 *cd/ab*.

(*a*) क्षमानाथः or क्षोणिनाथः or क्षोणीपतिः Jānakī (var.).

(*b*) स्वयम् ध्रु° Jānakī (var.).

(*c*) मृष्टदण्डः Jānakī (var.).

A paramount lord of the earth who has dismissed his army, has not imposed tributes on the world and yet wishes to have the title (of the paramount lord) certainly gets an instant full like one overcome by old age. (G. Nandargikar).

क्षोणी° see also क्षौणी°.

12294*

क्षोणी कं सहते करोति दिवि का नृत्यं शिवायाः पतिर्
भूतानां कमयुङ्क्त जीवहरणे का रामशत्रोः पुरी ।
कं रक्षन्ति च साधवः पशुपतेः किं वाहनं प्रोच्यताम्
आलोमप्रतिलोमशास्त्रचतुरैरेकं द्वयोरुत्तरम् ॥

(आ) SR 204. 120, SSB 563. 121[1].

1. A riddle of *Bahirālapa* variety.

Śārdūlavikrīḍita metre.

What does the earth bear ? (*Bhāram :* the load). Who dances in heaven ? (Rambhā : the divine nymph). Whom has the lord of Pārvatī commissioned to take away all lives ? (Kālam : the God of death). Which is the city of Rāvaṇa, the enemy of Śrī-Rāma ? (Laṅkā). Whom do good people protect ? (*Dīnam :* the indigent). Which is the vehicle of Lord Śiva ? (Nandī). The answer is such, that for each pair of questions, it may read forwards and backwards. (S. B. Nair).

12295*

क्षोणीकाम निजाम तावकभुजं लब्ध्वा भुजङ्गेश्वरं
जानीमः करवालकालभुजगी किं नाम गर्भिण्य-
भूत् ।
यद्भिन्नेभकपोललोलविगलन्मुक्ताकलापच्छलाद्
अच्छामण्डपरम्परामधिरणं सूते स्फुरन्ती मुहुः ॥

(आ) PdT 85 (a. Bhānukara), Pad 20. 26 (a. Bhānukara), SuSS 134 (a. Bhānukara), SSS 134 (a. Bhānukara), SR 115. 37, SSB 413. 5.

(*a*) भुजंगीश्वरं SR, SSB.

(*c*) मत्तेभेन्द्रविभिन्नकुम्भविदलन्° SR, SSB.

Śārdūlavikrīḍita metre.

O Cupid of the earth, Nizam (of Hyderabad), we consider that your black [steel] sword of the female black serpent has obtained a mate in your (right) arm of the lord of serpents and hence has she become pregnant, that she lays eggs throbbingly in every battle in the guise of big pearls dropped from the temples of elephants that are broken. (S. B. Nair).

12296*

क्षोणीकाम निजामशाह् भवतः प्रौढप्रतापानलैर्
द्रागेव द्रवरूपतामुपगते चामीकराणां चये ।
भ्रश्यद्वासवधामधोरणि मुहुर्मज्जद्ग्रहग्रामणि
त्रस्यत्कामिनि निष्पतद्वनितलं मेरोः समुन्मीलति ॥

(आ) PV 69 (a. Bhānukara), SSS 105 (a. Bhānukara), Pad 13. 24 (a. Bhānukara), SR 115. 36, SSB 413. 4, RJ 134 (a. Bhānukara).

(*a*) प्रौढैः प्र° SSS, Pad, SR, SSB.

(*c*) °राम° [°धाम°] PV (MS).

(*d*) निःपत° SR, SSB. ; °द्वनि तलं PV.

Śārdūlavikrīḍita metre.

O Cupid of the earth, Nizam Shah, when the mass of gold (in the Meru-mountain) melted by the fire of your great valour, the regions of the Meru-mountain exhibits the falling abode of Indra, the sinking group of planets, frightened divine damsels and the forest (of heavenly trees) in a falling state ! (S. B. Nair).

12297*

क्षोणीकाम निजामशाह् विलसत्सिन्दूरकुन्दस्रजि
स्रष्टा त्वच्चरणं विधाय निदधे वैरिश्रियो मूर्धनि ।
सीमन्तस्य चकास्ति कापि सरणिस्तस्योर्ध्वरेखादयः
सिन्दूरस्य कणा जयन्ति किरणाः कुन्दानि मन्ये
नखाः ॥

(आ) Pad 16. 4 (a. Bhānukara).

Śārdūlavikrīḍita metre.

O Cupid of the earth, Nizam Shah, the Creator has placed your foot on the heads of 'the prosperity-ladies' [*Śriyaḥ*] of your enemies as they prostrate before you, adorned with saffron and jasmine flowers ; the parting lines of their hair containing the saffron powder and the jasmine flowers are, methinks, the triumphant rays emanating from the nails of your toes. (S. B. Nair).

12298*

क्षोणीकोणशतांशपालनखलद्दुर्वारगर्वानल-
क्षुभ्यत्क्षुद्रनरेन्द्रचाटुरचनां धन्यां न मन्यामहे ।
देवं सेवितुमेव निश्चिनुमहे योऽसौ दयालुः पुरा
धानामुष्टिमुचे कुचेलमुनये धत्ते स्म वित्तेशताम् ॥

(आ) SSB 275. 144.

Śārdūlavikrīḍita metre.

We do not consider ourselves fortunate by paying illusory compliments to petty princes that are agitated by arrogance because of their sway over a hundredth part of a corner of the earth ; we resolve to serve the Lord (Kṛṣṇa) who, out of compassion, gave great riches to the sage Kucela who offered him as a present a handful of parched and flattened rice. (S. B. Nair).

12299*

क्षोणीन्द्रोदयसिंह कीर्तिविततिर् नैर्मल्यमभ्युन्नयन्त्य्
अद्येयं परितस्तनोति सिततां ब्रह्माण्डगेहाजिरे ।
तेनैव त्रिजगत्सु नागपतयः शैलास् तथा पक्षिणो
देवेशा मनुजास् तथैव पशवः श्वैत्यं चिरायागमन् ॥

(आ) SSB 451. 76 (a. Saṁgrahītṛ himself).

Śārdūlavikrīḍita metre.

O King Udayasiṁha, your spreading fame possessing purity makes the courtyard of the universe always white in colour on all sides : hence it is that in the three worlds the lordly serpents, mountains, birds, principal gods, men and animals are rendered white after a long time. (S. B. Nair).

क्षोणीपतिः पतत्याशु see No. 12293.

क्षोणीपतित्वमथ° see No. 12316.

12300

क्षोणीपर्यटनं श्रमाय विदुषां वादाय विद्यार्जिता
मानध्वंसनहेतवे परिचितास् ते ते धराधीश्वराः ।
विश्लेषाय सरोजसुन्दरदृशामास्ये कृता दृष्टयः
कुज्ञानेन मया प्रयागनगरे नाराधि नारायणः ॥

(आ) PdT 296, PV 815 (a. Bhānukara), SR 375. 229, SSB 273. 117.

(*b*) °धीश्वरा PV (MS).

(*c*) °शामात्ये (°स्ते) PV (MS).

Śārdūlavikrīḍita metre.

My travels over the earth has resulted in fatigue, acquisition of learning in debates with the learned, service rendered to various princes in loss of self-respect, glances cast on the lotus-faces of charming women in separation ; by me of perverted knowledge Lord Nārāyaṇa at Prayāga was not worshipped. (S. B. Nair).

12301*

क्षोणीपर्यटनव्रते क्षितिपते युष्मत्प्रतापो भ्रमन्
सौराष्ट्रे मगधे कलिङ्गसविधे वङ्गे यदङ्गे गतः ।
तत्पापं परिहर्तुमम्बरमणिव्याजेन सप्तार्णवे
स्नात्वा विष्णुपदं स्पृशन्नपि भृशं भूयः परिभ्राम्यति ॥

(आ) Pad 12. 20.

(*a*) भ्रमत्– Pad ; (changed to भ्रमन्, editorially).

Śārdūlavikrīḍita metre.

Your valour, O King, while wandering over the regions of the earth has gone over to Saurāṣṭra, Magadha, Kaliṅga, Vaṅga, and the Aṅga-s ; and as if to atone for the sin, taken bath in the guise of the sun in the seven seas and though touching the sky [the foot of Lord Viṣṇu] wanders on again. (S. B. Nair).

12302*

क्षोणीपाल त्वदरिहरिणीलोचना शोचमाना
गुञ्जाहारं कुचकलशयोर् निःश्वसन्ती करोति ।
क्षुब्धक्षीराम्बुधिलहरिसंशोभियुष्मद्यशोभिर्
गौरं मुक्ताफलमयमिवाविन्दते नन्दते च ॥

(अा) Pad 26. 57 (a. Lakṣmaṇa), SR 132. 25, SSB 443. 25, RJ 208 (a. Lakṣmaṇa).

(*c*) क्षुभ्यत्क्षीरा° SR, SSB ; °संक्षोभिभिस्त्वद्य° SR, SSB.

(*d*) नन्दतन्वा SR, SSB.

Mandākrāntā metre.

O King, the gazelle-eyed wife of your rival king puts on over her stout bosom a garland of beads in regret and with deep sighs ; but sees the same as pearls and rejoices when the beads are rendered white by your spreading fame which shone like the waves of the churned milky ocean. (S. B. Nair).

12303*

क्षोणीभृतामतुलकर्कशविग्रहाणाम्
उद्दामदर्पहरिकुञ्जरकोटिभाजाम् ।
पक्षच्छिदामयमुदग्रबलो विधाय
मग्नं विपज्जलनिधौ जगदुज्जहार ॥

(अ) Naiṣ 13. 5.

(*d*) त्रासाब्धिमग्नमखिलं [म° वि°] Naiṣ (var.).

Vasantatilakā metre.

Version-A :

Full mighty, he drew out the world submerged in an ocean of peril, clipping the wings of the extremely rugged mountains that carry crores of insolent elephants and lions.

Version-B :

Full mighty, he drew out the world submerged in an ocean of peril, destroying the allies of (hostile) kings, the conqueror of mountains, whose thunder in battles never fails. Dost thou not see this great marvel of his, the presence of his numerous eyes miraculously concealed ? (K. K. Handiqui).

12304*

क्षोणीभृत्कटकप्रयाणसमये प्रेमाकुला प्रेयसी
हस्तन्यस्तविशुद्धतण्डुलकणान् दातुं शिरस्यागता ।
संस्वेदाद् विरहानलात् करयुगे जातं च पक्वोदनं
तं दृष्ट्वा गुरुसंनिधौ कृतवती नीराजनं लज्जया ॥

(अा) JS 141. 7 (a. Bilhaṇa).

Śārdūlavikrīḍita metre.

When the king was setting out on a camping expedition his beloved wife, overcome with affection came over to offer rice on his head (as an auspicious

rite) holding the grains in the palm ; but due to sudden sweat and the fire of impending separation the rice became cooked-rice ; seeing it she did the waving of lights etc. before the elders in shyness. (S. B. Nair).

12305*

क्षोणी यस्य कृते ययौ शयनतां कान्तारमावेश्मतां
भोगच्छद्मसु दीपिकासु च फणारत्नं च मे दीपताम् ।
ध्वान्तं चैव सहायतां स कठिनस्वान्तोऽत्र नो दृश्यते
हे भ्रातर्बत किं करोमि शरणं गच्छामि कं सांप्रतम् ॥

(अ) Janśṛṅg 3,4.

(*d*) धावर्त ·· (?) Janśṛṅg, (but suggested as above in the foot-note).

Śārdūlavikrīḍita metre.

For whose sake the earth served as my bed, the forest my residence, the gems on the hoods of serpents as lamps in a mockery of enjoyable lights and darkness as my companion, that hard interior of his heart [self-realization] is not to be seen ; O brother, whom shall I now seek as my refuge ? (S. B. Nair).

12306*

क्षोणी यस्य रवे मृडालशकलं मूलार्णवः पल्वलं
स्वर्गङ्गा वसनं विभाति गगनं कस्तूरिकालेपनम् ।
चन्द्रश्चारुललाटचन्दनमुडुश्रेणी गता माल्यतां
तेन श्रीधरणीधरेण हरिणा हिन्दूपतिः पाल्यताम् ॥

(आ) Vidy 992 (Umāpaty-Upādhyāya).

Śārdūlavikrīḍita metre.

By that Lord Viṣṇu [the first Boar], in whose tusk the earth appeared as a piece of lotus-stalk, to whom the primary ocean was but a puddle, the divine Gaṅgā the cloth, the blue sky as the unguent of musk, the moon as the fine sandal mark on the forehead, the group of stars as a garland, and the sustainer of the earth, may the lord of the Hindus be protected ! (S. B. Nair).

12307*

क्षोणी यस्य हिरण्मयी मणिमयः प्राकारशिल्पोच्चयः
कुञ्जाः कल्पलतामयाः सुरधुनीधारामयो निर्झरः ।
किं चेन्द्रादिसमस्तदिक्पतिपुरीमध्यन्ति यत्पल्लवाः
शैलः सोऽपि गिरिर्वयं च गिरयस्त्वय्येव मे का मतिः ॥

(आ) SR 215.4, SSB 596.5.

Śārdūlavikrīḍita metre.

Of that (Meru mountain) the grounds are all of gold, the fine artistic ramparts consist of gems, the bowers are of wish-granting *Kalpa*-creepers, the shower (-bath) is the stream of the divine Gāṅgā, and the cities of gods such as Indra and of the guardians of the quarters are the tender leaves, he [the Meru] is the (real) mountain, we too are mountains ; in you alone what is the attitude of my mind ? (S. B. Nair).

12308

क्षोणीशाश्रयिणां परोपकरणाभावादवाप्तश्रियां
कार्पण्यात् सुधियामनध्ययनतो यूनां प्रवासा-श्रयात् ।
ज्ञातॄणां हरिपादभक्तिविरहादायुर्वृथा गच्छतीत्य्
एवं कांस्यसमुद्भवः प्रतिदिनं नादो वदत्युच्चकैः ॥

(अ) BhŚ 472 (doubtful).

(आ) SR 180.1049 (a BhŚ), SSB 519. 1049, SRK 238.76 (a. Sabhātaraṅga), SH 1423.

(*c*) जगदीशभवित° SR, SSB, SRK, SH ; °विरहात् कालो वृथा SH.

(*d*) ह्येवं तासमुद्रः……वदत्युच्चकैः SH; शासनमासनं BhŚ ; भवति [वदति] BhŚ.

Śārdūlavikrīḍita metre.

Due to the absence of helping others by those in the king's favour, by the parsimony of the rich, by the intelligent people not studying the scriptures, by the separation of young men from their beloveds and knowledgeable men not having devotion at the feet of Lord Viṣṇu—life is spent as a waste : thus the noise of the bronze-cymbals proclaims every day. (S. B. Nair).

12309*

क्षोदिष्ठैरुपविश्यतां मृगगणैरुड्डीयतां वा जवाद्
भो कण्ठीरव शय्यतां परिसरेऽभ्यागम्यतां किं ततः ।
प्रागेवाम्बुदगर्जितप्रतिभटप्रोद्यत्स्वगर्जाभय-
भ्रान्तोद्भ्रान्तवनान्तदन्तिपृतनाक्लृप्तप्रतिष्ठस्य ते ॥

(आ) Kavik 1. 32.

(*b*) बभ्राम्यतां [ऽभ्या°] Kavik (var.).

(*c*) °भया– Kavik (var.).

(*d*) च्छ्रान्तो° [भ्रा°] Kavik (var.).

Śārdūlavikrīḍita metre.

What matters whether the beasts lie down or flee, / whether they sleep or move about you[1] now ? / For thy glory is built once for all / by the team of elephants put to flight / by thy roar long-drawn like the cloud's rumbles. (K. Krishnamoorthy).

1. The Lion.

क्षोभं क्षोणि क्षमस्व see No. 12292.

12310*

क्षोभं धत्ते यदतिबहलः स्निग्धलावण्यपूरः
प्रत्यङ्गं यत्तटमनुसरन्त्यूर्मयो विभ्रमाणाम् ।
उन्मग्नं यत् स्फुरति च मनाक् कुम्भयोर् द्वन्द्वमेतत्
तन्मन्येऽस्याः स्मरगजयुवा गाहते हृत्तडागम् ॥

(आ) ŚP 3283, SR 256. 40 (a. ŚP), SSB 66.46, SH (par II) *fol.* 21 a (25).

(*a*) यदपि ब° [यदतिब°] ŚP ; यदिबंहुलः SH (*contra metrum*) ; कान्तला° [स्नि°] SH.

(*c*) युग्ममेतत् [द्व°] SH.

(*d*) ऽस्या SH.

Mandākrāntā metre.

That there is agitation though the flow of loveliness [salt-water] is in profusion, that the waves of blandishments are in all limbs following the banks [the limit], and the two pot-like protuberances are prominently seen and throbbing, are, I think, due to the plunging of the young (man of the) elephant of Cupid into the lake of her heart. (S. B. Nair).

क्षोभं न गच्छन्ति see No. 11567.

12311

क्षोभं प्रयाता अपि नैव सन्तो
दुष्टामशिष्टां गिरमुद्गृणन्ति ।
दुष्टाः प्रसन्ना अपि शीलयुक्तां
वक्तुं न जातु प्रभवन्ति वाचम् ॥

(अ) Amṛtamanthana (Vidyabhavana Saṁskṛta-Granthamālā-25, Chowkhamba, Banaras 1956) 28. 13.

(आ) SSap 646.

Indravajrā metre.

Though agitated in mind, the good people never speak bad and unworthy words; the wicked people, though pleased, are unable to give utterance to words of good manners ever. (S. B. Nair).

12312**

क्षोभपलायनभङ्ग-
स्खलनविपर्यासभङ्गवेगादि ।
यन्मुख्यवाहनानां
तदपि निषेधाय गमनस्य ॥

(आ) ŚP 2581.

Āryā metre.

The agitation, running away, break-down, stumbling, reverse movement and break in speed of the principal modes of conveyance (such as horses and oxen)—These too contribute to the prohibition of the journey. (S. B. Nair).

12313

क्षोभितो विबुधैः कश्चिद् गम्भीरमधुराशयः ।
चन्द्ररत्नगजाश्वादि- सहितां दिशति श्रियम् ॥

(आ) SNi 10. 7.

(*a*) क्षोभितोऽपि बु° SNi (KM).

(*b*) गभी° SNi (KM).

(*c*) °गवाश्वा° SNi (KM).

(A king) having[1] a great and good ambition bestirs himself and with the help of wise men[1] get prosperity along with the moonstones, elephants and horses. (S. B. Nair).

1-1. It may also mean : [having been made to bestir himself by the advice of wise men].

क्षौणी° see also क्षोणी°.

12314*

क्षौणी नः क्षितिपालमौलिमहिषी द्यौर्देवकीनन्दन-
स्याङ्घ्रिः क्वाङ्घ्रिरिहास्यतामिति मनश्चिन्ता-
नमत्कन्धरः ।
अङ्गान्यङ्गुलतासु भङ्गुरखुरन्यासैः समावेशयन्
उत्क्रोशन्निव वारिधीनधिचलत्युच्चैस्तवायं हयः ॥

(आ) Skm (Skm [B] 1495, Skm [POS] 3. 25. 5 (a. Ākāśapālīyaśālūka or Śālūka).

(*a*) °महसी [°म°] Skm (var.).

Śārdūlavikrīḍita metre.

The earth is our king's chief queen, the sky is the foot of Lord Viṣṇu [son of Devakī] : where shall I place my legs ? Bending his head due to this anxiety and placing his hoofs erratically this, your horse, O King, gallops making the seas roar aloud. (S. B. Nair).

12315*

क्षौणीन्द्र त्यजति क्षमां त्वयि रणे दोःशालिनो-
ऽप्यक्षमाः
प्रत्यर्थिष्वथ कम्पमानतनुषु त्वं चापि कम्पाकुलः ।
त्वं गृह्णासि भुवः करं मृगदृशामेतेऽपि च स्वर्भुवां
तेभ्यस्तेऽभ्यधिकं नु किं गुणिभिरप्युद्गीयते यद्
भवान् ॥

(आ) Skm (Skm [B] 1432, Skm [POS] 3. 13. 2) (a. Dhoyīka, but not found in the Pavanadūta).

(*b*) चात्म° or चानु° [चापि] Skm (var.).

(*d*) तेम्य° Skm (B) (printing error) ; कि Skm (B) (printing error).

Śārdūlavikrīḍita metre.

O King, when you lose all mercy [*kṣamā*] in the battlefield the enemies too become deprived of their earth [*kṣamā*] ; when the bodies of the enemies shake (with fear) you too shake (your head) ; when you take the hand of the earth (in annexation) they too take the hands of the divine damsels (after death in battle) ; what greater merit have you than they possess, that men of merit praise you in songs ? (S. B. Nair).

12316*

क्षौणीपतित्वमथवैकमकिंचनत्वं
नित्यं ददासि बहुमानमथापमानम् ।
वैकुण्ठवासमथवा नरके निवासं
हे वासुदेव मम नास्ति गतिस्त्वदन्या ॥

(आ) PG 84 (a. Śrī-Garbha-Kavīndra or °Kavīndraṇa).

(*a*) क्षोणी° PG (var.).

(*c*) °मथ वा PG ; (changed to °मथवा, editorially).

(*d*) हा PG, but PG (var.) as above.

Vasantatilakā metre.

You may give me lordship of the earth or complete beggary, you may always give great honour or dishonour to me, you may grant the heaven of Vaikuṇṭha or residence in hell ; O Lord Vāsudeva [Viṣṇu], I have no refuge other than you. (S. B. Nair).

12317*

क्षौणीपाल विशालभाल भवतः प्रत्यर्थिवर्गाविला-
कीर्त्या श्यामलिते शिवे गणगणे भीते गुहे कम्पिते ।
बिभ्यद्देवगणे त्रसत्फणिगणे क्षुभ्यत्पिशाचीगणे
क्रोधोत्कम्पितपाणिपंकजतला सा हिङ्गुला
पातु नः ॥

(आ) PV 94 (a. Śrī-Veṇīdatta).

(*b*) सिवे [शि°] PV (MS).

(*c*) विभ्यदे° PV (MS).

Śārdūlavikrīḍita metre.

O King, possessing a high forehead, by the dark infamy of your enemies when Śiva was rendered dark, the followers of Śiva got frightened, Kumāra was shaking, the gods in a fright, the serpents in terror, and the devils [the followers of Śiva] were agitated, may that *Hiṅgulā* (-weapon) which was shaken in your lotus-hand out of anger protect us all ! (S. B. Nair).

12318*

क्षौमं वासो वनभुवि गुहातीरगङ्गा निपानं
भोज्यं भिक्षा तरुतलगता वीथिका दीर्घशय्या ।
भक्तिः कान्ता हरचरणयोः कीर्तनं क्रीडितानि
ध्यानं शंभोः सुरतमनिशं त्वत्प्रसादान्ममास्तु ॥

(अ) BhŚ 473 (doubtful).

(*a*) नदीतीरगं वारि पानं [गु° नि°] BhŚ (var.).

(*c*) करचरणयोः···क्रीडितानं BhŚ (var.).

(*d*) सुरति° BhŚ ; (changed to सुरत editorially) ; सुरतमरवामनिषं (*sic!*) BhŚ (var.).

Mandākrāntā metre.

A cave in the forest is the airy room of a mansion, the reservoir for sport and drink is the Gaṅgā near by, alms the food, the fine bed is the ground under trees, the beloved is the devotion at the feet of Lord Śiva, the (amorous)

sports are the praises sung of the Lord, and meditation on Lord Śiva is the love-making ; may this be granted to me always by your favour ! (S. B. Nair).

12319-20**

क्षौमीं लेखावर्ति
गददलताली सतगरकैस् तैलम् ।
सिद्धार्थस्य गृहीत्वा
नृकपाले चाञ्जनं विहितम् ॥

नयनगतं युवतीना-
मपि मुनिचेतांसि मोहयति ।

(अ) Ratirahasya 14. 44-45.

(आ) ŚP 3201 (a Yogaratnāvalī).

First verse : Āryā metre.

Second verse of two *pada-s* : Upagīti-āryā *or* Udgīti-āryā metre.

If collyrium is made in the empty skull of a human being with mustard oil, having a wick of silk and the oil is mixed with the essence of the leaves of *Gada*(-plant) and the perfume prepared from the *Tagara*(-plant), and if this collyrium is applied to the eyes of young ladies they are capable of strongly attracting the minds of even sages. (S. B. Nair).

12321*

क्षौमेण स्तनतुङ्गमङ्गलघटावाच्छाद्य मद्यत्तरा
सद्यःप्राप्तचिरानवाप्तविषयं यद् गेयमुद्गायसि ।
तत्प्रायः परिणीय कामपि रतिं प्राग्जन्मपुण्यार्जिताम्
अद्यालम्भि कुतोऽपि तन्वि कुतुकागारे स्मरेणोत्सवः ॥

(आ) SMH 9. 19.

(*a*) क्षौमेन SMH (var.).

Śārdūlavikrīḍita metre.

Covering the auspicious pot-like bosom with a silken garment, you sing in a loud voice in intoxication on a theme suddenly secured which had eluded for a long time ; this must be, O slender lady, due to your having married and secured love-sports as a result of good deeds in previous births that you now have a good time with Cupid in a fine chamber for love-sports. (S. B. Nair).

क्षौरस्नानप्रयाणेषु see No. 12267.

12322*

क्ष्मां क्षेपीयः क्षपाम्भः शिशिरतरजलस्पर्शतर्षाद्दृतेव
प्रागाशा नेतुमाशाद्विरदकरसरःपुष्कराणीव बोधम् ।
प्रातः प्रोल्लङ्घ्य विष्णोः पदमपि घृणयेवातिवेगाद् दवीयस्य्
उद्दामं द्योतमाना दहतु दिनपतेर् दुर्निमित्तं द्युतिर् वः ॥

(अ) Sūryaśataka 22.

(*a*) °तरतलस्पर्श° Sū° (var.) ; °तरलस्पर्श° Sū° (var.) (sub-metric).

(*b*) प्रागाशा [द्रा°] Sū° (var.) ; °पुष्कराणां विबोधम् Sū° (var.).

(*c*) गरीयस्य् [द°] Sū° (var.).

(*d*) उद्दाम° or उदाम° Su° (var.).

Sragdharā metre.

The splendour of (Sūrya), Lord of Day, goes quickly to the earth, as if because of its desire to sip the cool water of the dew, / (and also) goes swiftly to (all) the quarters (of the sky),

as if to cause to open the lips, (shaped like pond-lotuses), of the trunks of the elephant (-guardians) of the quarters, / and at dawn, impetuously transcending even the step of Viṣṇu, as if in contempt, it goes to more remote (places). / May this fiercely shining splendour of (Sūrya), Lord of the Day, burn up whatever is of ill-omen to you ! (G. P. Quackenbos).

12323*

क्ष्मापालाः क्षीणतन्द्राः क्षितिवलयमिदं पान्तु ते कालवर्षा
वार्वाहाः सन्तु राष्ट्रं पुनरखिलमपास्तेति संपन्नसस्यम् ।
लोके नित्यप्रमोदं विदधतु कवयः श्लोकमाप्तप्रसादं
संख्यावन्तोऽपि भूम्ना परकृतिषु मुदं संप्रधार्य प्रयान्तु ॥

(अ) Mahāvīra 7. 42.

Sragdharā metre.

May the guardians of the world, free from indolence, protect the orb of the earth. May the clouds pour down their rain in due season ; may the whole kingdom be free from calamity, and supplied with grain ; may poets make sweet verses, which will give undying pleasure to the world ; and may the learned go forth and teach men to delight in the compositions of others ! (J. Pickford).

12324*

क्ष्माभर्तुरस्य कटको विकटः सपीलु-
पाल्याकुलः सहरिसैन्यशतावमर्दः ।
लक्ष्मीं विकासघटनां नयति व्युदस्त-
नानाधिकामचरमागधराजितश्रीः ॥

(अ) Haravijaya (KM 22) 5. 75.

(आ) VyVi *ad* 2. 92 (p. 423).

(*a*) वि° क° (tr.) VyVi.

(*b*) पालीकु° VyVi.

(*c*) विलास° VyVi ; व्युपास्त- VyVi.

Vasantatilakā metre.

The slop of this mountain is uneven, full of *Pīlu*-trees, crowded with groups of lions [*or* monkeys] ; it bears with the splendour of fine trees, a beauty that is of a varied kind, like the army of the king which is big, consisting of a large number of elephants and crowded with the cavalry ; it has a large number of bards who move freely and free from all worries and who bring a splendour to it that is ever expanding. (S. B. Nair).

12325

क्ष्वेडं क्षिपद्भ्योऽपि ददासि तुष्टिं
पुष्टिं विधत्से फणिनां मनोज्ञाम् ।
त्वां धर्षतां त्वं मनसः प्रसत्तिं
करोषि कोऽन्यस्तव साम्यमिच्छेत् ॥

(आ) AnyT 2. 14.

(*c*) घर्षतां AnyT ; (changed to धर्षतां, editorially).

Upajāti metre (Indravajrā and Upendravajrā).

You[1] give satisfaction to those that emit poison, you give pleasing nourishment to the serpents ; you are gracious to those who fling insult : who will even wish to be similar to you ? (S. B. Nair).

1. Sandalwood-tree.

12326*

क्ष्वेडाभिः ककुभः पृषत्कनिकरैर्व्योम द्विधाखण्डितैर्
देहैर् विद्विषतां धरातलमपि प्रच्छादयन्तौ चिरम् ।
कुर्वातेऽश्रुजलाविलेक्षणपथान्येतावकाण्डोच्चर-
द्रोमाञ्चानि सवेपथून्यपि मुहुर्वर्क्ष्माणि नः पश्यताम् ॥

(अ) Mahāvīra 6. 57.

(आ) SR 131. 119 (a. Mahāvīra), SSB 442. 119.

(*a*) द्विधा ख° Mahāvīra, SSB.

Śārdūlavikrīḍita metre.

(This deadly conflict between the two mighty warriors cannot easily be prevented); for, they have long filled the heavens with their shouts, the sky with showers of arrows, and the surface of the earth with the bodies of their enemies cleft in two; and they cause us, as we look on, to lose the range of vision, which is dimmed with streams of tears, and to be covered with bristling hair rising up and full of trembling. (J. Pickford).

12327*

क्ष्वेलातर्जितसिंहगर्जितभयभ्राम्यद् गजग्रामणी-
भीत्कारद्रवदक्षदर्शनकृतभ्रूभङ्गशाखामृगम् ।
कुन्तक्षुण्णतरक्षुवक्त्रगलितक्षोणीनिषण्णार्भक-
घ्राणं व्यापृतरोहिताहितबहूकारं वनाभ्यन्तरम् ॥

(आ) SR 141. 4, SSB 458. 5.

Śārdūlavikrīḍita metre.

The interior of the forest has monkeys who knit their eyebrows in annoyance on seeing the terrifying flight of herds of elephants that were frightened by the threatening roar of lions; it smelt of the young ones of hyenas that squatted on the ground after falling from the mouths of their mothers pierced by spears, and which was resounding with the unpleasant howls of jackals that were roaming. (S. B. Nair).

ख

12328**

खं तथा स्वरवसिवन्दु- नेत्रैरक्षौहिणी मता ।
अक्षौहिण्यां संप्रदिष्टा रथानां वर्मधारिणाम् ।
संख्या गणिततत्त्वज्ञैः सहस्राण्येकविंशतिः ॥

(आ) ŚP 1911.

In the army called *Akṣauhiṇī* the armoured chariots consists of the zero [sky], seven [musical notes], eight [*Vasus*], one [the moon], two [the eyes], namely, 21870; the knowledgeable ones say that this number is twenty-one thousand (odd). (S. B. Nair).

12329

खं दिशो भूमिमापश्च चन्द्रार्कानिलमारुतान् ।
सर्वं संहरते कालस् तस्मात् कालो महत्तरः ॥

(अ) Cr 320 (CSr 3. 4, CKl 58).

(*a*) खदिशौ CS (var.); षडिशी CS (var.); भूमिर् (°मीर्) CS (var.); अपश्च CS (var.); आयश्च CS (var.).

(*b*) चन्द्राकानिलमारुत: (°र्का°; °काग्नि°; °कानलं मा°) (*sic !*) CS (var.); चन्द्रार्कानिलमारुत: (°त) CS (var.).

(*c*) सर्वं (*sic !*) CS (var.); संहरतै (*sic !*) CS (var.); काल (°ल: ; लौस्) (*sic !*) CS (var.).

(*d*) तस्मान् (*sic !*) CS (var.); काला (°ल; °लं; °रो) (*sic !*) CS (var.); महत्तर (°रम्) CS (var.); महोत्तम: CS (var.).

Time destroys all things; as the earth and water, the air and fire, the sun and the moon, and even all space and vacuity: hence time is the most comprehensive of all. (B. C. Dutt).

12330

खं प्रसुप्तमिव संस्थिते रवौ
तेजसो महत ईदृशी गतिः ।
तत् प्रकाशयति यावदुत्थितं
मीलनाय खलु तावता च्युतम् ॥

(अ) Kum 8. 43. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 3; p. 125).

(आ) SRHt 252. 6 (a. Kālidāsa).

(*c*) उद्गतं [उत्थितं] Kum (var.).

(*d*) तावतश्च्यु° Kum (var.), SRHt; तावदच्यु° Kum (var.).

Rathoddhatā metre.

The setting of the sun illustrates a great truth, *viz.*, the greater rises a luminous body the more is its depression at the time of the setting. (H. H. Wilson).

12331*

खं यान्ति नो नीरधरा न यावच्
छम्पा न झम्पाकुलिताश्च चेलुः ।
रामस्य तावन् नयनाम्बुपूरैः
पम्पा तु संपातिभिरापुपूरे ॥

(आ) Pad 44. 8 (a. [?] Lakṣmaṇa).

Indravajrā metre.

As long as clouds did not reach the sky so long there was no play of the flashes of lightning; but by the flow of tears of Śrī-Rāma the lake Pampā became full to the brim. (S. B. Nair).

12332*

खं येऽत्युज्ज्वलयन्ति लूनतमसो ये वा नखोद्भासिनो
ये पुष्णन्ति सरोरुहश्रियमपि क्षिप्ताब्जभासश्च ये ।
ये मूर्धस्ववभासिनः क्षितिभृतां ये चामराणां शिरांस्य्
आक्रामन्त्युभयेऽपि ते दिनपतेः पादाः श्रियै सन्तु वः ॥

(आ) Dhv *ad* 2. 22 (p. 123), KHpk 1. 23. 65, VyVi *ad* 2. 92 (p. 421), JS 26. 58 (a. Ānandavardhana), SH 132.

(*a*) येऽभ्युज्ज्व° SH, KHpk, VyVi; चानखो° JS; °नघो° [नखो°] JS (var.); °सिनः; KHPk.

(*b*) °यमधिक्षि° JS, SH, KHpk, VyVi.

(*c*) मूर्धनि° Dhv (var.); मूर्ध्नस्व° SH.

(*d*) दिवकृतः [दिनपतेः] SH; श्रिये Dhv, SH; नः [वः] JS, SH.

Śārdūlavikrīḍita metre.

May the rays of the sun as well as his feet (as a king) be for your prosperity—the rays that shine very brightly in the sky dispelling darkness and those that have shining nails; those that nourish the beauty of the lotus and those that possess the beauty of the lotus; those that shine at the top of mountains and those that have the chowries (waved respectfully) touching them. (S. B. Nair).

खं येऽभ्युज्ज्वलयन्ति see No. 12332.

12333*

खं वस्ते कलविङ्ककण्ठमलिनं कादम्बिनीकम्बलं
चर्चां पारयतीव दर्दुरकुलं कोलाहलैरुन्मदम् ।
गन्धं मुञ्चति सिक्तलाजसदृशं वर्षेण दग्धा स्थली
दुर्लक्ष्योऽपि विभाव्यते कमलिनीहासेन भासां पतिः ॥

(आ) KāvR 18. 78, Sar 5. 465, KH 161. 7–9, Kāvyān 67. 14–17. (Cf. Ṛgveda 7. 103).

(*b*) चर्चा Sar (var.).

(*c*) °लाजसुरभि Sar; °जालसुरभि Sar (var.); °लाजसुरभिः Sar (var.).

(*d*) दुर्लक्षोऽपि KH.

Śārdūlavikrīḍita metre.

The sky puts on a blanket of clouds dark like the neck of sparrows, the family of frogs holds a debate by their loud croakings excitedly; the forest-ground emits the smell of the earth when sprinkled by rain like the smell of parched rice thrown in holy fire; the sun is known to be shining by the blossoming of lotuses though difficult to see him (as he is screened by clouds). (S. B. Nair).

12334**

खगात् पञ्चाक्षतिर्यञ्चः परिच्छेदे तृतीयके ।
त्रिधा तुर्यपरिच्छेदे ज्ञेयाश् च विकलेन्द्रियाः ॥

(आ) Any 4. 27.

(*d*) ज्ञेया Any; (changed to ज्ञेयाश्, editorially).

In this book[1] the third section deals with birds and the lower species possessing the five senses; the fourth section

is divided into three parts and they are to be known as dealing with the beings whose sensory organs are incapacitated. (S. B. Nair).

1. The *Anyotimuktāvalī* of Haṁsavijayagaṇīśa.

12335*

खगा वासोपेताः सलिलमवगाढो मुनिजनः
प्रदीप्तोऽग्निर् भाति प्रविचरति धूमो मुनिवनम् ।
परिभ्रष्टो दूराद् रविरपि च संक्षिप्तकिरणो
रथं व्यावर्त्यासौ प्रविशति शनैरस्तशिखरम् ॥

(अ) Sv 1. 16.

(आ) Almm 177, SuMañ 178. 6–9 (a. Bhāsa).

Śikhariṇī metre.

The birds have come back to their nests; the hermits have descended into water (for their ablution); the fires being kindled are shining bright; the smoke is moving over the penance-grove; and fallen from a great height and with his rays contracted, the sun, too, having turned back his chariot, is slowly making towards the summit of the setting mountain. (M. R. Kale).

खगा वीतफलं वृक्षं see निःस्वं त्यजन्ति गणिका.

12336

खगेषु मान्यो द्विक एव नान्यो
यश्चान्यबालं स्वहितेन पाति ।
भक्ष्यं करोति स्वननैः सहैव
विरौति सर्वं जनताहिताय ॥

(आ) PV 695 (a. Veṇīdatta).

(*b*) यश्चान्य° PV (MS).

(*d*) जाननाताहि° (*sic !*) PV (MS) (hypermetric).

Upajāti metre (Upendravajrā and Indravajrā).

Among birds the one deserving honour is the crow (who has two '*k*-s' in his name) and no other; for, he brings up the young ones of others[1] as if they were his own; he eats food in the company of his kith and kin, and cries out everything (in the early morning) for the welfare of the people. (S. B. Nair).

1. Of cuckoos.

12337**

खचतुष्कं रदा वेदाश् चतुर्युगमुदाहृतम् ।
चातुर्युगैकसप्तत्या मन्वन्तरमुदाहृतम् ॥

(आ) ŚP 4262 (a. Yogarasāyana).

The *Caturyuga*-period [four aeon-period] consists of the zero four times [*kha-catuṣkam*= four skies], two [the tusks] and four [the Vedas], (namely, 420000 years), and the *Manvantara*-period comprises seventy-one (such) *Caturyuga*-s. (S. B. Nair).

12338*

खचरस्य सुतस्य सुतः खचरः
खचरी जननी न पिता खचरः ।
खचरस्य सुतेन हतः खचरः
खचरी परिरोदति हा खचर ॥

(अ) MK (S) 98.

(आ) Sama 1 ख 2.

(*c*) खचरेण Sama.

(*d*) रोदिति हा हा [प° हा] MK (S).

Toṭaka metre.

The son [Ghaṭotkaca] of the son [Bhīmasena] whose father [the God Wind] is a mover in the sky, his [Ghaṭotkaca's] mother [Hiḍimbā] is one who moves in the sky, but the father [Bhīmasena] is not a sky-ranger. That ranger of the sky [Ghaṭotkaca] was killed by the son of one who moves in the sky [Karṇa, the son of the Sun]. The mover in the sky [Hiḍimbā] bewails, 'Alas ! Khacara [Ah ! Ghaṭotkaca] !' (S. B. Nair).

12339

खचित्रमपि मायावी रचयत्येव लीलया ।
लघुश्च महतां मध्ये तस्मात् खल इति स्मृतः ॥

(अ) Deś 1. 16.

(आ) VS 338 (a. Kṣemendra), SR 56. 84 (a. VS), SSB 317. 86.

Full of deceptions and illusions he creates sportively even an aerial estate and he is insignificant in the midst of the great ; hence he is called *Khala* [the wicked, taking the initial letters from *Khacitra* and *Laghu*]. (S. B. Nair).

12340

खञ्जः कुब्जो मन्दबुद्धिर् वृद्धोऽशक्तो जितेन्द्रियः ।
निस्पृहश्च प्रयोक्तव्यो राज्ञोऽन्तःपुररक्षकः ॥

(अ) Cr 322 (CRr 5. 16, CPS 114. 18). Cf. Crn 233.

(*b*) वृद्धिशक्तो (*sic !*) CR (var.) ; वृद्धोऽसक्तो (शक्ति) CR (var.) ; गतेन्द्रियः CR (var.).

(*c*) प्रयोक्ता च CR (var.), CPS.

A lame person, a hunch-back, a dullard, an old man, a man of no strength [virility], one with senses under control, one devoid of (sexual) desires—such a person should be employed by a king as the guard in his seraglio. (S. B. Nair).

12341*

खट्वाङ्गीकृतधूमकेतुघटितप्रेताधिराट्पञ्जर-
प्रोतब्रह्मशिरःकपालवलयं बिभ्रज्जटामण्डलम् ।
कण्ठे सप्तमहर्षिवक्त्ररचितामेकावलीमुद्वहन्
पायाद् वः सुलभव्रतोपकरणः कल्पान्तकापालिकः ॥

(आ) Skm (Skm [B] 86 ; Skm [POS] 1. 18. 1).

(*a*) °केतु घटि° Skm (POS) ; °घटित° [°घ°] Skm (B).

(*b*) °शिरः कपाल° Skm (B).

Śārdūlavikrīḍita metre.

Having a comet on his staff containing the head of Lord Brahmā studded with the head of Yama, the God of death and having a garland of skulls and possessing a mass of matted hair, and wearing a necklace fashioned with the faces of the seven great sages, may the Lord Śiva, the bearer of skulls at the time of Doomsday with the suitable equipment (for the work of destruction), protect you all ! (S. B. Nair).

12342*

खट्वा नितान्तलघुका शिथिलप्रताना
द्वेष्यः पतिः स च निरन्तरचाटुकारी ।
तत्रापि दैवहतिकाः खलु माघरात्र्यो
हा सह्यतां कथमयं व्यसनप्रपञ्चः ॥

(आ) JS 237. 7, VS 2356, ŚP 4057, SR 364. 42 (a. VS), SSB 256. 60.

(*b*) वेश्यापतिः [द्वे° प°] VS; °खण्डकारी [°चाटु°] VS.

Vasantatilakā metre.

A cot highly flimsy and narrow with thin coverlets, the husband full of intolerance and ever making demands by coaxing words and there too the nights of *Māgha*-month [January-February]; alas! how are these combinations of adverse circumstances to be endured? (S. B. Nair).

12343*

खड्गं चक्रगदेषुचापपरिघान् शूलं भुशुण्डीं शिरः
शङ्खं संदधतीं करैस् त्रिनयनां सर्वाङ्गभूषावृताम् ।
नीलाश्मद्युतिमास्यपाददशकां सेवे महाकालिकां
यामस्तौत् स्वपिते हरौ कमलजो हन्तुं मधुं
कैटभम् ॥

(अ) Durgāsaptaśatī.

(आ) Sama 1 ख 1.

(*d*) मधुकैटभम् Durgā° (var.) (*contra metrum*).

Śārdūlavikrīḍita metre.

I worship the Goddess Kālikā who bears in her hand a sword, discus, mace, arrow, bow, club, trident, the *Bhuśuṇḍī*-weapon, skull and conch; who is three-eyed and adorned with jewels all over her body; possessing the colour of blue sapphire and having ten faces and feet; whom Lord Brahmā praised to kill the demons Madhu and Kaiṭabha when Lord Viṣṇu was asleep. (S. B. Nair).

12344**

खड्गं चर्म गदां शक्ति　　परिघं मुद्गरं तथा ।
नाराचं परशुं कुन्तं　　पट्टिशादींश्च धारयेत् ॥

(आ) ŚP 1906.

A sword, shield, mace, missile, club, hammer, arrows, axe, spear, *Paṭṭiśa*-dart and other weapons one should carry. (S. B. Nair).

12345**

खड्गं प्रशस्तं मणिहेमचित्रं
कोशे सदा चन्दनचूर्णयुक्ते ।
संस्थापयेद् भूमिपतिः प्रयत्नाद्
रक्षेत् तथैनं स्वशरीरवच्च ॥

(अ) Viṣṇudharmottara 2. 17. 35.

(आ) ŚP 4688.

(*a*) °हेमयुक्तं ŚP.

(*b*) °युक्तम् ŚP.

Indravajrā metre.

An excellent sword adorned with gems and gold should be installed by a king in his treasury always with sandal powder spread; and it should be guarded with care as he would do his own body. (S. B. Nair).

12346**

खड्गः पद्मपलाशाग्रो　　मण्डलाग्रश्च शस्यते ।
करवीरपलाशाग्र-　　सदृशश्च विशेषतः ॥

(अ) Viṣṇudharmottara 2. 17. 29*cd*–30 *ab*.

(आ) ŚP 4682.

(*a*) °शाभो ŚP.

(*c*) °शस्य Viṣṇu°.

A sword that has its end shaped like a lotus-petal as well as one that is semi-circular in shape is considered praise-worthy; this is specially so in the case of one which has its end like the petal of a *Karavīra*-flower. (S. B. Nair).

12347*

खड्गनिर्लूनमूर्धानो　　व्यापतन्तोऽपि वाजिनः ।
प्रथमं पातयामासुर् असिना दारितानरीन् ॥

(अ) Kum 16. 26.

(आ) SR 128. 11 (a. Kum), SSB 437. 8.

(*b*) निपतन्तोऽपि वा° Kum (var.), SR, SSB ; वाजित: Kum (SA).

(*c*) प्रापया° Kum (W).

(*d*) दारयित्वासिना रिपून् Kum (SA).

(*The brave cavalry soldiers*[1]) having their heads severed with swords, dropped down *from the horses*[2] not before having struck down the enemies whose heads were cut off with daggers. (H. H. Wilson, editorially revised version).

1. H. H. Wilson has : 'The horse'; words in italics are supplied by the editor.
2. H. H. Wilson omits the words in italics which are supplied by the editor.

12348

खड्गमूलं भवेद् राज्यम् अस्त्रीमूलं स्थिरं भवेत् ।
प्रजामूलं भवेदर्थो वैरमूलं विनश्यति ॥

(अ) Cr 1409 (CNM 55).

(आ) SR 159. 284, SSB 489. 291.

(*a*) °मूले CNM.

(*b*) मन्त्रमूला (°लो) CNM.

(*c*) प्रजामूल भवित्यर्थं (*sic !*) CNM ; भवेदर्थि Cr ; भवेदर्था CNM.

(*d*) °मूल (*sic !*) CNM.

A kingdom is established by the primary help of the sword, it becomes firmly secure if women are not involved in it ; wealth comes primarily by the help of the people, and it comes to destruction by the prime cause of enmity. (S. B. Nair).

12349*

खड्गवारि भवतः किमुच्यते
लोलशैवलमिवारिकुन्तलैः ।
यत्र राजति निवेशितं त्वया
राजहंसनिवहोपमं यशः ॥

(आ) SR 124. 2, SSB 432. 2.

Rathoddhatā metre.

What shall I say of the water of your sword ? It comes to possess moss in the form of the hair of enemies, which when applied therein gives rise to fame in the form of a flock of royal swans. (S. B. Nair).

12350*

खड्गशूलगदादीनि यानि चास्त्राणि तेऽम्बिके ।
करपल्लवसङ्गीनि तैरस्मान् रक्ष सर्वतः ॥

(अ) Devī-māhātmya (in Mārk-pur) 4. 26.

(आ) ŚP 1901.

The sword, the trident, the mace and whatever other weapons of yours, O Goddess Ambikā [Kālī], that are held in your tendril-like hands, with them protect us on all sides. (S. B. Nair).

12351

खड्गस्य गुणहीनस्य तीक्ष्णं सुपरुषं वपुः ।
युक्तं न तु गुणाढ्यस्य धनुषः प्राणिहिंसनम् ॥

(अ) Cr 321 (CRr 8. 109, CPS 283. 29).

(*b*) तैक्ष्ण्यं CR (var.), CPS ; सुपुरुषं Cr.

A sword, the body of which is sharp and extremely hard, is devoid of *guṇa* [virtue : string] ; but (unlike the sword) it is not proper on the part of a bow possessing *guṇa* [virtue : string] to injure living beings. (S. B. Nair).

12352

खड्गहस्तोऽरिमालोक्य हर्षामर्षसमन्वितः ।
शूरः पुलकितो रक्त- नेत्रो हसति जृम्भते ॥

(आ) ŚP 578 (a. Lakṣmīdhara), Kav p. 97, SR 208. 34, SSB 574. 1.

Holding a sword in hand a brave person seeing the enemy is possessed of joy and anger ; he has hairs standing on ends and becomes red-eyed ; he laughs and shows himself proudly. (S. B. Nair).

12353*

खड्गाः शोणितसंदिग्धा नृत्यन्तो वीरपाणिषु ।
रजोघने रणेऽनन्ते विद्युतां वैभवं दधुः ॥

(अ) Kum 16. 15.

(आ) SR 127–28. 7 (a. Kum), SSB 437. 11.

(*d*) विभ्रमं [वैं°] Kum (SA), SR, SSB; विश्रमं [वैं°] Kum (var.).

The swords, bathed in blood, dancing in the palms of the warriors it appeared that lightnings manifested themselves in the vast battlefield clouded with dust (H. H. Wilson).

खड्गाग्रेर्न विदारिताः see नो खड्गप्रविदारिताः.

12354*

खड्गा रुधिरसंलिप्ताश् चण्डांशुकरभासुराः ।
इतस्ततोऽपि वीराणां विद्युतां वैभवं दधुः ॥

(अ) Kum 16. 7.

(आ) SR 127. 5 (a. Kum), SSB 437. 9.

(*d*) वैद्युतं [वि°] Kum (var.), SR, SSB; विद्युतो [वि°] Kum (var.).

Covered with blood, the swords of the heroes effulgent like the rays of the sun, appeared like so many lightnings. (H. H. Wilson).

12355

खड्गाल् लक्ष्मीस् तथा राज्यं यशः खड्गादवाप्यते ।
खड्गाद् वैरिविनाशश्च यत्नात् तमभिदध्महे ॥

(आ) ŚP 4621 (a. Nakula), SR 143. 58 (a. Nakula), SSB 463. 1 (a. Nakula).

(*c*) विनाशं च SR.

From a sword comes prosperity as also kingship, one gets fame by the use of the sword, the destruction of the enemy is also accomplished with the sword ; (therefore), we strongl recommend (the possession of) it. (S. B. Nair).

12356

खड्गास् तिष्ठन्तु मत्तेभ- कुम्भकूटाट्टहासिनः ।
एकदोर्दण्डशेषेऽपि कः सहेत पराभवम् ॥

(आ) VS 2252, ŚP 3966, SR 360. 4 (a. VS), SSB 246. 4.

(*b*) कुम्भकुट्टाट्ट° VS.

(*c*) °शेषोऽपि ŚP, VS.

Let the sword remain laughing aloud at the mighty temples of elephants in rut ; if a single strong hand remains in the battlefield who will endure that defeat [dishonour] ? (S. B. Nair).

12357*

खड्गी सशब्दमथ पुस्तकवान् सचिन्तं
　बालः सखेलमभिरामतमः सकामम् ।
नानाविधं सुरवधूभिरितीक्षितो वः
　पायाच्चिरं सुगतवंशधरः कुमारः ॥

(आ) SkV 27 (a. Puruṣottama).

Vasantatilakā metre.

May this youth, the scion of the Buddha, long protect you, / whom the nymphs of heaven view in different ways : / with loud acclaim when he is armed with sword, / most thoughtfully when he comes with manuscript, / playfully when he is a child, / but when he is most beautiful, with love[1]. (D. H. H. Ingalls).

1. An example of the trope *Ullekha*.

12358*

खड्गेन मूलतो हत्वा दन्तिनो रदनद्वयम् ।
प्रातिपक्ष्ये प्रविष्टोऽपि पदातिर् निरगाद् द्रुतम् ॥

(अ) Kum 16. 39.

(आ) SR 128. 17 (a. Kum), SSB 437. 17.

(*a*) खड्गेनामूलतो [ख° मू°] Kum (var.), SR, SSB.

(*b*) दन्तिनोऽङ्घ्रिचतुष्टयम् Kum (SA), SR, SSB.

(*c*) प्रपतिष्णोः प्रविष्टोऽपि Kum (var.), SR, SSB.

Cutting the *two tusks*[1] of the elephants although the foot-soldiers went under them they quickly came out before they dropped down. (H. H. Wilson).

1. Following the reading दन्तिनोऽङ्घ्रिचतुष्टयम् in *pāda b* H. H. Wilson has : 'four legs'.

12359

खड्गे न वदनं पश्येद् वृथा विवृणुयान् न च ।
न चास्य कथयेन् मूल्यं जातिं देशं कथंचन ॥

(अ) Viṣṇudharmottara 2. 17. 34 *ab* only.

(आ) ŚP 4686.

(*a*) न खड्गे (tr.) Viṣṇu° ; प° व° (tr.) ŚP.

(*b*) °यात्र [°यान् न] Viṣṇu° (printing error).

One may not see one's face reflected on a sword, nor should he unsheathe it in vain ; one should not at any time tell others its price, the variety or the country of its origin. (S. B. Nair).

12360*

खड्गेन शितधारेण भिन्नोऽपि रिपुणाश्वगः ।
नामूर्च्छत् कोपतो हन्तुम् इयेष च पतन्नपि ॥

(आ) SR 128. 22, SSB 437. 22.

With a sword of sharp edge though badly cut by the enemy the horseman did not swoon ; but in anger desired to kill the enemy, though falling down. (S. B. Nair).

खड्गेनामूलतो हत्वा see No. 12358.

12361**

खड्गेषु लक्षणं यद्यद् येषु येषु प्रकाशितम् ।
तच्छुद्धं प्रभुसम्पत्त्यै मिश्रितं शत्रुसम्पदे ॥

(आ) ŚP 4661.

Whatever characteristics of the sword we have mentioned in the various varieties, if they are pure (in the sword of the lord) it is for his prosperity ; if they are mixed, it contributes to the prosperity of the enemy. (S. B. Nair).

खण्डं खण्डं च पाण्डित्यं see No. 12371.

12362**

खण्डं यस्य पदं पार्ष्ण्यां पादस्याग्रे च वा भवेत् ।
पांशुकर्दमयोर्मध्ये सप्त मासान् स जीवति ॥

(अ) Mārk-pur 43. 7.

(आ) ŚP 4572.

(*a*) पार्ष्ण्योः ŚP.

(*b*) °ग्रेऽथवा ŚP.

(*c*) पांसुकर्दममध्ये वा ŚP.

He, whose foot becomes cracked at the heel or at the toe in dust and in mud, lives seven months. (F. E. Pargiter).

12363*

खण्डः किमु त्वद्गिर एव खण्डः
किं शर्करा तत्पथशर्करैव ।
कृशाङ्गि तद्भङ्गिरसोत्थकच्छ-
तृणं नु दिक्षु प्रथितं तदिक्षुः ॥

(अ) Naiṣ 8. 101.

Upajāti metre (Indravajrā and Upendravajrā).

Is sugar-candy only a fragment of thy voice, and sugar but the gravel on its path? Slender-limbed damsel, is not the sugar-cane a marshy grass, famous in the regions, growing on the sweet flow of the modulations of thy voice? (K. K. Handiqui).

12364*

खण्डः क्षपासु कियतीष्वपि यः कृशाङ्गि
भङ्गीमनङ्गपरशोः सदृशीं बिभर्ति ।
सोऽयं निमज्जति जगन्नयनाभिरामः
श्यामावधूवदनचन्दनबिन्दुरिन्दुः ॥

(अ) Vikram 11. 78.

Vasantatilakā metre.

O slim lady, that moon which, as a fragment assumes the likeness of the axe of Cupid, within but a few nights which is pleasant to the eyes of the world and is like the spot of sandal-paste on the face of the lady of night, is sinking. (S. C. Banerji).

12365

खण्डः पुनरपि पूर्णः
पुनरपि खण्डः पुनः शशी पूर्णः ।
सम्पद्विपदौ प्रायः
कस्यापि न हि स्थिरे स्याताम् ॥

(आ) Subh 273, IS 2040.

(*c*) संपद्विषधौ IS; संपत्विपदौ Subh; (changed to सम्पद्विपदौ, editorially).

(*d*) न हि om. Subh (sub-metric).

Āryā metre.

Though in a bit [as a crescent] it again becomes full, again it becomes small, again the moon becomes full; prosperity and adversity are mostly never permanent in the case of any person. (S. B. Nair).

12366*

खण्डक्षोदमृदि स्थले मधुपयःकादम्बिनीतर्पणात्
कृष्टे रोहति दोहदेन पयसां पिण्डेन चेत् पुण्ड्रकः ।
स द्राक्षाद्रवसेचनैर् यदि फलं धत्ते तदा त्वद्गिराम्
उद्देशाय ततोऽप्युदेति मधुराधारस्तमप्प्रत्ययः ॥

(अ) Naiṣ 21. 152 (in some editions 21. 138).

(आ) VS 1639 (Śrī-Harṣa), Khaṇḍa-praśasti 150 (109), AIK 279. 8-11.

(*a*) °मृदिस्थले VS; °वर्षणात् [°तर्प°] AIK.

(*b*) कृष्णो [कृष्टे] Kha°; पयसा Naiṣ (var.).

(*c*) °फलसे° [°द्रवसे°] AIK.

(*d*) ऽप्युदेति VS; मधुरधारेतमद्प्रत्ययः (*sic!*) Kha°.

Śārdūlavikrīḍita metre.

If in the place where sugar forms the soil, and which is tilled after it has been gratified by rain-clouds whose water is honey, there should grow a sugar-cane plant, with cream-cakes as a fertilizer; and if it bears fruit by virtue of being watered with vine-juice, then to distinguish thy voice from this, the superlative would have the word "sweet" as its base. (K. K. Handiqui).

12367

खण्डितः कुट्टितश्चैव पुनरेव द्रवीकृतः ।
तथापि लवणः स्वादुर् गोत्रजे विकृतिः कुतः ॥

(अ) P (PT 2. 24, PTem 2. 24), Cr 323 (CRr 3. 45, CPS 72. 55).

(आ) Cf. Ru 94.

(*a*) खण्डितं कुट्टितं (°डि°) पिष्टं CR.

(*b*) पुनश्चापि CR (var.); द्रवीकृतम् CR.

(*c*) तथा न CR (var.); लवणं स्वादु (°दुः) CR.

Though cut into bits and crushed and made into a liquid again the salt [saltly ocean[1]] none the less never loses its taste : in one of noble origin where is the possibility of the change for the worse ? (S. B. Nair).

1. The word *lavaṇa* is normally used in masculine gender for 'the ocean' and in neuter gender, for 'salt' in general.

12368*

खण्डितानेत्रकञ्जालि- मञ्जुरञ्जनपण्डिताः ।
मण्डिताखिलदिक्प्रान्ताश् चण्डांशोर् भान्ति भानवः ॥

(अ) Rasagaṅgā 76. 18-19.

(आ) SR 27. 1, SSB 44. 2.

(*a*) °कज्जालि° Rasagaṅgā (var.).

(*d*) पान्तु [भान्ति] SR, SSB.

Efficient in decorating beautifully the clusters of lotuses of eyes which had been neglected (during the night like wives of men attached to other women) and beautifying with (the reddish morning) light all the quarters (resembling the wives whose husbands had returned in the morning) shine the rays of the sun. (S. B. Nair).

12369*

खण्डिता मा भवन्त्वेताः कदापीत्यनुकम्पया ।
नदीर् निनीषतीवाब्धि साश्रुपूरैर् निरन्तरैः ॥

(आ) JS 133. 5 (a. Śrī-Vaidyabhānupaṇḍita).

Let them not be cut [treated unkindly] at any time—thus out of compassion, as it were, he desires to lead the rivers into the sea with tears [waters] in profusion flowing without interruption. (S. B. Nair).

12370*

खण्डिताशंसया तेषां पराङ्मुखतया तया ।
आविवेश कृपा केतौ कृतोच्चैर् वानरं नरम् ॥

(अ) Kir 15. 3.

(आ) Sar 2. 102 (p. 201).

(*cd*) केतूकृतो° Sar.

With all hopes of winning in the battle lost and wishing to turn away were the Gaṇa-s of Śiva; seeing their plight compassion entered Arjuna, the man having a monkey-emblem on his flag. (S. B. Nair).

12371

खण्डे खण्डे च पाण्डित्यं क्रयक्रीतं च मैथुनम् ।
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः ॥

(अ) Cr 324 (CLr 1. 7, CRr 8. 5, CNP II 286, CNT IV 222, CNM 185, CNMN 150, CnT II 13. 4, CnT III 7. 50, CnT V 86, CPS 224. 12), H (HJ 1. 148, HS 1. 131, HM 1. 137, HP 1. 106, HN 1. 107, HK 1. 140, HH 27. 13-14, HC 37. 5-6). (Cf. वृद्धकाले मृता भार्या).

(आ) SRHt 193. 73 (a. Bṛhatkathā), IS 4000, VP 9. 31, Sama 2 भ 16 *cd* only, GVS 593.

(*a*) खण्डं खण्डं CL (var.), CR, CPS ; खण्ड खण्ड CL (var.) ; खण्ड खण्डषु (°सु) पा° CL (var.) ; पल्लवग्राहि [ख° ख° च] (°राहि CNP II) H, SRHt ; षण्डे तु पा° CNM, CNMN ; तु [च] CL (var.) ; पाण्डित्य CL (var.).

(*b*) क्रेयक्रीतं H (var.) ; क्रयवितं CR (var.) ; करीकृत्वा तु CNM, CNMN.

(*c*) परायत्तं [प°] CR, CPS, SRHt.

(*d*) त्रिभि: [ति°] CNM; त्रयं [ति°] Sama ; पुंसी CR (var.) ; विटम्बना (°ड°) CL (var.); विढम्बना: H (var.) ; विडंबनं CNM, Sama ; वि° पुं° (tr.) CR (var.).

Deficient learning, purchased sexual enjoyment, (and) life dependent on some-one else — these three degrade a person. (S. B. Nair).

12372*

खण्डैरम्बुदकम्बलस्य निबिडस्यूतां तडित्तन्तुभिः
कन्यामम्बरगर्भसन्ततया गुर्वीममी बिभ्रतः।
उद्ग्रीवैः शिखिभिः सचर्मकरकावात्यानिलैः छत्रिणो
घर्मापायदिनाध्वगाः कतिचन प्रादुर्भवन्त्यग्रतः॥

(आ) SSSN 216. 11.

(*a*) तट्टित्° SSSN ; (changed to तडित्°, editorially).

Śārdūlavikrīḍita metre.

(At the advent of the rainy season) as the clouds spread throughout the interior of the sky, with the pieces of blankets of such clouds sewn very closely with the threads of lightnings covering the (body of a newly) pregnant lady (of earth) and carrying her some wayfarers of the rainy season holding the umbrellas (in the form of mushrooms) appear in front (of us) with the leather-shields of hailstorms accompanied by peacocks with their necks stretched upward. (S. B. Nair).

12373**

खदिरश्च कदम्बश्च सोमबिल्वस् तथैव च।
उदुम्बररुहश्चैव ये चान्ये पुण्यभूरुहः॥

(आ) NBh 230. Cf. No. 7978 (=NBh 231).

The trees *Khadira*, *Kadamba* as well as *Somabilva* as also *Udumbara* and other sacred trees are[1] excellent for the purpose of (supplying twigs for) cleaning teeth[1]. (S. B. Nair).

1-1. This portion is the translation of NBh 231 *ab*=No. 7978 *ab* which reads : एते प्रशस्ततरवो दन्तधावनकर्मणि.

12374-75**

खदिरस्याम्भसा सप्त- रात्रं भृङ्गरसेन च।
विडङ्गपयसा सप्त सप्त ब्रह्मरसेन च॥
त्रिफलां भावयित्वेत्थं भक्षयेद् गुडसर्पिषा।
पलितं हन्ति वर्षेण सर्वरोगैः प्रमुच्यते॥

(आ) ŚP 3034-35.

The three myrobalans treated with the water of the *Khadira* for seven days, as also with honey, the water of the *Viḍaṅga* and the medicinal properties of *Brahma* for seven nights each and if taken mixed with ghee and molasses, darken grey hairs of old age in a year and free the user from all diseases. (S. B. Nair).

12376*

खद्योतच्छुरितान्धकारपटलाः स्पष्टस्फुरद्विद्युतः
स्निग्धध्वानविभावितोरुजलदोन्नाहा रटत्कम्बवः ।
एताः केतकभेदवासितपुरोवाताः पतद्वारयो
न प्रत्येमि जनस्य यद्विरहिणो यास्यन्ति सोढुं
निशाः ॥

(आ) SkV 228, Kav 118, Skm (Skm [B] 1302, Skm [POS] 2. 166. 2). Cf. No. 5577.

(b) स्निग्धध्यान° Skm (var.).
Śārdūlavikrīḍita metre.

A cloth of darkness inlaid with fire-flies ; / flashes of lightning ; / the mighty cloud-mass guessed at from the roll of thunder ; / a trumpeting of elephants ; / an east wind scented by opening buds of *Ketakī*, / and falling rain : / I know not how a man can bear the nights that hold all these, / when separated from his love. (D. H. H. Ingalls).

12377*

खद्योतद्युतिमातनोति सविता जीर्णोर्णनाभालय-
च्छायामाश्रयते शशी मशकतामायान्ति तारादयः ।
इत्थं वर्णयतो नभस्तव यशो जातं स्मृतेर्गोचरं
तद् यस्मिन् भ्रमरायते नरपते वाचस्ततो
मुद्रिताः ॥

(अ) Mudita-kumudacandra - nāṭaka of Yaśaścandra 5, Han 14. 84, PrC 3. 159, Prabhā 209, PuPra 410.

(आ) JS 341. 40 (a. Kumudacandra).

(b) यत्नाद्रयः [तारा°] Mudita-ku°, JS.

(c) यशोजातं JS ; यातं [जातं] Han.

(d) यच्चास्मिन् [तद् यस्मिन्] Han ; तद्यत्र [तद् यस्मिन्] Prabhā ; रघुपते [नर°] Han.
Śārdūlavikrīḍita metre.

The sun has the glimmer of a glow-worm, the moon has as much lustre as an old spider's web and the galaxies attain the size of mosquitoes—thus describing the infinite sky of your fame, O King, such things have come to my memory and, as such, all my speech has become a bee and is subsequently sealed. (S. B. Nair).

12378*

खद्योतपोतप्रकराः समं खे
द्योतन्त एते द्युतिभिः प्रचण्डाः ।
पयोदसंघट्टविघट्टनस्य
किं वैद्युतस्य ज्वलनस्य खण्डाः ॥

(आ) Pad 77. 37 (a. Lakṣmaṇa), SG 558 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

Groups of glow-worms shine simultaneously in the sky as also some with great lusture : can it be that they are pieces of the fire of lightning broken to bits by the impact with a mass of clouds. (S. B. Nair).

12379*

खद्योतास् तरला भवन्ति भगवानस्तंगतो भानुमान्
कोकः शोकमुपैति मत्तमनसः क्रेङ्कुर्वते कौशिकाः ।
इत्थं चेत् सदसद्विवेकविधुरो धाता तदेतादृशं
न द्रष्टव्यमितीव मुद्रितवती पद्मेक्षणं पद्मिनी ॥

(आ) SR 245. 241, SSB 648. 37.

Śārdūlavikrīḍita metre.

The glow-worms are active, the lord sun has set, the ruddy goose is grief-stricken, the owls hoot in joy ; if the sense of discrimination between good

and bad on the part of the creator is such, well, let me not see this painful sight—so thinking as it were the lotus closed the petals of its eyes ! (S. B. Nair).

12380*

खद्योतोत्करदन्तुरान्धतमसोत्सङ्गेन मा गाः सखि
　　स्वैरं नूपुरजागरूकचरणौ दुःशिक्षिते रोपय ।
न्यञ्चच्चोलचलांचलेन तरले हारस्रजं निष्पिधाः
　　प्राप्तः पुत्रि स एष नीलनिचुलक्रीडालता-
　　　　मण्डपः ॥

(आ) Skm (Skm [B] 791, Skm [POS] 2. 64. 1) (a. Pāyika).

(c) °चलाचलेन Skm; (changed to °चलांचलेन, editorially).

(d) एव [एष] Skm (var.).

Śārdūlavikrīḍita metre.

Friend, do not go through that path when the darkness is pierced by a swarm of glow-worms, O you, ill-instructed, make the feet which are noisy with the anklets silent ; cover up the necklace of pearls, O careless one, with the end of your fluttering garment over the jacket, for, dear girl, we have reached that bower of dark *Nicula*-creepers, the rendezvous of your love-sports. (S. B. Nair).

12381

खद्योतो द्योतते तावद् यावन् नोदयते शशी ।
उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥

(अ) BhŚ 474 (doubtful).

(आ) ŚP 738, SR 209. 2 (a. ŚP), SSB 585. 2, SRK 168. 2 (a. ŚP), IS 7850, PdT 184, Pad 106. 87, Any 4. 37, RJ 300, SRM 1. 3. 238, VP 10. 1, SU 1099, SSD 2 *fol.* 3b, ST 23, Regnaud II. 8.

(a) खद्योतते [द्यो°] PdT (var.).

(b) शशिः Pad.

The glow-worm shines (well) in the sky as long as the moon does not rise : when the thousand-rayed one [the sun] rises there is neither the glow-worm nor the moon. (S. B. Nair).

12382**

खद्वयं निधिवेदाक्षि- चन्द्राक्ष्यग्निहिमांशुभिः ।
महाक्षौहिणिका प्रोक्ता संख्या गणितकोविदैः ॥

(आ) ŚP 1915. (Cf. No. 11526 in which the verse is put in different words)

The two zeros [0 0], the treasures [9], the Vedas [4], the eyes [2], the moon [1], eyes [2], fire [3] and the moon [1] : this number 132124900 consittutes the large army called *Mahākṣauhiṇī* —so it has been said by those proficient in arithmetic. (S. B. Nair).

12383

खनति न खुरैः क्षोणीपृष्ठं न नर्दति सादरं
　　प्रकृतिपरुषं दृष्ट्वैवाग्रे न कुप्यति गोपतिम् ।
वहति तु धुरं धुर्यो धैर्यादनुद्धतकन्धरो
　　जगति कृतिनः कार्यौदार्यात् परानतिशेरते ॥

(आ) SkV 1352, ŚP 970, Any 45. 58, SR 82. 44, SSB 357. 54.

(a) न खनति (tr.) ŚP, SR, SSB ; न लिखसि [ख° न] Any.

(b) °पुरुषं [°परुषं] SkV, Any, SR, SSB ; प्रेक्ष्याप्यग्रे ŚP, SR, SSB; प्राप्याप्यग्रे Any; गोचरम् ŚP, SR; गामपि [गो°] SkV; गोवरम् or गोऽन्तरम् Any.

(d) गुणिनः [कृ°] ŚP, Any, SR, SSB.

Hariṇī metre,

The draft ox does not paw the ground/ nor bellow much nor even when seeing his master / to be a cruel man grow angry. He bears the yoke / with patience, raising not his neck. / So good men in this world excel the rest / by aptitude for labour. (D. H. H. Ingalls).

12384**

खनत्युत्तीर्य भूमिं च निधानक्षितिलब्धये ।
स्वपक्षे परपक्षे तु शस्त्रपाताविभीतये ॥

(आ) ŚP 2749.

If a deer digs the earth and raises it with its horns when a person sets out on a journey it foretells the acquisition of wealth and lands for himself; while to the enemy it forebodes fear of the fall of weapon etc. (S. B. Nair).

12385

खनन्तु सप्तपातालं भ्रमन्त्वाकाशमण्डले ।
धावन्तु सकलां पृथ्वीं नादत्तमुपतिष्ठते ॥

(आ) Sama 2 न 55, SRM 2. 1. 146. Cf. पिता रत्नाकरो यस्य and सत्यं सत्यं मनोवर्क्यं.

(*d*) °तिष्ठति SRM.

Let them dig the earth up to the seventh of the nether regions, or wander in the vast expanse of the sky, let them run all over the earth; but what is not given (by fate) never comes to them. (S. B. Nair).

12386

खनन्नाखुबिलं सिंहः पाषाणशकलाकुलम् ।
प्राप्नोति नखभङ्गं वा फलं वा मूषको भवेत् ॥

(अ) P (PP 3. 13, Pts 3. 17, PtsK 3, 16).

(आ) ŚP 911, SR 229. 5 (a. P), SSB 621. 5, SRK 176. 16 (a. ŚP), IS 2041, Any 29. 38.

(*a*) खनना° PtsK.

(*b*) °सकल° PtsK.

(*c*) हि [वा] Pts.

(*d*) मू° वा फ° (tr.) Any.

When a lion digs for moles / hiding in their pebbly house, / he is apt to break his nails, / and at best he gets a mouse. (A. W. Ryder).

12387

खनिः सर्वधनस्येयं देवदैत्यविमर्दिनी ।
भूम्यर्थे भूमिपतयः स्वात्मानं नाशयन्त्यपि ॥

(अ) Śukr 1. 179.

This (earth) is verily a mine which produces all wealth, it causes friction between the gods and the demons; for the purpose of bringing the earth under their sway kings bring even destruction unto themselves. (S. B. Nair).

12388

खनिजत्वादिसाधर्म्ये हन्त सत्यपि सुस्फुटम् ।
उद्गारे केवलं भेदस् तयोरम्बवग्निहेतुके ॥

(आ) SSB 602. 2.

Though the similarity between them [the moonstone and the sunstone] does clearly exist, yet alas ! there is difference between them only in regard to their function ; for, of these two, the one [the moonstone] is the cause of water and the other [the sunstone], of fire. (S. B. Nair).

खनित्रेण खनित्वैव see यथा खात्वा खनित्रेण.

12389

खनिस्थानभ्रंशं कठिनतरशाणान्तकषणं
तुलारोहं नीचैस् तुलनकुलकैः साकमपि ते ।
मणे दृष्ट्वा जातं मम विगलितं दुःखमधुना
यतस् त्वं सम्राजः स्फुटमकुटकोटौ विजयसे ॥

(आ) Kavik 2. 25.

(*a*) कठिण° Kavik; (changed to कठिन°, editorially).

Śikhariṇī metre.

My pain at seeing your miserable plight / thrown out of the mine, polished by flint, / and put in the balance on a par / with mean measuring weights : /—all is now counterbalanced as I see you[1] / shining at the top of the Emperor's crown ! (K. Krishnamoorthy).

1. The gem.

12390*

खमिव जलं जलमिव खं
हंस इव शशी शशीव हंसोऽयम् ।
कुमुदाकारास्तारास्
ताराकाराणि कुमुदानि ॥

(आ) VS 1801, KāVa *ad* 4. 3. 15, Amd 245. 378, AlR 33, Kuv *ad* 3. 11 (p. 11), VyVi *ad* 2. 29 (p. 297), KH 40. 4–5, KāRu *ad* 8. 10.

(*b*) हंसश्चन्द्र इव हंस इव चन्द्रः (हंसः AlR) Amd, AlR, KH, VS; हंस इव चन्द्रश्चन्द्र इव हंसः Kuv; शशाङ्क इव हंसः [श° हं°] KāRu; कलहंसः [हं°] VyVi.

Āryā metre.

The water is like the sky and the sky is like the water; the moon is like the swan and the swan is like the moon; the stars are like lilies and like stars the lilies[1]. (G. Jha).

1. Quoted as an example of the trope *Upameyopamā*.

12391

खरं श्वानं गजोन्मत्तौ रण्डां च बहुभाषिणीम् ।
कुराजानं कुमित्रं च दूरतः परिवर्जयेत् ।

(अ) Cr 1410 (CNG 198). Cf. Nos. 10724, 11272, 12555 and महानदी-प्रतरणं ; यस्य भार्या विरूपाक्षी and विद्यते कलहो यत्र.

(आ) SR 155. 99, SSB 483. 99, IS 2042, Subh 121, Sama 2 द 29, SRM 2. 2, 563.

(*a*) गजोन्मत्तं CNG, Subh; गजं मत्तं SR, SSB, Sama, SRM.

(*b*) रण्डा Subh; °णी Subh.

(*c*) कृष्णसर्पं [कुरा°] SRM; राजपुत्रं [कुरा°] Subh, SR, SSB, Sama.

The following should be kept away from : an ass, a dog, an elephant, a mad man, a talkative slut, a bad king and a bad friend. (S. B. Nair).

12392*

खरघनमपि दृष्टं व्योम सोढाः समीराः
शिखिकुलकलवाचां श्रोत्रमासीन्निवासः ।
असुसम न मृताहं त्वद्वियोगेऽपि जाते
तव घनपरिरम्भप्रार्थनाशावशेन ॥

(आ) VS 2041 (a. Haragaṇa), ŚP 3573 (a. Harigaṇa), SR 309. 1, SSB 161. 2 (a. Harigaṇa).

(*a*) घनधनमपि [ख°] ŚP, SR, SSB; रम्यं [सोढाः] ŚP; वातो [सोढाः] SR, SSB; मरुत्वाच् [समीराः] ŚP; मरुत्वान् (°त्वान्) [समीराः] SR, SSB.

Mālinī metre.

The sky was seen though overcast with dense clouds, the (southern) breezes too were endured, the ear became the residence of the notes of flocks of peacocks; O my beloved, equal to my life, I am not dead, though separation from you has occurred, due to the hope of securing a close embrace from you. (S. B. Nair).

12393**

खरतुरगविण्निवेशित-
तापितया या शलाकया मूले ।
तिर्यग्विद्धा कदली
फलति फलं करिकराकारम् ॥

(आ) ŚP 2302.

Āryā metre.

The banana shoot which is cut across by an arrow-head that has been heated by the dung of asses and horses will bear, (in course of time), fruits that are big like the trunk of an elephant. (S. B. Nair).

12394

खरनखरनिखातोत्तुङ्गमातङ्गकुम्भ-
स्थलविगलितमुक्तालंकृतक्ष्मातलस्य ।
हरति हरिणवृन्दं किं हरेर् वैरमाजौ
मिलितमपि समन्तादेककार्येण कृत्स्नम् ॥

(आ) VS 605.

Mālinī metre.

Of the lion which has adorned the earth with pearls dropped from the temples of elephants that had been torn open by its fierce claws, is there any enmity in battle with a herd of deer which are assembled together with this sole purpose? (S. B. Nair).

12395

खरनखरविमुक्ता रक्तरक्ताश्च मुक्ताः
परिणतबदराणां विभ्रमेणोपगृह्य ।
सपदि सरसि धौताः प्रत्यभिज्ञाय मुक्ता
इति किरति किराती हन्त कान्तार एव ॥

(अ) SR 249. 94 (wrongly a. VS 605= No. 12394), SSB 657. 11.

Mālinī metre.

Pearls which were reddened by the blood (of elephants) scattered from the fierce claws of a lion, a hunter-woman picked up under the impression that they were ripe berries; she washed them in a tank and found them to be pearls and, hence, look! threw them away in the forest itself. (S. B. Nair).

12396

खरनखरशिखरदारित-
मदकरिरक्ताक्तकेसरस्यास्य ।
अपि भूरि भूरिमायो
जनयति परुषां रुषं न हरेः ॥

(आ) JS 86. 2 (a. Andhanātha).

Āryā metre.

Of a lion whose manes are smeared with the blood of intoxicated elephants that had been torn to pieces by the edges of its fierce claws, a fox, full of tricks, does not produce intense anger. (S. B. Nair).

खरभाष्यं तु काव्येन see No. 12441.

12397**

खरोष्ट्रमहिषव्याघ्रान् स्वप्ने यस् त्वधिरोहति ।
षण्मासाभ्यन्तरे तस्य मृत्युर् भवति निश्चितम् ॥

(अ) VCsr 23. 9.

(आ) IS 2043.

(*d*) निश्चयम् (°यः) VCsr.

Whoever mounts upon an ass, a camel, a buffalo, or a tiger in a dream, certain death awaits him in six months' time. (F. Edgerton).

12398*

खर्जूजर्जरगात्रघर्षणघनव्यापारशीर्यन्नखैर्
यो दृष्टः क्षतपातकैरपि महादेव प्रसङ्गाद् भवान् ।
ते कन्दर्परसालसामरवधूनीरन्ध्रपीनस्तन-
द्वन्द्वोल्लेखविलासभङ्गुरनखाः खेलन्ति खे
खेचराः ॥

(आ) JS 460. 9 (a. Bherī-bhāṅkāra).

(*b*) or शतपात° JS.

Śārdūlavikrīḍita metre.

Those people, sinners with wounds over their bodies caused by scratching with nails that got broken by intense activity over their itching bodies, by seeing you by chance, O great God Śiva, are now sporting in the sky as sky-rangers with nails breaking by their amorous scratching over the plump bosoms of divine damsels that are languid by the pleasures of love ! (S. B. Nair).

12399*

खर्जूरजम्बूपनसाम्रमोच-
प्रियालपूगीफलनालिकेरैः ।
द्वन्द्वानि खेदालसतामुपास्य
रतानुसंधानमिहाद्रियन्ते ॥

(आ) KāvR 18. 61, KH 159. 26-27.

(*b*) °केलैः KH.

(*c*) °मपास्य KāvR (var.), KH.

Upajāti metre (Indravajrā and Upendravajrā).

With dates, rose apples, breadfruits, mangoes, bananas, *Priyāla*-fruits and the nuts of areca and coco-palms, pairs of lovers getting satiated and languid now resort to pleasures of love in this place. (S. B. Nair).

12400*

खर्जूरपुष्पाकृतिभिः शिरोभिः पूर्णतण्डुलैः ।
शोभन्ते किंचिदालम्बाः शालयः कनकप्रभाः ॥

(अ) R (R [Bar] 3. 15. 17, R [B] 3. 16. 17, R [G] 3. 22. 17, R [L] 3. 21. 16).

(आ) SRHt 251. 5 (a. R).

(*a*) खर्जूरवृक्षाकृतिभिः R (var.).

(*b*) शिखरैः [शिरोभिः] R (var.); पुष्पगुंठितैः or पुष्टतंडुलैः or पुष्पमंडितैः or पुष्पगुंफितैः (°डितैः) [पूर्ण°] R (var.).

(*c*) आलंभाः or आनम्रैः or आलंबैः or आनम्राः R (var.).

With sheaves of paddy borne on their heads, resembling the flowers of the date-palms, the rice-plants, golden in splendour, shine with their heads slightly drooping. (S. B. Nair).

12401**

खर्जूरबिल्वलकुचाः सितसर्षपेण
पिण्याकतश्च तुषवारिवशेन चाम्राः ।
ऐरावता निचुलपत्रजलोक्षणेन
सव्रीहिमांससलिलेन च यान्ति वृद्धिम् ॥

(आ) ŚP 2229.

Vasantatilakā metre.

Date-, *Bilva*- and breadfruit-trees grow well with white mustard, the mango-trees by oil-cakes and water mixed with rice-chaff; the *Airāvatas* [the orange-trees] by being sprinkled with water from leaves of the *Nicula*-reeds and the water in which rice and meat are washed. (S. B. Nair).

खर्जूरवृक्षाकृतिभिः see No. 12400.

12402**

खर्जूरालीढमङ्गं यत् तस्मिन्नङ्गे विनिक्षिपेत् ।
दीपतैलं ततस् तीव्रं विषं नश्यति देहिनाम् ॥

(आ) ŚP 2953.

The limb that is affected by a scorpion sting, on that affected limb should be applied the oil dripping from the flame of a lamp : then that virulent poison will subside. (S. B. Nair).

12403**

खर्जूरी द्विशिरस्का
यत्र भवेज्जलविवर्जिते देशे ।
तस्याः पश्चिमभागे
निर्देश्यं त्रिपूरुषैर् वारि ॥

(आ) ŚP 2206.

Āryā metre.

Where a date-tree grows with two heads, in a place which is devoid of water, to the west of it one is sure to find water, when dug to the depth of (the length of) three men. (S. B. Nair).

12404

खर्वग्रन्थिविमुक्तसंधिविकसद्वक्षःस्फुरत्कौस्तुभं
निर्यन्नाभिसरोजकुड्मलकुटीगम्भीरसामध्वनि ।
पात्रावाप्तिसमुत्सुकेन बलिना सानन्दमालोकितं
पायाद् वः क्रमवर्धमानमहिमाश्चर्यं मुरारेर् वपुः ॥

(अ) Khaṇḍapraśasti 49.

(आ) SkV 124, Kav 36, Skm (Skm [B] 220, Skm [POS] 1. 44. 5) (a. Vākpatirāja), Daś *ad* 4. 72 (p. 284), SR 20. 62, SSB 33. 3, SH 49 (a. Hanūmannāṭaka).

(*a*) °विलस° Kha°, SR, SSB, SH; °द्वक्षःस्फु° Kha°.

(*b*) तिर्यङ्माक्षिसरो° Kha°; °लपुटी° SR, SSB, SH.

Śārdūlavikrīḍita metre.

His garment's seam spreads open from the dwarf-size knots, / revealing the *kaustubha* jewel upon his breast. / From the calyx of the lotus which issues from his navel / comes the sound of holy chants. / And all the while the demon Bali, filled with bliss / at having found one worthy of his alms, looks on / at Viṣṇu's wondrous body, growing ever greater, / the which I pray be your defence. (D. H. H. Ingalls).

12405

खलं दृष्ट्वैव साधूनां हृदयं काष्ठवद् भवेत् ।
ततस् तद् दारयन्त्यस्य वाचः क्रकचकर्कशाः ॥

(आ) SkV 1300.

A good man's heart freezes to wood / as soon as he sees a villain. / That is how the villain's words / can cut it like sharp saws. (D. H. H. Ingalls).

12406

खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।
दशाननोऽहरत् सीतां बन्धनं स्यान् महोदधेः ॥

(अ) H (HJ 3. 22, HS 3. 21, HM 3. 21, HP 3. 21, HN 3. 21, HH 77. 7–8, HC 102. 67), Cr 1411 (CNW 82, CNF 99, CNL 42, CNI II 95), Han (D) 14. 13, Han (M) 16. 88. Cf. VCsr 18. 1. Cf JSAIL 24. 66.

(आ) SR 55. 54 (a. Han), SSB 316. 56, SRK 29. 81 (a. Prasaṅgaratnāvalī), IS 2044, SRS 1. 1. 30, SMa 1. 2. 8, Sama 1 ख 3, Vidy 364, SSpr 23, SRM 1. 3. 84.

(*a*) खलं CNL; दुर्वृत्ति HP; कर्याणि [दु°] CNL.

(*b*) फलं [नू°] CNW; फतति AB in HP, Vidy; सुजनः पुरिक्रयते (?) CNL.

(*c*) रावणेन हृता सीता Vidy; हरेत् CNF, CNL, CNI II, Hit, Han.

(*d*) बन्धं प्राप्तो म° SRS, SSpr; स्यात् CNI II; च [स्यान्] CNW, SR, SSB, SRK; तन् CNF (fn.); तु महोदधेः SMa; महोदधौ CNF, Han, SRK, IS, SR, SSB; महोदधिः SSpr.

A villain does a bad action; it produces its effect amongst the good. Should the ten-headed one[1] carry off Sītā, the binding of the ocean might ensue. (F. Johnson).

1. Rāvaṇa.

12407

खलः कापट्यदोषेण दूरेणैव विसृज्यते।
अपायशङ्किभिर् लोके विषेणाशीविषो यथा॥

(अ) Rasagaṅgā 232. 13–14.

(आ) SRM 2. 2. 81.

(*c*) लोकैर् Rasagaṅgā.

On account of the defect of deceitfulness a wicked man is kept far away by good people; just as, apprehensive of danger due to its poison a poisonous snake is avoided in the world. (S. B. Nair).

12408

खलः प्रववृते दैवाद् आर्जवे सुजनस्य यत्।
तदूर्ध्वबाहुर् विपिने मर्कटः कुरुते तपः॥

(अ) Deś 1. 20.

That a wicked man is seen, out of fate, to be engaged in the straight dealing of the good, is like a monkey doing penance in a forest with his hands held over his head. (S. B. Nair).

12409

खलः सज्जनकार्पास- रक्षणैकहुताशनः।
परदुःखाग्निशमनो मारुतः केन वर्ण्यताम्॥

(अ) BhV 1. 86.

(आ) Rasagaṅgā 316, 11–12, SR 55. 60, SSB 316. 62, SRK 30. 91 (a. Prasaṅgaratnāvalī).

(*a*) अयं [ख°] BhV (var.), Rasagaṅgā.

(*b*) -भक्षणै° [-रक्षणै°] SR, SSB, SRK.

(*c*) °शमने BhV (C); °शमन° BhV (var.), Rasagaṅgā, °भमन- SSB, SR, SRK.

(*d*) वर्ण्यते Rasagaṅgā.

By whom a wicked man can be described (fully)—a wicked man—who is fire for the cotton-heap in form of virtuous man, and wind to allay the fire in form of afflictions of others? (H. D. Sharma).

12410

खलः सतां संगतिमातनोत्यलं
न दुःस्वभावं विजहाति दौष्ट्यतः ।
श्वपुच्छमातैलमुपासितं परं
न वक्रतां मुञ्चति जीवनावधिम् ॥

(आ) AnyT 1. 92. Cf. No. 12421.

Vaṁśastha metre.

A wicked man may well be in the company of the good, but he does not abandon his vicious nature out of his wickedness; a dog's tail may be massaged well with oil but it does not lose its crooked shape till the end of its life. (S. B. Nair).

12411

खलः सत्क्रियमाणोऽपि ददाति कलहं सताम् ।
दुग्धधौतोऽपि किं याति वायसः कलहंसताम् ॥

(आ) ŚP 376, SR 54. 26 (a. ŚP), SSB 315. 27, SRK 28. 76 (a. ŚP), IS 7851, JS 58. 16, SuM 10. 9, SRM 2. 2. 109, SH *fol.* 58 b (568).

(*b*) दधाति JS.

(*c*) दुग्धपुष्टोऽपि SRM ; नो [किं] SuM.

(*d*) कलहसताम् SH.

A wicked man though doing honour to the people brings about quarrel among the good (in that very action); though washed in milk does a crow ever attain the state of a swan ? (S. B. Nair).

12412

खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

(अ) MBh (MBh [Bh] 1. 69. 1, MBh [R] 1. 74. 81, MBh [C] 1. 3069), cf. MBh (Bh) 8. 30. 87, Cr 325 (CSr 3. 29, CLr 5. 8, CRr 6. 48, CNN 51, CNG 86, CNŚK 70, CnT II 15. 10, CnT III 7. 82, CnT V 124, CnT VII 48, CPS 166. 89), MK (MK [S] 14, MK [P] 13, MK [GOS] 14), GP 1. 113. 56. Cf. JSAIL 30. 5 and St. Mathew 7. 3.

(आ) ŚP 345 (a. Vyāsa), AP 89, SR 54. 1 (a. MBh), SSB 314. 2 (a. Vyāsa), SRK 22. 5 (a. ŚP), ŚKDr *ad* परच्छिद्रं (a. GP), IS 2045, GSL 71, Saśa 184. 212, SMa 1. 2. 6, Sama 2 प 7, Vidy 360, SRM 1. 3. 86, SH 743. Cf. No. 3610.

(इ) LN (P) 75, DhN (P) 348, NKy (B) 106, SS (OJ) 347.

(*a*) खलश्च सर्षमात्राणि CNN (var.); राजन् [ख°] MBh; नीचः [ख°] GP, ŚKDr; खल CS (var.), CL (var.); खरः (°र) CS (var.); सर्मयमात्राणि CL (var.); सषमामात्राणि CS (var.); सर्षपमात्राणी (°त्रेण CR [var.]) CL (var.), CR (var.); सर्षपतुल्यानि CPS.

(*b*) पररंध्राणि or मय्यधानि न प° MBh (var.); पश्यसि MBh; पश्यती CS (var.); दृश्यते [प°] CS (var.).

(*c*) स्वात्मनो CR (var.); आत्मनः (मो CL [var.]) CR (var.), CL (var.); बिल्वमात्रेण CR (var.); हस्तिमा° MBh (Bh) मेरुमा° MBh (var.), SMa.

(*d*) पश्यन्त्यपि न पश्यति CS (var.); पश्यान्नपि CL (var.); पश्यसि MBh; पश्यती CS (var.).

A wicked man sees the faults of others, even if they are as small as a grain of mustard, (but) knowingly does not want to see his own (faults) even though they are as big as a *Bilva*-fruit. (S. B. Nair).

12413

खलः सुजनपैशुन्ये सर्वतोऽक्षिशिरोमुखः ।
सर्वतः श्रुतिमाँल्लोके सर्वमावृत्य तिष्ठति ॥

(अ) Deś 1. 10. Cf. सर्वतः पाणिपादं BhG 13. 13.

(आ) VS 335 (a. Kṣemendra), SR 56. 81 (a. VS), SSB 317. 83.

(*c*) श्रुतिमान् लोके Deś (in Kṣ [RP]).

A wicked man is all eyes, head and mouth in carrying tales about the good people; but a good man hearing everything remains unperturbed in this world. (S. B. Nair).

12414–15

खलचरित निकृष्ट जातदोषः
कथमिह मां परिलोभसे धनेन ।
सुचरितचरितं विशुद्धदेहं
न हि कमलं मधुपाः परित्यजन्ति ॥

यत्नेन सेवितव्यः
पुरुषः कुलशीलवान् दरिद्रोऽपि ।
शोभा हि पणस्त्रीणां
सदृशजनसमाश्रयः कामः ॥

(अ) Mṛcch 8. 32–33.

(आ) GVS 714–15.

(*g*) पण्यस्त्रीणां Mṛcch (var.) as recorded in GVS.

No. 12414 Puṣpitāgrā metre and No. 12415 Āryā metre.

O base and vile! O wretch! What more? / Why tempt me now with gold and power? / The honey-loving bees adore / the pure and stainless lotus flower.

Though poverty may strike a good man low, / peculiar honour waits upon his woe; / and't is the glory of a courtezan / to set her love upon an honest man[1]. (A. W. Ryder in HOS 9, p. 124 and also quoted in GVS, p. 138).

1. Vasantasenā's reply to Saṁsthānaka.

12416

खलजिह्वा च नौका च प्रतिकूलप्रवर्तिनी ।
प्रतारणाय लोकानां दारुणा केन निर्मिता ॥

(आ) SRHt 41. 26 (a. Kavi-Vallabha), SSSN 129. 3, NBh 249.

(*c*) प्रतार(णा)य लोकस्य NBh.

The tongue of a wicked man and a boat move in a contrary direction for the deceit [*or* crossing] of the people; by which cruel fate [*or* wood][1] have they been fashioned? (S. B. Nair).

1. *Dāruṇā*.

12417

खलवृन्दं श्मशानं च भवत्यपचितं यदा ।
ध्रुवं तदैव लोकानां कल्याणमवगम्यते ॥

(आ) SkV 1259.

(*d*) कल्याणमपगम्यते SkV (var.).

If villains and graveyards / were only made less, / then men at last might find happiness. (D. H. H. Ingalls).

खलश्च सर्षमात्राणि see No. 12412.

12418

खलसख्यं प्राङ्मधुरं
वयोऽन्तराले निदाघदिनमन्ते ।
एकादिमध्यपरिणति-
रमणीया साधुजनमैत्री ॥

(अ) ĀrS 2. 193. Cf. No. 12419.

(आ) SSg 250, Sama 2 ख 3, SR 48. 131, SSB 305. 133, SRM 1. 3. 70, VP 10. 1.

(इ) NM (T) 6. 2.

(*a*) खले सख्यं NM (T).

(*b*) वधोन्त° NM (T); नयो° SR (printing error [?]).

(*c*) ऽदिमध्येपरिणतिर् SSg.

Āryā metre.

Friendship with a wicked person is sweet in the beginning, painful in the middle and is like the summer's day at the end; but friendship with the good people is uniformly pleasing in the beginning, middle and end. (S. B. Nair).

12419

खलसङ्गे पिरिचत्ते
पिच्छहतिल्लेण जं फलं पत्तम् ।
मयणाहिसुरहिवासिय
पहुसीसं पामियं तेण ॥

(आ) Any 137. 231. Cf. No. 12418.

Āryā metre.

One may find pleasure in contact with a bad person who appears to be close in the beginning; subsequently, however, resentment and disturbance will come. (S. Pathak).

12420

खलस्य चित्ते हि परस्य कीर्तिर्
न जातु नूनं पदमादधाति ।
दधाति चेन्नाशमुपैति तूर्णं
यथा कुलीनाहृदयेषु कोपः ॥

(अ) Vidy 372.

(*b*) न्न Vidy.

Upendravajrā metre.

The praise of others never finds a place surely in the mind of a wicked man; if it ever does, it dies quickly as anger does in the heart of a noble lady. (S. B. Nair).

12421

खलाः प्रकृत्यैव खला भवन्ति
विप्रा भवद्भिर् विहितोपदेशाः ।
अप्यार्जवं नैव कदापि यान्ति
पुच्छं शुनः किं न्वृजुतां भजेत ॥

(अ) Lok 29. Cf. No. 12410.

Upajāti metre (Upendravajrā and Indravajrā).

Wicked people are wicked by their very nature, just as those instructed by you become learned men. The former never attain to a state of straight dealing. Does the tail of a dog ever become straight ? (S. B. Nair).

12422

खला इवातिचपलाः कृतालिङ्गनसंगमाः ।
न गताः पुनरायान्ति बाले यौवनवासराः ॥

(अ) Sam 1. 47.

(आ) GVS 289.

The roguish years[1] have a swift wing and come not back. There are a few short breaths when your[2] delights are at their full : oh, profit by them[3] ! (E. Powys Mather).

1. of youth.
2. of a prostitute
3. and look for a bawd who will arrange "for plucking flowers in the golden garden".

12423

खलानां कण्टकानां च द्विविधैव प्रतिक्रिया ।
उपानन्मुखभङ्गो वा दूरतो वा विसर्जनम् ॥

(अ) Cr 326 (CVr 15. 3, Cvr 2. 13, CNT IV 148, CNM 146, CNMN 112, CnT II 3. 9, CnT III 2. 13, CnT VI 35, CPS 311. 13).

(आ) ŚP 357, VS 380, SSSN 38. 21, SR 54. 6 (a. C), SSB 314. 7, SRK 22. 6 (a. Prasaṅgaratnāvalī), SuM 10. 11, RJ 1446, Pad 114. 59, Pras 8. 6, IS 2046, Subh 63, TP 401, KtR 12, Vyās 9, Saśa 150. 108, NBh 251, SH 746, VP 9. 37.

(इ) SS (OJ) 334, Vyās (C) 9, Vyās (S) 9.

(*a*) क° ख° (tr.) SS (OJ), Vyās, Vyās (C); खलसां CVr (var.); कटकाणां CVr (var.); दुर्जनानां [कण्ट°] TP.

(*b*) द्विविधा प्रतिविविक्तिया Cvr (var.); द्विधैवास्ति VS; विविधैव Cvr (var.); द्विविधम च Cvr (var.); प्रतिकार: SRK (var.), SR (var.), SSB (var.).

(*c*) उपान° Cvr (var.); उपानद्° (°नत्° IS) Cvr (var.); °मुखभुजो Cvr (var.).

(*d*) दूरत: परिवर्जनम् Cvr (var.); दूरतैव CVr (var.); विवर्जनम् CVr (but Bn$_1$, Bn$_2$, Bn$_3$, B$_1$, B$_2$, G, CVLD as above), Cvr (but CvS, CvA as above), CNM, CNMN, Pad; विसर्जयेत् Cvr (var.); वापि वर्जनम् VS; वापसर्पणम् SuM; विवर्जनम् SS (OJ), KtR.

Wicked men and thorns can be dealt with in two ways only—either they be crushed with a shoe, or they be shunned from afar. (S. B. Nair).

12424

खलानां खर्जूरक्षितिरुहकठोरं क्व च मन:
क्व चोन्मीलन्मल्लीकुसुमसुकुमारा: कविगिर: ।
इतीमं व्यामोहं परिहर विचित्रा: शृणु कथा
यथायं पीयूषद्युतिरुपलखण्डं द्रवयति ॥

(आ) SkV 1278.

(*b*) कदिगिरि: [कवि°] SkV (var.).

(*c*) व्यामोत्तं SkV (var.).

(*d*) °क्षतिरुपलमेव [°द्युतिरुपल°] SkV (var.).

Śikhariṇī metre.

These wooden-hearted critics, how can they / know anything of poet's poetry / fresh as a fragrant jasmine bud ? But come, / forget this nonsense, hearken to my rune : / for poetry's moonray nectar melts a stone. (J. Brough, in his *Poems from the Sanskrit*, p. 126),

खलानां दुर्जनानां च see No. 14423.

12425

खलानां धनुषां चापि सद्वंशजनुषामपि ।
गुणलाभो भवेदाशु परहृद्भेदकारक: ॥

(अ) Cr 1412 (but not found in any other C text).

(आ) SR 54. 12 (a. C), SSB 315. 13.

In the case of the wicked people and of bows though born of a *sadvaṁśa* [good family : good bamboo], the acquisition of *guṇa* [power : bow-string], results (only) in the breaking of the hearts of others quickly. (S. B. Nair).

12426

खलानामलकानां च धूतानां मूर्ध्नि भीरुभिः ।
उपर्युपरि संस्काराद् भूयो भवति वक्रता ॥

(आ) NBh 248.

(*c*) संस्कारात् NBh ; (changed to संस्काराद्, editorially).

Of the wicked people and tresses held high (on the head) by the timid, crookedness [curly shape] intensifies by close application of *saṁskāra* [education : decorative treatment]. (S. B. Nair).

खलालापाः सोढाः see No. 12438.

12427

खलास् तु कुशलाः साधु- हितप्रत्यूहकर्मणि ।
निपुणाः फणिनः प्राणान् अपहर्तुं निरागसाम् ॥

(अ) Rasagaṅgā 449. 10–11.

(आ) SR 54. 36 (a. Rasagaṅgā), SSB 315. 38, SRK 30. 94 (a. Kalpataru), IS 7852.

(*a*) स्वीय- [साधु-] Rasa°; साधोर् [सा°] SR.

Wicked people are indeed clever in obstructing the welfare of good people ; clever are the serpents in taking away the life of the people who are innocent. (S. B. Nair).

12428

खलास् तु दूरतस्त्याज्याः कण्टका इव सर्वथा ।
येषां क्षणिकयोगेन सन्मार्गोऽप्यतिदुःखदः ॥

(आ) SRM 2. 2. 114.

Wicked people should be discarded far away always just as the thorns ; for, by association with them for a short period even the good path becomes highly painful. (S. B. Nair).

12429–30

खले क्षेत्रे प्रवासे च मार्गे वेश्मनि चत्वरे ।
प्रवेशे निर्गमे राज्ञां सदा या कौतुकप्रिया ॥

प्रतिवेश्मगृहे शून्ये रजकीसूचिकीगृहे ।
दिवारात्रौ च संध्यायां दुर्दिने राजचत्वरे ।
शोके च व्यसने भर्तुः स्वच्छन्दा स्त्री विनश्यति ॥

(अ) Śts 61. 5–6 (p. 176. 1–5). Cf. गृहेऽरण्ये तथा देवे.

(*a*) खेल Śts (var.) ; प्रविशे [प्रवासे] Śts (var.).

In the threshing floor, fields, in the separation from the husband, on the road, in (other's) house, in places where four roads meet, at the entry and exit of the king from the city, she who longs for enjoyment (is lost) ; in the neighbouring house which is empty, in the house of a washer-woman and of a seamstress, during day and night and during twilights, on rainy days, in the prominent junctions in the city, during times of sorrow and misfortune of the husband a woman who is free of control is lost. (S. B. Nair).

12431

खलेन धनमत्तेन नीचेन प्रभविष्णुना ।
पिशुनेन पदस्थेन हा प्रजे क्व गमिष्यसि ॥

(अ) Deś 1. 17.

(आ) VS 339 (a. Kṣemendra), SR 56. 85 (a. VS), SSB 317. 87.

With a wicked man who is intoxicated with wealth, with a low person who has become powerful, with a talebearer who has attained a high position, O man, where will you go ? (S. B. Nair).

12432

खले नटानामिव दारदर्शनं
गदामिवापार्थकमेव भोजनम् ।
सन्तः प्रकृत्यैव हि येन संगमं
कुर्वन्त्ययत्नादपि तस्य यद्धितम् ॥

(अ) P (PT 4. 8, PRE 4. 9), Cf. Ru 171.

(इ) Old Syriac 3. 7, Old Arabic 5. 27.

(*a*) नजानाम् PT (var.).

Upajāti metre (Vaṁśastha and Indravaṁśā).

A base man may show you his wife, as before actors on the stage. Cattle are fed, so that means nothing at all. For it is the very nature of the noble, and requires no effort in them, to do good to those with whom they associate. (F. Edgerton).

12433

खलेन वञ्चितो मर्त्यः सुजनादपि शङ्कते ।
फूत्कृत्य पीयते तक्रं दग्धेन पयसा भृशम् ॥

(आ) Nīsam 141.

A person who has been deceived by a rogue, gets apprehensive even of good people ; one drinks (cold) butter-milk by blowing into it as previously he has been burnt by (hot) milk. (S. B. Nair).

12434

खलेषु सत्सु निर्याता वयमर्जयितुं गुणान् ।
इयं सा तस्करग्रामे रत्नक्रयविडम्बना ॥

(आ) SRHt 40. 8 (a. Bṛhatkathā), VS 345 (a. Bhaṭṭa-Vallabha), SR 56. 88, SSB 317. 90.

(*b*) वयमार्जं° SRHt.

When rogues were present we went to acquire certain accomplishments ; here in this village of thieves is the fraud of buying precious stones. (S. B. Nair).

खले सख्यं प्राङ्मधुरं see No. 12418.

12435

खलैर् दष्टा न जीवेयुर् नरा विषधरैरिव ।
पक्षपाती यदा न स्याद् गरुत्मानिव सज्जनः ॥

(आ) Vidy 377 (a. Ānandakaramiśra).

When bitten [injured] by wicked people, men may not live as when bitten by poisonous snakes, but for the *pakṣa-pāti* [helpful : possessing wings] good people who are like Garuḍa, the king of birds. (S. B. Nair).

12436

खलैर् हि योज्यते दोषैर् अपदोषापि भारती ।
यैर् विमर्शपदे क्षिप्ता वह्निशुद्धापि मैथिली ॥

(आ) SRHt 138. 4 (a. Kavi-Vallabha), SSSN 101. 3.

(*c*) यैर् वि° om. SRHt; अव° [यैर् वि°] suggested by the editor in SRHt.

Wicked people attribute defects in compositions even though they are free from all faults ; Sītā was flung into the position of an unchaste woman even though she was proved pure by the fiery ordeal. (S. B. Nair).

12437

खलो न साधुतां याति सद्भिः संबोधितोऽपि सन् ।
सरित्पूरप्रपूर्णोऽपि क्षारो न मधुरायते ॥

(आ) SR 54. 29, SSB 315. 30.

(*c*) °त्पूर: प्र° SSB.

A wicked person does not become good though advised and instructed by the good; though filled with the waters of the rivers the salt of the sea does not become sweet. (S. B. Nair).

12438

खलोल्लापाः सोढाः कथमपि तदाराधनपरैर्
निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥

(अ) BhŚ 150.

(आ) VS 3261 (a. BhŚ), SRHt 226. 25 (a. BhŚ), SSSN 173. 9 (a. BhŚ), SkV 1471, SR 77. 43 (a. VS), SSB 349. 46 (a. BhŚ), SRK 67.9 (a. ŚP), IS 2047, SH 1060 (a. BhŚ), SL *fol.* 40 a, SSD 4 *fol.* 7 b.

(*a*) खलोल्लासाः or खल्लोल्लोपाः BhŚ (var.); खलालापाः BhŚ (var.), SH; परा(रा)धन° SkV; °तया [°परैर्] SSSN, SR, SSB, SRK.

(*b*) निगृह्यांतर्बाह्यं or °ह्यैतद्बाष्पं or °ह्यांते बाष्पं or ह्यं तद्बाष्पं BhŚ (var.); निगृह्यान्तर्दुःखं SkV; °र्बाष्पं om. SH.

(*c*) कृतश्चित्त° SRHt, SSSN, SR, SSB, SH, BhŚ (var.); कृतोचित्त° BhŚ (var.); °स्तम्भः (°स्तंभः) BhŚ (var.), SSSN; चित्तस्तंभः कृतः BhŚ (var.); °प्रणिहित° BhŚ (var.).

(*d*) मेघाशे SSSN; मोघासि or ऽमोघाशे BhŚ (var.); प्रत्याशं [मोघा°] SSB; किमपरमितो or किमपि रमतो or किमु परमतो (°मितो) BhŚ (var.), SR, SSB, SRK; (ऽ)नर्थयसि BhŚ (var.).

Śikhariṇī metre.

When serving my evil and cruel masters I have somehow borne their harsh words with great patience, kept the natural rush of tears forcibly imprisoned within the eyes, thoughtlessly assumed a laughing countenance, and subduing all mental agitation bowed myself with clasped palms before the haughty persons of those senseless fellows who had scornfully laughed at my poverty. But what more disgraceful acts wilst thou, oh fruitless greed, still compel me to do, I cannot precisely say? (P. G. Nath).

12439

खलो वक्त्येव सर्वस्य दोषं वक्ति खलस्य कः ।
दोषो मलिनवस्त्रस्य कदा केन विचार्यते ॥

(आ) Deś 1. 15.

A wicked man talks of the defects of all people, but who ever speaks of the faults of the wicked man? When and by whom is the defect of a dirty cloth [*or* of one wearing dirty cloth] ever considered? (S. B. Nair).

खल्लोल्लोपाः सोढाः see No. 12438.

12440

खल्वाटो दिवसेश्वरस्य किरणैः संतापितो मस्तके
वाञ्छन् देशमनातपं विधिवशाद् बिल्वस्य मूलं गतः।
तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः
प्रायो गच्छति यत्र भाग्यरहितस् तत्रैव यान्त्यापदः ॥

(अ) BhŚ 39, Cr 327 (CRr 8. 133, CPS 340. 21). (Cf. MK [S] 143).

(आ) ŚP 437 (a. BhŚ), VS 3141 (a. Divira-Devāditya), SkV 1343, SRHt 57. 7 (a. P), SSSN 46. 3 (a. P), SuM 8. 5, SR 94. 114 (a. VS), SSB 379. 123 (a. Devāditya), SRK 71. 13 (a. BhŚ), IS 2048, Subh 308, Vidy 959 (a. Devāditya), SH 881 and 77* (a. BhŚ), SSJ 46. 8, SSD 4 *fol.* 4 b, SGo 92 *fol.* 34 a, TP 436, Sama 2 प 46, SRM 2. 2. 139.

(*a*) खल्वीटो CR (var.); खल्लीतो SkV (var.); खल्वाटे BhŚ (var.); खर्वाटो (खा°) BhŚ (var.), SRHt; संताडितो (°पतो ; °पिते BhŚ [var.], SRHt, CR [var.]) BhŚ (var.), CR (var.), SRHt ; मूर्धनि [म°] SkV ; मस्तकं Vidy.

(*b*) च्छायामातपवैरिणीमनुसरन्बिल्वस्य मूलं गतः SkV ; गच्छन् [वा°] BhŚ (var.), TP ; छायार्थी समुपेत्य सत्वरमसौ [वा° दे° वि°] BhŚ (var.) ; वाञ्च्छान् CR (var.) ; भ्राम्यन् [वा°] BhŚ (var.); अततापं [अनातपं] IS ; द्रुततरं [विधि°] Cr ; द्रुतगतिः [विधि°] BhŚ (var.) ; द्रुतमसौ [विधि°] BhŚ (var.), CR (var.) ; द्रुतगतिस् [विधि°] TP; तालस्य [बि°] BhŚ (var.), SHRt, TP, Sama, SRM, SR, SSB, SRK ; ताडस्य [बि°] BhŚ (var.); मूले BhŚ (var.); स्थितः [ग°] BhŚ (var.).

(*c*) तत्राप्याशु कदाचिदेव पतता बिल्वेन भग्नं शिरः SkV ; तत्राप्येकमहाफलेन TP ; तत्रोच्चैर्महता फलेन पतता BhŚ (var.) ; तत्रस्थेऽपि महत्फलं निपतितं BhŚ (var.) ; तत्राप्येकफलेन मूर्ध्नि Sama ; तत्रस्थस्य च तत्फलेन पतता BhŚ (var.); तत्रस्थस्य तु (च SRHt) तत्फलैर्निपतितैर्भग्नं (तत्फलेन पतता भिन्नं SRHt) BhŚ (var.), SRHt ; तत्राप्याशु BhŚ (var.) ; तत्रोच्चैर् [त°] SRK ; अच्चेर्महता [त°] IS ; महत्फलेन [म°] SuM ; महाफलेनि CR (var.) ; °फलस्य Vidy ; पतिते [प°] CR (var.); भिन्नं BhŚ (var.); तालस्य भग्नं [भ° स°] BhŚ (var.) ; समस्तं [सशब्दं] Cr, BhŚ (var.), SRHt; समन्ताच् [सशब्दं] Vidy.

(*d*) प्रयो CR (var.) ; यास्यति [ग°] CR (var.); दैवहतकस्तत्रैव यान्त्यापदः CR (var.), VS, SRHt ; दैवतहतत्रैवजात्यापदः CR (var.) ; दैवरहितस् (°हतकस् ; °कृतकस्) BhŚ (var.); दैवहतकस् VS, TP ; तत्रापि Sama ; यत्रायांति हि मंदभाग्यनिवहस् BhŚ (var.); यात्यापदः BhŚ (var.); तत्रापदां भाजनम् [त° या°] Cr, SR, SSB, SRK ; यंत्यापदः BhŚ (var.).

Śārdūlavikrīḍita metre.

Seeking shelter from the sun, / a bald man sat beneath a *Bilva*-tree. / A fruit fell down / and cracked his crown. / It often happens that an unfortunate man is followed by misfortunes wherever he goes. (J. Brough in his *Poems from the Sanskrit*, p. 72).

12441

खशभाष्यं तु काव्येन काव्यं गीतेन हन्यते ।
गीतं तु स्त्रीविलासेन स्त्रीविलासो बुभुक्षया ॥

(आ) VS 3175, SSB 333.31.

(*a*) *Or* खर SSB.

An ordinary speech[1] is set at nought by (the charm of) the poetry, (the purity of) poetry is affected by songs (when they are set to music), songs are ignored by the blandishments of women, and the attractiveness of women is ignored by hunger. (S. B. Nair).

1. As per gloss given in SSB खशभाष्यं means खशानां म्लेच्छानां भाषणं [speech of uncultured people].

12442

खाटीच्छाशिपलेहपापडवडीर्ष्यारोडभाजी गणो
यन्द्रूक्तोऽनिमिषीव वा कुलचणा ध्यायन्ति यां योगिनः ।
कालाभीलकरालभूखलमहादैत्येन्द्रमाथार्थिनी
सा सासूयरसा तवाघतटये स्तात्कर्ममोटी चिरम् ॥

(आ) SR 193.92, SSB 544.104[1].

(*d*) स्तात्कर्णमोटी SSB.

1. A riddle of *Kūṭa* variety.

Śārdūlavikrīḍita metre.

The goddess who flies in the sky, eats as she pleases, has a desire for meat, removes the sins of the people, powerful, becomes swayed by anger, whose troops are like gods, on whom the noble sages meditate, who has destroyed the lord of demons, the wicked and fierce to the people, who is dark in colour, full of intolerance of wickedness— may this Goddess Karmamoṭī [Cāmuṇḍā] remove all your sins for long. (S. B. Nair).

खातमूलमनिलो see विद्ध चात्तबलम् (°रसम्).

12443**

खादति किंचन दृष्टिगतश्चेद्
यच्छति तद्विविधं बहुभोज्यम् ।
धूतशिरा उत नामितपुच्छो
यो भषणः न निषेधति भोज्यम् ॥

(आ) ŚP 2619,

Dodhaka metre.

If a dog eating something comes within the range of sight (of the person setting out on a journey) it indicates that he will get food in plenty and in variety; but if it is seen shaking its head with tail between the legs and barks it indicates the absence of food (on the way). (S. B. Nair).

12444

खादन् न गच्छामि हसन्न जल्पे
गतं न शोचामि कृतं न मन्ये ।
द्वाभ्यां तृतीयो न भवामि राजन्
किं कारणं भोज भवामि मूर्खः ॥

(आ) Sama 1 ख 5, 2 ग 14 and 2 द 16, SRM 2.2.537. Cf. No. 12445.

Upajāti metre (Indravajrā and Upendravajrā).

I do not move about while eating, I do not talk while laughing, I do not brood over what has passed nor do I consider that I have done everything possible ; I dot not intrude while two men are in conference ; for what reason, O King Bhoja, have I to consider myself a fool ? (S. B. Nair).

12445

खादन् न गच्छेदध्वानं न च हास्येन भाषणम् ।
शोकं न कुर्यान् नष्टस्य स्वकृतेरपि जल्पनम् ॥

(अ) Śukr 3. 142. Cf. No. 12444.

One may not be going along the road eating, nor may one talk mockingly [in derisive laughter]; one may not brood over what has passed nor brag about one's own doings or achievements. (S. B. Nair).

12446

खादितुं प्राप्यते यावत् तावदेव हि बान्धवाः ।
शिशिरे पद्मिनीं भृङ्गः कटाक्षेणापि नेक्षते ॥

(आ) Bahudarśana 46 and 80, IS 7515.

(*a*) खादितं Bahu° (var.).

Relatives are there only so long as they receive something to enjoy with; in the winter season a black bee does not even deem worthy to cast a side-glance over a lotus. (S. B. Nair).

12447*

खिद्यति कूणति वेल्लति
विवलति निमिषति विलोकयति तिर्यक् ।
अन्तर् नन्दति चुम्बितुम्
इच्छति नवपरिणया वधूः शयने ॥

(आ) Kpr 10. 458, SR 317. 3 (a. Kpr), SSB 175. 4.

(*b*) विचलति [विवलति] Kpr.

Gīti-āryā metre.

The newly wedded wife, when on the (husband's) bed, perspires, shrinks (with terror), turns away, and sleeps with her face turned to the other side, closes the eyes, casts sidelong glances, rejoices internally and desires a kiss. (G. Jhā).

12448*

खिद्यति सा पथि यान्ती
कोमलचरणा नितम्बभारेण ।
खिद्यामि हन्त परितस्
तद्रूपविलोकनेन विकलोऽहम् ॥

(अ) BhV 2. 81.

(आ) Rasagaṅgā 592. 7-8.

(*c*) खिद्यन्ति BhV (var.), Rasagaṅgā.

(*d*) तदुप° (*sic !*) BhV (C); °विलोकिन-स्तरुणाः BhV (var.), Rasagaṅgā.

Gīti-āryā metre.

She whose feet are tender, is wearied by the burden of her hips, while passing by the road; (and) alas! I am afflicted being unnerved on account of seeing her form on all sides. (H. D. Sharma).

12449

खिन्नं चापि सुभाषितेन रमते स्वीयं मनः सर्वदा
श्रुत्वान्यस्य सुभाषितं खलु मनः श्रोतुं पुनर्
वाञ्छति ।
अज्ञाञ् ज्ञानवतोऽप्यनेन हि वशीकर्तुं समर्थो भवेत्
कर्तव्यो हि सुभाषितस्य मनुजैरावश्यकः
संग्रहः ॥

(आ) KSH 2. 100, SR 29 21, SSB 48. 20, SRM 2. 1. 35.

Śārdūlavikrīḍita metre.

Though one's mind is worried it gets pleased on hearing excellent sayings; when hearing another's good composition the mind is eager to hear more; it is capable of attracting the mind of the unlearned as well as the learned people; hence it is necessary for men to make anthologies of delightful sayings. (S. B. Nair).

12450

खिन्नं विनोदयति मानसमातनोति
स्थैर्यं चले वपुषि लाघवमादधाति ।
उत्साहबुद्धिजननीं रणकर्मयोग्यां
राज्ञां मुधैव मृगयां व्यसनं वदन्ति ॥

(अ) Cand 1. 29.

(*a*) आदधाति [आत°] Cand (var.).

(*b*) श्रमे or श्लथे or वने [चले] Cand (var.).

(*c*) उत्साहवृद्धिजननी (°नीं) Cand (var.); °कर्मयोग्या Cand (var.).

(*d*) राज्ञो Cand (var.) ; मृगया Cand (var.).

Vasantatilakā metre.

It[1] brings diversion to the wearied, causes concentration of the mind on a moving target, and imparts lightness to the body. Hunting, which generates energy and intelligence and suits war-like activity, is wrongly said to be a vice of the kings. (S. D. Gupta).

1. Hunting.

12451*

खिन्नालसनयनान्तं
खिन्नालिकलग्नकुन्तलस्तबकम् ।
वदनमवलुप्ततिलकं
मदनं नेदयति देवयति धृतिं मे ॥

(आ) SR 321. 3, SSB 180. 3.

Gīti-āryā metre.

Your face with the corners of the eyes indolent and weary, having the tresses clinging to the tired [perspiring] forehead and with the *tilaka* mark on the forehead wiped away by sweat brings Cupid near by and drives away my courage (to be calm). (S. B. Nair).

12452

खिन्नोऽसि मुञ्च शैलं
बिभृमो वयमिति वदत्सु शिथिलभुजः ।
भरभुग्नविततबाहुषु
गोपेषु हसन् हरिर् जयति ॥

(अ) Vāsav 2.

(आ) JS 14. 41 (a. Harihara), PG 266 (a. Subandhu or Suśaṅku or Sañjaya-Kaviśekhara), ŚP 78 (a. Subandhu), SR 22. 10, SSB 36. 12 (a. Subandhu), Kuv *ad* 38. 90 (p. 114), Rasagaṅgā 602. 4–5, AlS 166. 10–3.

(*a*) भारं [शै°] JS.

(*c*) °वितथ° Vāsav (var.), JS ; °विनतबाहुषु SR, SSB.

Āryā metre.

Victorious, too, is Hari, resting now, / the while he smileth on the shepherd lads / whose upraised arms bend 'neath the awful weight / of their vast burden ; yet cry unto him : / 'Ah, weary art thou, let the mountain be ; / we will sustain it, Kṛṣṇa, lord of all !' (L. H. Gray).

12453

खुराघातैः शृङ्गैः प्रतिदिनमलं हन्ति पथिकान्
भृशं शस्योत्सादैः सकलनगराख्यातपटिमा ।
युगं नैव स्कन्धे वहति नितरां याति धरणीं
वरं शून्या शाला न च पुनरयं दुष्टवृषभः ॥

(आ) SkV 1683.

(*b*) °पटिना SkV (var.).

(*c*) धरिणीं SkV (var.).

Śikhariṇī metre.

Every day with hoof or horn he strikes some traveller. / His skill at trampling down the crops is known to all the town. / He will not bear the yoke but just lies down and will not move. / I'd rather have an empty barn than this mean bull. (D. H. H. Ingalls).

12454*

खे खेदमन्दां विनिवेश्य दृष्टिम्
आलोक्य शोभातिशयं घनानाम् ।
नेदीयसा सा मरणेन किंचिद्
आश्वासिता प्राणिति मा स्म भैषीः ॥

(आ) VS 1394 (a. Śakacella).

Indravajrā metre.

Fixing her sight which was dull with pain (of separation) in the sky and seeing the great charm of the clouds, she was very near the death; but consoled a little she lived : fear not. (S. B. Nair).

12455

खेटके भक्तसूपस्य वलभ्याः पत्तनस्य च ।
अतृप्तोऽहं मरिष्यामि हेहले भाषितस्य च ॥

(आ) Sar 1.19.

Dissatisfied with rice and soup in villages and the sloping roofs or top-portions in city-houses, I shall die, as also due to the dearth of the sweet and endearing talks of women. (S. B. Nair).

12456

खेदं ये जनयन्ति ये विदधति क्षिप्रं जगन्नीरसं
ये रूक्षाः स्थितिभेदिनः सुमनसां तिग्मद्युतेरंशवः ।
कृत्वा तानपि निर्भरामृतमुचस् तापं त्वया छिन्दता
विश्वस्यास्य सुधामयूख महतामात्मा धुरि
स्थापितः ॥

(आ) JS 66.12 (a. Śrī-Bhoja), Kav p. 63.

Śārdūlavikrīḍita metre.

The rays of the sun which produce fatigue in people, which make the world devoid of *rasa* [water : interest], which are *rūkṣa* [harsh : painful] and contrary to the welfare of *sumanas* [flowers : good people], these, O nectar-rayed one, you have converted into the oozings of nectar, cutting of all *tāpa* [heat : worry]; hence you are rightly placed at the head of the great in the world. (S. B. Nair).

12457-58*

खेदः किं खलु दयिते
न वेत्सि रविमण्डलं जगद्विदितम् ।
न क्रोधः कर्तव्यो
जलचरमूर्ध्वं न जातु पश्यामः ॥

कोपस्त्यक्तुं योग्यो
यस्य पिपासा न संभवति ।
संत्यज मानिनि मानं
किं मानेनाधुना ममानेन ॥

(आ) VS 131-32, AIR 576-77.

(*d*) जलचरमनधो AIR ; पश्यामि AIR.

(*h*) किमनेन ममाधुनानेन AIR.

Gīti-āryā metre. (In AIR No. 12458 Upagīti-āryā).

Why this depression, Beloved ? (who gives fatigue ?) Know ye not the disc of the sun well known in the world ? Anger may not be exhibited. (The crocodile is to be kept down). We see not any crocodile up above.

It is proper that anger should be given up. (Who deserves to give up water ?) He who has no thirst. Leave off your jealous anger, irate lady. What[1] is the use of any proof (of your guilt now) ?[1] (S. B. Nair).

1-1. *Or* : What is the use of any anger now ?

12459*

खेदश्चेतसि भेद एव वपुषोर् मौनं महाकन्दलो
विश्लेषश्च निमीलनं नयनयोरासीद् द्वयोरावयोः ।
संवाहं च स एव सोऽपि विदधे किं कार्मणं केन वा
मातर् मद्विषये जहौ परिचयं मद्वर्त्मनि प्रीतमः (?) ॥

(आ) Vidy 585.

Śārdūlavikrīḍita metre.

Regret contained only in the separate existence of our two bodies, silence alone constituted the great reproach or censure, separation only in the closing of the eyes—thus was the relationship between us two. I am the same person and so is he. What witchcraft and by whom has it been practised, mother, that the very same lover has now abandoned all acquaintance with me ? (S. B. Nair).

12460*

खेदाय स्तनभार एष किमु ते मध्यस्य हारोऽपरस्
ताम्यत्यूरुयुगं नितम्बभरतः काञ्च्यानया किं पुनः ।
शक्तिः पादयुगस्य नोरुयुगलं वोढुं कुतो नूपुरौ
स्वाङ्गैरेव विभूषितासि वहसि क्लेशाय किं मण्डनम् ॥

(अ) Nāg 3. 6.

(आ) VS 2034.

(*b*) श्राम्य° [ताम्य°] Nāg (var.).

Śārdūlavikrīḍita metre.

The burden of thy bosom serves to weary thy waist; why then add weight of thy necklace ? Thy thighs are wearied by the bearing of thy hips; why then thy girdle of bells ? Thy feet can barely carry the load of thy thighs; why add thine anklets ? When in every limb thou dost possess such grace, why dost thou wear ornaments to thy weariness ? (A. B. Keith in his *The Sanskrit Drama*, p. 180).

खेलं संचरितुं तरङ्ग° see No. 12469.

12461*

खेलतां मनसि खेचराङ्गना-
माननीयमृदुवेणुनिस्वनैः ।
कानने किमपि नः कृपास्पदं
कालमेघकलहोद्वहं महः ॥

(अ) Kṛṣṇakarṇāmṛta 3. 80 (in S. K. De's edition in App. I, South Indian Version 3. 77 *ab/dc*).

(आ) SuM 1. 6.

(*b*) °वेणुनिःस्वनम् SuM.

(*c*) यद् or वः [नः] SuM ; कृतास्प° Kṛṣṇa° (var.), SuM.

(*d*) °कलिलोद्वहं SuM.

Rathoddhatā metre.

May that lustre[1] whose flute-sounds enchanted the ears of even the damsels of heaven, which incarnated in colour like unto the black cloud, and roamed in the skirts of the forest, —may It sport in our minds ! (M. K. Acharya).

1. Kṛṣṇa.

12462*

खेलत्खञ्जनगर्वगञ्जनदृशा त्वं पश्य मा पश्य वा
वीणारावविरोधिसुन्दरवचस् त्वं ब्रूहि मा ब्रूहि वा ।
वारं वारमदूरसंमुखगता यातं कृतं चेत् त्वया
तेनैव द्विरदेन्द्रमन्दगमने सोऽर्थी कृतार्थी कृतः ॥

(आ) Vidy 446 (a. Ānandakaramiśra).

(*d*) द्विरदेन्दु° Vidy (printing error).

Śārdūlavikrīḍita metre.

You may cast glances at me with eyes proud like that of a sporting wagtail or you may not; you may speak nice words eclipsing the sweet voice of a lute or you may not. If only you take a walk frequently not far off with face unaverted, by that alone, O lady having the majestic gait of an elephant, I who hanker after you, am made blessed! (S. B. Nair).

12463*

खेलत्खञ्जननेत्रया परिलसत्स्वर्णारविन्दास्यया
पीनोत्तुङ्गनिरन्तरस्तनभरव्यालोलसन्मध्यया ।
स्फीतस्फीतनितम्बया क्षणमपि व्यालोकितश्चानया
किं न स्याद् वशिनां वरः स्मरहरः स्मारैः शरैर् जर्जरः ॥

(आ) SR 274. 30, SSB 100. 33.

Śārdūlavikrīḍita metre.

By her possessing eyes of the sporting wagtail, face like a blossoming golden lotus, a waist pressed by the load of full and stout bosoms, hips ever expansive, when glanced at even for a moment, will not Lord Śiva, the foremost among the self-controlled be shattered by the arrows of Cupid? (S. B. Nair).

12464*

खेलत्खञ्जनलोचनाः खगनखक्षुण्णान्तरीपोरवः
स्रस्तैः शैवलकुन्तलैरविरतस्मेरारविन्दाननाः ।
वर्षारात्रिघनोपभोगकथयेवालीर् मरालाङ्गनाः
प्रीणन्त्यद्य शरत्प्रभातमिलिता नीचस्वनै रापगाः ॥

(आ) Skm (Skm [B] 1317, Skm [POS] 2. 169. 2).

Śārdūlavikrīḍita metre.

Having eyes of sporting wagtails, thighs of islets marked with nails [claws] of birds, profusion of tresses of moss and faces shining with blossomed lotuses, the rivers united with the morn of autumn, now give pleasure, like young female swans singing softly narrating the excessive enjoyments during rainy nights. (S. B. Nair).

12465

खेलद्बालमृगाङ्कमौलिरमणीदोःकन्दलान्दोलिते
पद्मासद्मनि मानसाम्बुनि पदं भेजे च रेजे च यः ।
हा जम्बालकदम्बचुम्बिनि मदभ्राम्यद्बकालम्बिनि
भ्रष्टोऽल्पीयसि वापिकापयसि सः त्रासालसः सारसः ॥

(आ) Anymuk 46.

(*d*) स त्रासा° Anymuk; (changed to सः त्रासा°, editorially).

Śārdūlavikrīḍita metre.

That swan who sported and shone in the waters of the *Mānasa*-lake which is the abode of lotuses (and hence of Lakṣmī) and whose water was played with by the charming hands of Pārvatī, the wife of Śiva who is adorned on his head with the crescent moon, the same swan now is lazily staying dispiritedly in a tank with very little water, filled with mud and in which cranes intoxicated wander freely. (S. B. Nair).

12466*

खेलन्तीनां सुरपतिपुरीवारवाराङ्गनानां
यन्मञ्जीरध्वनितसुभगो रौति कोलाहलोऽयम् ।
तेनैवाप्ते मदननृपतेर् माङ्गलिक्ये प्रबोधे
मोघायन्ते पथि पथि गिरः कच्छपारावतानाम् ॥

(आ) AlR 100 (a. Vimarśinī).

Mandākrānta metre.

When the heavenly courtezans of Indra's city were sporting, the jingles of their anklets were resounding in a pleasing way; as the auspicious awakening music of Cupid was thus provided the chirpings of doves in the river-banks were in every road quite useless. (S. B. Nair).

12467*

खेलन्ती व्योमगर्भे दिशि विदिशि मुहुर् निष्पतन्ती हरन्ती
शश्वत् प्रौढान्धकारान्निखिलजनमनोविस्मयं वर्धयन्ती ।
यस्य स्फारासिधारा तडिदिव तरला वैरिकण्ठोपकण्ठं
प्राप्ता सद्यो नटीव प्रणयकुतुकिनी मोहमाविष्करोति ॥

(आ) PdT 87 (a. Bhāvaśataka=Nāgarāja; cf. ZDMG 37. 546), RJ 138 (=2. 28) (a. Rudra).

(*a*) लेखन्ती [खे°] RJ.

Sragdharā metre.

Sporting in the sky, in the main and subsidiary quarters the mighty sword (of the king) removes dense darkness and causes wonder to the minds of all people; it flashes like lightning and falls on the necks of the enemies; thereby, it causes them to swoon like an actress who creates illusions by her acting in a love-scene. (S. B. Nair).

12468*

खेलाचञ्चलसंचरन्निजपदप्रेङ्खोललीलामिलत्-
सद्यःसान्द्रपरागरागरचितापूर्वप्रसूनश्रियः ।
आश्लिष्यन्मधुलम्पटालिनिवहस्योच्चैर् मिथश्चुम्बनैर्
व्याकोषः कुसुमाञ्जलिर् दिशतु वः श्रेयो जितारार्पितः ॥

(आ) SkV 12 (a. Jitārinandin), Kav 12 (a. Jitārinandin) and p. x.

Śārdūlavikrīḍita metre.

Above, there hovers a crowd of honey-hungry bees, / furnished with new and little flowers of their own / made in a moment by the thick pollen / gathering on their graceful, swaying feet / as they move about in play. / As bee embraces bee, the real flowers below, / a handful offered to the Conquering Sage, / do open and I pray / may lead you to your welfare! (D. H. H. Ingalls).

12469

खेले संचरितुं तरङ्गतरलभ्रूलेखमालोकितुं
रम्यं स्थातुमनादरार्पितमनोमुग्धं च संभाषितुम् ।
संत्यज्योज्जयिनीजनीर् विवदितुं हृद्यं च हे जानकि
प्रत्यङ्गार्पणसुन्दरं च न जनो जानाति रन्तुं परः ॥

(अ) Bālarāmāyaṇa 11. 81.

(आ) Skm (Skm [B] 567, Skm [POS] 2. 19. 2) (a. Rājaśekhara), JS 380. 25.

(*a*) खेलं Skm, JS; लेखं [खे°] JS (var.); संचरितं Skm (var.).

(*b*) °मनोमुद्रं च Skm, JS; संभावितुं JS.

(*c*) °यिनीं जनैर्वि° JS, लङ्कापते [हे जा°] Skm; मानवाः [जा°] JS.

(*d*) पुरः [परः] Skm.

Śārdūlavikrīḍita metre.

To move about sportively, to cast glances so as to have the brows tremulous like a wave, to remain charmingly, to talk sweetly as if not attending to others' words, to come away (to the forest) after gracefully and successfully debating with the mother's protests, and to enjoy life with zest by offering the charm of every limb, no other young lady knows (so well as you), O Sītā. (S. B. Nair).

12470

ख्यातः शक्रो भगाङ्को विधुरपि मलिनो माधवो गोपजातो
वेश्यापुत्रो वसिष्ठः सरुजपदयमः सर्वभक्षी हुताशः ।
व्यासो मत्स्योदरीयः सलवण उदधिः पाण्डवा जारजाता
रुद्रः प्रेतास्थिधारी त्रिभुवनवसतां कस्य दोषो न जातः ॥

(अ) Padyasaṁgraha (KSH 529) 13. Cf. No. 6019.

(आ) SR 180. 1055 (a. Pa°), SSB 519. 1055, IS 2049, Pr 367, GVS 659.

(*a*) भगाङ्गो Pa°, SSB.

(*b*) वेश्यापुत्र: IS (in Zus. corrected); वसिष्ठो SR, SSB; रतिपतिरतनुः [स°] SR, SSB; सर्वभक्ष्यो Pa°, IS, Pr, GVS.

(*c*) °दरीयो (°जो) लवणजलनिधिः पा° SR, SSB.

(*d*) त्रिभुवनविषये SR, SSB ; चास्ति [जा°] SR, SSB.

Sragdharā metre.

Indra is well known to have the female characteristic all over his body (by a curse), the moon has a black mark, Śrī-Kṛṣṇa is born of a cowherd, Vasiṣṭha is the son of a (divine) harlot, fire which curbs the feet painfully is all-consuming, Vyāsa is born of a fisher woman, the sea has salt, the Pāṇḍavas are born of paramours, and God Śiva wears the skulls taken from the dead : who living in the three worlds, is free from faults ? (S. B. Nair).

12471

ख्यातः सर्वरसानां हि लवणो रस उत्तमः ।
विना तेन हि राजेन्द्र व्यञ्जनं गोमयायते ॥

(अ) H (HJ 3. 59, HS 3. 56, HM 3. 56, HK 3. 86, HP 354, HN 3. 54, HH 82. 23–24, HC 110. 1–2).

(आ) IS 2050, Sama 1 ख 4.

(*c*) गृह्णीयात्तु विना तेन H (var.) : गृहीतं च विना तेन H (var.), Sama.

(*d*) गोमयोपमम् H (var.).

Of all flavours, salt is called the best flavour ; for, without it, O King, sauce is as unsavoury as cowdung. (F. Johnson).

ख्यातसंरक्षणं नाम see No. 12478.

12472*

ख्यातस्त्वं फलवृष्टिपुष्टिसुमनःस्वाधीनजाम्बूनदः
शीर्णास्ते रिपुसम्पदः प्रतिदिनं मित्रोदये मोदसे ।
पान्थानां कुरुषे विलम्बनमहो दत्तान्तरस्तेजसा
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवत् ॥

(आ) SR 183. 51[1].

1. A riddle of *Samasyākhyāna* variety.

Śārdūlavikrīḍita metre.

You are well known to have control over plenty of gold which you give away to good people as the rose-apple tree has plenty of flowers and fruits; the prosperity of your rivals has been scattered like drops of water, you rejoice in the prosperity of your friends just as the lotuses bloom at the rise of the sun, you delay the journey of travellers (by providing them with rest-houses etc.) just as a muddy road does; you are another Datta [son of Atri and Anasūyā] in brilliance just as a net has interstices. (S. B. Nair).

ख्याता एव वयं see ज्ञाता एव वयं.

12473*

ख्याता नराधिपतयः कविसंश्रयेण
राजाश्रयेण च गताः कवयः प्रसिद्धिम् ।
राज्ञा समोऽस्ति न कवेः परमोपकारी
राज्ञो न चास्ति कविना सदृशः सहायः ॥

(आ) SRHt 231. 13 (a. Rudradeva), SSSN 177.13, VS 160 (a. Bhaṭṭa-Govinda-svāmin), SR 33. 38 (a. VS), KāvR 6. 31.

Vasantatilakā metre.

Kings become celebrated by associating with poets, poets attain celebrity by the support of kings; there is no one who helps a poet so well as a king, and there is no one who helps a king equal to a poet. (S. B. Nair).

12474*

ख्याता वयं समधुपा मधुकोशवत्यश्
चन्द्रः प्रसारितकरो द्विजराज एषः ।
अस्मत्समागमकृतोऽस्य पुनर् द्वितीयो
मा भूत् कलङ्क इति संकुचिता नलिन्यः ॥

(आ) JS 262. 13, Pad 71. 15, ŚP 3646, Any 125. 140, SR 300. 68 (a. ŚP), SSB 147. 71.

(*d*) माभूत् JS (printing error).

Vasantatilakā metre.

We are well known to be with bees [drunken lovers] having a treasure-house of honey [wine], but the moon stretches his hands [rays] (to embrace us) and he is the chief among *dvijas* [Brāhmaṇas]; in order that he may not get a second black mark by associating with such of them the lotuses close (their doors to save him his character) ! (S. B. Nair).

12475

ख्यातिं गमयति सुजनः
सुकविर् विदधाति केवलं काव्यम् ।
पुष्णाति कमलमम्भो
लक्ष्म्या तु रविर् नियोजयति ॥

(अ) BhPr 129 (a. Rāmeśvara or Maheśvara in Beṅgalī recension).

(आ) VS 154 (a. Bhadanta-Ravigupta), ŚP 148, SR 30. 15 (a. VS), SSB 49. 15, SH 458, VP 3. 17. Cf. ABORI 48, p. 152.

(*c*) °ष्णा° om. SH.

Āryā metre.

A good poet makes only a poem (but) the noble man spreads the fame. The water nourishes up the lotus but the sun joins it with splendour. (J. Shastri).

12476

ख्यातिं यत्र गुणा न यान्ति गुणिनस् तत्रादरः स्यात् कुतः
किं कुर्याद् बहुशिक्षितोऽपि पुरुषः पाषाणभूते जने ।
प्रेमारूढविलासिनीमदवशव्यावृत्तकण्ठस्वनः
सीत्कारो हि मनोहरोऽपि बधिरे किं नाम कुर्याद् गुणम् ॥

(आ) VS 284 (a. Sītkāra-Ratna or °Ratnākara), SR 53. 272 (a. VS), SSB 313. 279, SH 466.

(b) सुविचक्षणोऽपि [बहु°] SH ; पाषाणकल्पे नरे SH.

(c) प्रेमासक्तवि° SH ; °रतभरव्यालुप्यमानोऽधरे [°मदवश°] SH.

(d) सीत्कारो मनस: प्रियोऽपि विधरे नोपैति साफल्यताम् SH ; मनोमरोपि or मनोरमो (सो°) न VS (var.) ; कं [किं] VS.

Śārdūlavikrīḍita metre.

If the merits of an accomplished person do not get publicity where is respect shown to him ? What can a man, though well accomplished, do with one who is stone-like [wooden] ? The hissing sound of ecstasy coming from the throat of an accomplished young woman in delirious love-sports, however sweet-sounding, is all wasted on a deaf lover ! (S. B. Nair).

12477

ख्यातिकल्पनदक्षैका त्वं सामग्र्यंजुषामित: ।
सदा सरक्षसांमुख्य- दानवानामसुस्थिति: ॥

(अ) Devīśataka (KM IX. 1) 92.

(आ) KHpk 5. 5. 574.

In fame and in doing things you[1] are the one efficient and you are beyond the calculation of even clever people; you always bring discomfort to all the *Rākṣasas* and other principal demons. (S. B. Nair).

1. Devī [Mother Goddess].

12478

ख्यातिसंरक्षणं नाम जन्तो: कल्पान्तरस्थिति: ।
वर्तने कीर्तिकायस्य सम्पूर्णा: परमाणव: ॥

(अ) RT (RT [VVRI] 7. 1438, RT [S] 7. 1437).

(a) ख्यातसं° RT (var.).

(b) °स्थिते: suggested by Durgāprasāda in his edition of RT.

The guarding of one's fame results in the existence of the person for aeons ; when the body of one's fame exists the great atoms have fulfilled themselves. (S. B. Nair).

ख्यातेऽपि कुले see No. 12479.

12479

ख्यातोऽपि कुले जात:
स्रग्वी वाग्मी सुदर्शनीयश्च ।
आर्यैर् गुणैर् वियुक्त:
पलाश इव पुष्पितो भवति ॥

(अ) Dvi 22.

(a) ख्यातेऽपि Dvi (var.).

(b) स्त्रग्वी Dvi (var.).

Āryā metre.

One, though famous, born in a good family, wearing a garland, eloquent and handsome if devoid of noble qualities, is useless like a flowering *Palāśa*-tree. (S. B. Nair).

12480

ख्यापनेनानुतापेन तपसाध्ययनेन च ।
पापकृन्मुच्यते पापात् तथा दानेन चापदि ॥

(अ) Mn 11. 228 (in some texts 11. 226 or 11. 227). Cf. MBh (Bh) *ad* App. I. 4 : *l*. 240 ; 12. 34 (8*) and 14.

(आ) Cf. Vīr Parāśaramādhava, Prāyaścitta, p. 336, SSap 420.

By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other cause is possible, by liberality. (G. Bühler).

ग

गंभ° or गंभी° see गम्भ° or गम्भी°.

12481*

गगनं गगनाकारं सागरः सागरोपमः ।
रामरावणयोर् युद्धं रामरावणयोरिव ॥

(अ) R (Bar) VI. 3064* *l.* 4–5, Han 14. 18.

(आ) Kuv *ad* 2. 10 (p. 10), SRM 2. 2. 642, Cit (V) 147. 18–19, IS 7516, TP 457, Sama 2 र 17.

The vault of heaven is equal in shape only to the vault of heaven, the ocean can be compared with the ocean alone, (and) so like is the comparison of the fight between Rāma and Rāvaṇa[1]. (S. B. Nair).

1. Quoted in Kuv etc. as an example of the trope, *Ananvaya*.

12482*

गगनगमनलीलालम्बितान् स्वेदबिन्दून्
मृदुभिरनिलचारैः खेचराणां हरन्तीम् ।
कुवलयवनकान्त्या जाह्नवीं सोऽभ्यपश्यत्
दिनपतिसुतयेव व्यक्तदत्ताङ्कपालीम् ॥

(आ) KāvR 14. 2, KH 14. 10–12.

(*b*) °वारैः [°चारैः] KāvR (var.).

(*d*) °दन्ता° [°दत्ता°] KH.

Mālinī metre.

He saw the aerial Gaṅgā which, by its gentle breeze removed the drops of sweat of the sky-rangers who moved about in the sky sportively; it looked by the lustre of the blue lilies in it as if it were embraced by the (river) Yamunā, the daughter of the sun. (S. B. Nair).

12483*

गगनतलतडागप्रान्तसीम्नि प्रदोष-
प्रबलतरवराहोत्खन्यमानश्चकास्ति ।
परिकलितकलङ्कस्तोकपङ्कानुलेपो
निजकिरणमृणालीमूलकन्दोऽयमिन्दुः ॥

(अ) SkV 932, Skm (Skm [B] 418, Skm [POS] 1. 84. 3) (a. Parameśvara), Kav p. 51.

(*b*) प्रवनतर° SkV (var.).

(*c*) °कलङ्कः स्तो° SkV.

Mālinī metre.

The shining moon is a lotus bulb / rooted up at the edge of heaven's lake / by the mighty boar of darkness. / What we suppose its mark / is the clinging spot of mud; / its ray is the white stem. (D. H. H. Ingalls).

12484

गगननगरकल्पं संगमं वल्लभानां
जलदपटलतुल्यं यौवनं वा धनं वा ।
स्वजनसुतशरीरादीनि विद्युच्चलानि
क्षणिकमिति समस्तं विद्धि संसारवृत्तम् ॥

(अ) VCsr 7. 1.

(आ) IS 2051.

(*a*) °कल्पः संगमः VCsr (var.).

(*b*) जलधरवटतुल्यं or जलधरगणकल्पं VCsr (var.).

(*d*) अपि [इति] VCsr (var.) ; °वृत्तिम् [°वृत्तम्] VCsr (var.).

Mālinī metre.

Know that union with dear ones is like the mirage of a city in the sky ; that youth and wealth both are even as a mass of clouds ; that dependants, sons, the body, and all such things are as unstable as lightning ; and that all the objects of this round of existence endure but for a moment. (F. Edgerton).

12485

गगनमिव नष्टतारं
शुष्कमिव सरः श्मशानमिव रौद्रम् ।
प्रियदर्शनमपि रूक्षं
भवति गृहं धनविहीनस्य ॥

(अ) P (Pts 5. 6, PtsK 5. 6, PM 5. 4).

(आ) IS 2052, SRM 2. 1. 225.

(*b*) शुष्कं सरः Pts (sub-metric).

(*c*) रुक्षं (*sic !*) PtsK.

Āryā metre

The house of the poor, even if it is delightful, is dismal like the sky without stars, like the pond without water, (and) like the dreadful crematorium. (S. B. Nair).

12486

गगनमिव विकारैर् हीनयाप्तं च विष्वक्
प्रतिविषयमनन्यस्फूर्तिमत्स्वात्मरूपम् ।
श्रुतिशिरसि महीयःसत्प्रमोदैकहेतुं
सकलवृजिनभङ्गं ज्योतिरेकं सदाद्यम् ॥

(आ) SSB 2. 16 (a. Saṁgrahītṛ himself).

Mālinī metre.

The Primordial (Supreme) Effulgence is devoid of all changes like the sky [ether] and at the same time pervades everywhere, unlike anything else, and is of the form of one's self, glorified in the Upaniṣads and the sole cause of true bliss and which breaks up all sins (of true aspirants). (S. B. Nair).

12487*

गगनविपिनसिंहः कामभूपालपत्रं
निखिलदिगबलानां कन्दुकं क्रीडनाय ।
मणिरिव रतिभर्तुः कार्मणः पार्वणोऽयं
जयति कुमुदबन्धुर् बन्धुरश् चन्द्रबिम्बः ॥

(आ) Pad 70. 8 (a. Lakṣmaṇa), SG 395 (a. Lakṣmaṇa), SR 301. 74, SSB 147. 77.

(*a*) °भूपातपत्रं SR, SSB.

Mālinī metre.

The lion in the woods of the sky, the[1] royal edict of King Cupid[1], the sporting ball for the damsels of all the quarters, the magical gem [mirror] of the god of love, the friend of the lilies—victorious is this lovely orb of the moon in the night of the full moon. (S. B. Nair).

1-1. As per reading कामभूपातपत्रं found in SR and SSB : "The royal umbrella of King Cupid".

12488*

गगनशयनलीनां रात्रिमुत्सृज्य चन्द्रो
व्रजति धवलपक्षे कृष्णपक्षे तु रात्रिः ।
अपसरति यदीन्दोर् व्योमतल्पे प्रसुप्तात्
त्रुटति तदनयोः किं तावता दम्पतित्वम् ॥

(आ) VS 573.

Mālinī metre.

Having left the night sleeping in the bed of the sky, the moon again goes to her during the bright fortnight; in the dark fortnight, the night moves away from the moon sleeping in the bed of the sky. Is there any divorce in their married life by this? (S. B. Nair).

12489*

गगने बहुगर्जति वारिधरे परिसर्पति सर्पफणानिकरे
परिवल्गति रक्षिजनप्रचुरे तमसा परिलुप्तदिशः प्रकरे।
भवनादनुरागवशादनया नवकञ्जविलोकनया चलितं
करुणावरुणालय ते तपसस्तरुणागुरुणा सहसा फलितम्॥

(आ) Vidy 423 (Kṛṣṇapatyupādhyāya).

Ghoṭaka metre.

When clouds thunder often in the sky, when groups of snakes are moving about, when the city-guards are going their rounds, when all the quarters are enveloped in darkness, the young woman possessing eyes of a wagtail has started from home driven by love for you; O ocean of compassion, the young tree of your penance has suddenly put forth fruits. (S. B. Nair).

12490

गङ्गां च धारयति मूर्ध्नि सदा कपाली
सा तस्य चुम्बति मुखं न कदाचिदेव।
रत्नाकरं परिचुचुम्ब सहस्रवक्त्रैर्
गङ्गा यतो युवतयः सधनानुकूलाः॥

(आ) SR 65.13, SSB 332.15, SuM 4.10, SRK 45.20 (a. Sphuṭa-śloka =stray verse).

(*a*) बिभर्ति निजशीर्ष्णि [च धा° मू°] SuM.

(*c*) प्रति चु° [परिचु°] SR, SSB; °चुचुम्बुर-नेकव° SuM.

(*d*) °दयो [यतो] SSB, SuM, SRK; सधनेऽनु° SuM.

Vasantatilakā metre.

The wearer of skull [Śiva, being poor] bears the Gaṅgā on his head always, but never does she even once kiss his face. But she kisses the sea, the possessor of gems, with a thousand mouths. Young women show their favour to the rich (alone)! (S. B. Nair).

12491

गङ्गां धारयते कदापि न पदा नाधो विधत्ते द्विजं
नो वैकुण्ठ इति श्रुतो जलनिधेः सङ्गे न यः स्निह्यति।
सच्चक्रं क्वचिदेव न क्षिपति नो शङ्खेन शं खेलति
श्रीमन्तं वयमन्वहं कमपि तं नारायणं मन्महे॥

(आ) SSB 278.3 (a. Kṛṣṇarāma).

(*d*) बयम° [वयम°] SSB (printing error).

Śārdūlavikrīḍita metre.

He [Lord Śiva] does not hold the (sacred) Gaṅgā at his feet (as Viṣṇu does, whereas Śiva places her on his head), nor does he put down a *Dvija*[1] [sit on the bird Garuḍa]; he is not called Vaikuṇṭha [holy basil or tale] (as Viṣṇu is), nor does he take delight in the association with the sea (the most

stupid one); he does not abandon good people [throw the discus], nor does he take delight with a conch; that (Lord Śiva) we consider as the saviour of the people [Nārāyaṇa] (and not Viṣṇu who has so many defects !). (S. B. Nair).

1. A *Dvija* [twice-born] means both a Brāhmaṇa and a bird.

गङ्गां बिभर्ति निजशीर्ष्णि see No. 12490.

12492

गङ्गा गङ्गेति यस्याः श्रुतमपि पठितं केनचिन् नाममात्रं
दूरस्थस्यापि पुंसो दलयति दुरितं प्रौढमित्याहुरेके ।
सा गङ्गा कस्य सेव्या न भवति भुवने सज्जनस्यातिभव्या
ब्रह्माण्डं प्लावयन्ती त्रिपुरहरजटामण्डलं मण्डयन्ती ॥

(अ) Vijñanaśataka (in BhŚ p. 212) 68.
(*d*) मण्डयन्तीम् Vijñā° (var.).

Sragdharā metre.

When the very name of the Gaṅgā is either heard or read by anyone all the sins of that person, however serious they may be and however far away he may remain, are destroyed, so state some authorities. By whom is not this Gaṅgā, that is so beneficial to good people, and that waters the earth and adorns the matted hair of Śiva, the destroyer of the three cities, to be worshipped [resorted to] ? (S. B. Nair).

12493

गङ्गा गङ्गेति यो ब्रूयाद् योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥

(अ) Sama 1 ग 3.

He who recites the sacred name 'Gaṅgā, Gaṅgā', even though he is a hundred *yojanas*[1] away, he gets freed from all sins, and attains the heaven of Lord Viṣṇu (after death). (S. B. Nair).

1. *Yojana* is a measure of distance equal to about nine miles or fourteen kilometres.

12494

गङ्गागतेऽस्थिजाले
भवति सुखी यदि मृतश्चिरं कालम् ।
भस्मीकृतस् तदम्भः-
सिक्तः पल्लवयते वृक्षः ॥

(अ) Vet 10. 14.
(*a*) °स्थिचये or स्थितजले Vet (var.).
(*b*) भवते (*sic !*) [भ°] Vet (var.) (hypermetric); षवदि (*sic !*) [य°] Vet (var.); मृतोयतत्र (*sic !*) Vet (var.).
(*c*) °कृत (°तं) Vet (var.).
(*cd*) तदाम्भःसिक्तः Vet; (changed to तदम्भः-सिक्तः, editorially); तदाभः स्तिक्तः or तदंभः त्यक्तं or तदंभःशक्तिः or तदानशक्ति Vet (var.).
(*d*) पल्लवायते (°वायतों; °वते) Vet (var.); वृक्षं Vet (var.).

Āryā metre.

When (after cremation) the bones of a person that is dead are immersed in the waters of the Gaṅgā, (it is believed that) he becomes happy (in the other world) for a long time; why doesn't then a tree that is burnt to ashes when sprinkled with the same waters (of the Gaṅgā) put forth sprouts ? (S. B. Nair).

गङ्गातरङ्गकणशीकर° see No. 12495.
गङ्गातरङ्गगणशीकर° see No. 12495.

12495

गङ्गातरङ्गजलशीकरशीतलानि
विद्याधराध्युषितचारुशिलातलानि ।
स्थानानि किं हिमवतः प्रलयं गतानि
यत् सावमानपरपिण्डरता मनुष्याः ॥

(अ) BhŚ 238, Cr 1413 (CRC 3. 65, CRB 3. 64, CRCa I 3. 45, CPS 76. 63).

(आ) SR 97. 8 (a. BhŚ), SSB 383. 9, SRK 78. 3 (a. Sabhātaraṅga), IS 2053.

(*a*) °कण° [°जल°] BhŚ, SR, SSB, SRK; °कर° or °गण° or °भव° or °वन° or °हिम° BhŚ (var.); °सीकर° IS; °सीतलानि IS.

(*b*) °ध्यूषित° CRC.

(*c*) सानूनि [स्था°] BhŚ (var.); प्रणयङ्ग° [प्र° ग°] CRC.

(*d*) येनावसान° CRC; येनावमान° CRCa I, BhŚ (var.); येनापमान° BhŚ (var.); यन्नैव यास्ति CPS; यत्सेव्यमान° or यच्छो-चमान° or यत्सावधान° or यत्साधुमान° BhŚ (var.); सापमान° IS; °रतो SR, SSB, SRK; °तरा [°रता] BhŚ (var.).

Vasantatilakā metre.

Is it that the beautiful retreats of the Himālayas cooled down by Gangetic waves and inhabited by Vidyādharas[1] have altogether disappeared from the face of this earth that people have thus condescended to lead a poor disgraceful life upon the alms of others? (S. B. Nair).

1. A class of semi-divine beings.

12496*

गङ्गातरङ्गनिर्धूत-शीतले वा शिलातले ।
सुप्यते सुरतश्रान्त-कान्तकान्ताकुचस्थले ॥

(अ) BhŚ 475 (doubtful) (in some texts *cd*/*ab*).

(*a*) गङ्गानिधौतसलिल- BhŚ (var.).

(*c*) राज्यते [सुप्यते] BhŚ (var.); सुरतक्रान्त- BhŚ (var.).

He sleeps on the slab rendered cool by the breeze coming from the waves of the Gaṅgā, or on the bosom of his charming beloved when fatigued by the sports of love. (S. B. Nair).

12497*

गङ्गातरङ्गप्रतिबिम्बितैः स्वैर्
बहूभवन्तं शिरसा सुधांशुम् ।
ज्वलन्मरीचिप्रचयैस् तुषार-
गौरैर् हिमद्योतिनमुद्वहन्तम् ॥

(अ) Kum 12. 11.

(*a*) °तरङ्गैः···तैस्तैर् Kum (var.).

(*b*) बभ्रूभवन्तं Kum (var.).

(*c*) चलन्°···रैर् Kum (var.).

(*d*) गौरैहिम° (Suryakanta's ed.) (printing error); दिग्द्योतिन° Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

He [Lord Śiva] bore on his head the moon [the nectar-rayed one], which multiplied itself on the reflections seen on the waves of the Gaṅgā and which was bright like snow by the mass of its shining rays. (S. B. Nair).

गङ्गातरङ्गवनशीकर° see No. 12495.
गङ्गातरङ्गहिमशीकर° see No. 12495.
गङ्गा तापं शशी तापं see No. 12506.

12498

गङ्गातीरकृतोटजस्य नियमक्षामस्य शान्तात्मनो
नीवारप्रसृतिपचस्य दधतो मेध्यां त्वचं रौरवीम् ।
दर्भप्रस्तरशायिनः शिव शिवेत्याक्रन्दतः प्रत्यहं
भस्मस्नानकृतः कदा मम मनो निर्वाण-
मभ्येष्यति ॥

(आ) VS 3412.

(*b*) त्वचं तारवीम् VS (but VS [var.] as above).

Śārdūlavikrīḍita metre.

Residing in a hermitage on the banks of the Gaṅgā, emaciated by austerities, with peace of mind, cooking a handful of wild grains for food, wearing the sacred deer-skin, laying on a bed of *Darbha*-grass, praying constantly to Lord Śiva, and bathed in holy ashes, when will my mind attain beatitude. (S. B. Nair).

12499*

गङ्गातीरतरङ्गशीतलशिलाविन्यस्तभास्वद्वृसी-
संविष्टाः कुशमुष्टिमण्डितमहादण्डाः करण्डो-
ज्ज्वलाः ।
पर्यायग्रथिताक्षसूत्रवलयप्रत्येकबीजग्रह-
व्यग्राग्राङ्गुलयो हरन्ति धनिनां वित्तान्यहो
दाम्भिकाः ॥

(अ) Prab 2. 5.

(आ) VS 3078 (a. Kṛṣṇamiśra).

(*a*) °चञ्चद्वृसी- VS (var.).

Śārdūlavikrīḍita metre.

These hypocrites carry off the wealth of the rich; they repair to the banks of the Ganges, and placing a stone amidst its cold waves, seat themselves proudly, holding in their hands the sacred grass, with the *Karaṇḍojjvala*[1] at their side, and they show the suppleness of their fingers in twirling the *rudrākṣa* beads of their rosary. (J. Taylor).

1. A box or wicker-basket in which the family God is kept.

12500*

गङ्गातीरान्तरालामलभुवि विपणौ विक्रयन्मुक्तिदासीं
वृद्धः श्रीशैलकन्याकरतलवलितः काशिकायां
नगर्याम् ।
देहत्यागैकमौल्यां गजमुखगणपाधीशषड्वक्त्रयुक्तः
पायादुच्चैरपायादकलितमहिमा शंभुरम्भोज-
नेत्रः ॥

(आ) PV 22 (a. Veṇīdatta).

(*a*) °मुक्ति° (*sic!*) PV (MS) (*contra metrum*).

Sragdharā metre.

Granting [selling] the damsel of liberation in the shop of the pure grounds on the banks of the Gaṅgā in the city of Kāśikā [Banaras], which is the main place for the people to give up their bodies, holding the hand of the Goddess Pārvatī, the Ancient God is in company with his sons the elephant-faced Gaṇeśa and the six-faced Kumāra ; may this Lord Śiva, the lotus-eyed one, whose greatness is immeasurable protect us all from all great dangers ! (S. B. Nair).

12501

गङ्गातीरे हिमगिरिशिलाबद्धपद्मासनस्य
ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।
किं तैर् भाव्यं मम सुदिवसैर् यत्र ते निर्विशङ्काः
कण्डूयन्ते जरठहरिणाः शृङ्गमङ्गे मदीये ॥

(अ) BhŚ 239, L *ad* VCbr II 20 (p. 261), Śānt 4. 19. Cf. No. 8529.

(आ) KH 97. 2–5 (KHpk 122), Amd 68. 130, SkV 1630 (a. BhŚ), Skm (Skm [B] 2297, Skm [POS] 5. 60. 2) (a. Kṛṣṇa), SR 369. 65 (a. BhŚ), SSB 265. 67, AlR 87, SSV 891, SSD 4 *fol.* 30 a, SMJ 909, IS 2054.

(*a*) गांगे तीरे BhŚ (var.); हिमगिर° BhŚ (var.), Śānt (var.); हिमवति° KH; °गिरिशिरो SkV (var.); °पद्मासनस्थ- (°स्थो) BhŚ (var.).

(*b*) ब्रह्मज्ञाना° BhŚ (var.), Śānt (var.); SR, SSB; ब्रह्मणाराध्यमन° SkV (var.); °ध्यसन° or °रभसा [°वि°] BhŚ (var.); °निद्रा° BhŚ (var.), Śānt; °मुद्रां [°नि°] BhŚ (var.).

(*c*) ते [तैर्] BhŚ (var.); भाव्यैर्···सदिवसैर्यत्र VCbr; भावं or भव्यं Śānt (var.); साध्यं [भा°] BhŚ (var.); हृदि [म°] BhŚ (var.); येषु ते or ऐषु ते (तैर् or ये) BhŚ (var.), KH, Amd; निर्विशंकं BhŚ (var.); °शङ्कैः SkV. (var.).

(*d*) संप्राप्स्यन्ते [कण्डू°] BhŚ (but BhŚ [var.] as above), VCbr, Śānt, KH, Amd, SkV, Skm, AlR, SSV, SSD, SMJ, IS; संप्राप्यंते (°न्ति) Śānt (var.), BhŚ (var.); जठर° BhŚ (var.), Śānt; जरढ° BhŚ (var.); हरिणा गात्रकण्डूविनोदम् (ग्रात्र° or पात्र° or शृङ्ग°; °कण्ड° or °गंडू°; °दान्) Śānt (or as above with स्वाङ्ग°); शृङ्ग-कण्डूविनोदम् (°ण्डूं° विनेतुम् KH, Amd) SkV, Amd, KH; गात्रकण्डूविनोदम् Skm.

Mandākrāntā metre.

I am anxiously waiting for the approach of those happy days when I shall be sitting in a meditative posture somewhere on the Himālayan range and the banks of the sacred Ganges, practising the process of *Yoga* or mental abstraction, fully absorbed in the immediate meditation of the Supreme Being, and wholly entranced into ecstatic sleep, quite incognizant of what is passing around me, so that the old antelopes will be gently rubbing their itching horns against my senseless body without the least apprehension of my sentient state. (P. G. Nath).

12502

गङ्गातोयेन सम्पूर्णः कुम्भ एव प्रदृश्यते ।
सुराया बिन्दुना लिप्तो मद्यकुम्भः प्रजायते ॥

(अ) PdP, Bhūmi-kh 29. 9.

Filled with the sacred water of the Gaṅgā a vessel alone is now clearly disclosed; but when mixed with a drop of liquor it becomes a pot of liquor. (S. B. Nair).

12503

गङ्गादीनां सकलसरितां प्राप्य तोयं समुद्रः
किंचिद् गर्वी न भवति पुनर् दिव्यरत्नाकरोऽपि ।
एको भेकः परममुदितः प्राप्य गोष्पादनीरं
को मे को मे रटति बहुधा स्पर्धया विश्वमुच्चैः ॥

(आ) SR 235. 159, SSB 631. 2.

(*b*) वपुर् SR, SSB; (changed to पुनर्, editorially).

Mandākrāntā metre.

Having obtained the waters of all the rivers such as the Gaṅgā etc. the sea, though possessing precious gems, does not get proud in the least; on the other

hand, a single frog having secured the water in a puddle becomes highly elated and goes on croaking loudly and incessantly "*ko me, ko me*" [who is there equal to me], out of his feeling of superiority over everything else. (S. B. Nair).

12504

गङ्गा द्युमार्गलुठिता जठरात् कथंचिद्
एकस्य संहृतवतो निसृता महर्षेः ।
ग्रस्तापरेण कृतसागरगर्तपूर्तिः
शक्तो न कोऽपि भवितव्यविलङ्घनायाम् ॥

(अ) RT (RT [VVRI] 8. 2280, RT [S] 8. 2280).

Vasantatilakā metre.

The Gaṅgā rolling forth from her celestial course had scarcely escaped from the belly of one great *Ṛṣi*[1] who had caught her up, when she was swallowed up by another[2] after she had filled the hollow of the ocean. Nobody can escape the inevitable. (M. A. Stein).

1. Jahnu.
2. Agastya.

12505*

गङ्गाधौतशिलातले हरवृषस्कन्धावरुग्णद्रुमे
सिद्धाध्यासितकंदरे हिमवति स्थाने स्थिते स्थेयसि ।
कः कुर्वीत परप्रणाममलिनं मान्यो मनस्वी जनो
यद्युत्त्रस्तकुरङ्गशावनयना न स्युः स्मरास्त्रं स्त्रियः ॥

(आ) VS 2244, Skm (Skm [B] 2284, Skm [POS] 5. 57. 4).

(*a*) फलभरच्छिन्नार्धकूलद्रुमे Skm ; °च्छिन्नाद्रि° Skm (var.).

(*b*) हिमवतः Skm (var.) ; श्रेयसि [स्थे°] Skm.

(*c*) शिरः प्र° [परप्र°] Skm ; मान्यं Skm ; मनो [ज°] VS (var.).

(*d*) यद्वित्रस्त° Skm.

Śārdūlavikrīḍita metre.

When there are slabs washed by the waters of the Gaṅgā, trees rubbed against by the hump of Lord Śiva's bull, and slopes [caves] occupied by the *Siddha* demi-gods in the secure regions of the Himālayas, which man of self-respect will submit himself to the shame of bowing to others but for the ladies, the weapon of Cupid, who possess eyes tremulous like those of a frightened fawn ? (S. B. Nair).

गङ्गानिधौतसलिल- see No. 12496.

12506

गङ्गा पापं शशी तापं दैन्यं कल्पतरुस् तथा ।
पापं तापं च दैन्यं च घ्नन्ति सन्तो महाशयाः ॥

(अ) BhŚ 476 (doubtful).

(आ) SRS 1. 1. 27, SSpr 13, SR 45. 6, SSB 301. 6, SRM 1. 2. 39.

(*a*) तापं [पा°] BhŚ (but Editors' suggestion as above).

(*d*) हन्ति सङ्गो महात्मनाम् BhŚ ; हरन्ति साधवः खलु SRM.

The Gaṅgā washes off all our sins ; the moon, the torments; and the heavenly wish-granting trees, all depressing conditions : but good men of great ideas destroy our sins, torments and indigent conditions. (S. B. Nair).

12507*

गङ्गापुष्करनर्मदा च यमुना गोदावरी गौतमी
तुङ्गद्वारगयाप्रयागबदरीवाराणसीसैन्धवी ।
कन्या श्वेतसरस्वतीप्रभृतयः ब्रह्माण्डमध्येऽखिले
तीर्थस्नानसहस्रकोटिफलदं श्रीचक्रपादोदकम् ॥

(आ) Sama 1 ग 4.

Śārdūlavikrīḍita metre.

The Gaṅgā, the holy lake Puṣkara, the Narmadā, the Yamunā, the Godāvarī, the Gautamī and great places of pilgrimage such as Dvārakā, Gayā, Prayāga, Badrīnātha, Vārāṇasī [Banaras] and Kanyā Kumārī [Cape Comorin] on the sea-coast and the white [pure] Sarasvatī are present in the midst of this earth ; but the holy water at the feet of Śrī-Cakra (of the Goddess Kālī) gives the fruit of taking a holy bath a thousand crores of times. (S. B. Nair).

12508*

गङ्गाभङ्गविराजमानवसना कर्पूरकुन्दप्रभा
फुल्लत्कैरवदामकामललिता राजन्मरालस्थिता ।
नासामौक्तिकमण्डिलासमुदयात्सौदामिनीसंचितां
चन्द्रालीव विभाति तां भगवतीं संभावये भारतीम् ॥

(आ) SH *fol.* 5a (33).

(*c*) °भौक्तिक° SH; (changed to °मौक्तिक°, editorially).

Śārdūlavikrīḍita metre.

Clad in clothes shining like the sprays of the Gaṅgā, having the white brilliance of camphor and jasmine, seated on a swan which had a charming stalk of a blossoming lily and the pearl in whose nose-ornament shines like a series of moon's discs surrounded by lightning—that Goddess of Speech [Sarasvatī] I invoke. (S. B. Nair).

12509*

गङ्गाम्भसि सुरत्राण तव निःसाणनिःस्वनः ।
स्नातीवारिवधूवर्ग- गर्भपातनपातकी ॥

(आ) SSS 128, SR 126. 29, SSB 435. 1.

(*b*) °निस्वन: SSS.

The sound of your war-drums, O Sultan[1], seems to take a bath in the waters of the Gaṅgā, (for washing off) the sin of causing abortion of the foetus in the womb of your rival's wives. (S. B. Nair).

1. *Suratrāṇa*, used in the verse, is the Sanskritized form of the Arabic word 'Sultan'.

गङ्गायत्यसितापगा फणिगणं see No. 12519.

12510

गङ्गाया बालुक्यां वार्धेर् जलं मानं महागिरेः ।
मतिमन्तो विजानन्ति महिलाया मनस् तु न ॥

(आ) Bhāvadeva-Sūri's Pārśvanātha-caritram 7. 82.

Wise men can tell how much sand there is in the Gaṅgā ; how much water there is in the ocean ; the measure of a great mountain ; but not the mind of a woman. (M. Bloomfield).

12511*

गङ्गा रिङ्गत्तरङ्गावलिबहलकरैः स्फारभृङ्गारतुङ्गैः
कालिन्दीं कालभङ्गैर् दिनकरतनया सापि तां तर्जयन्ती ।
गर्भे सारस्वताम्भोरुणगुणसुभगं संविधाय प्रयागे
जाने युध्यन्त एताः स्वजलगतवपुर्मुक्तिदानाभिमानात् ॥

(आ) PdT 36 (a. Bhāskara),

(*a*) रिङ्गतरङ्गां° PdT (*contra metrum*) (probably printing error) ; (changed to रिङ्गत्तरङ्गा°, editorially).

Sragdharā metre.

The Gaṅgā fights with the Yamunā with her many hands in the form of her rising waves resembling golden vases, the daughter of the sun [Yamunā] threatens the Gaṅgā with its black waves, and in the interior there is the water of the river Sarasvatī charming with the quality of Aruṇa [the reddish morning sun]—all these three rivers are vying with one another at Prayāga due to the pride that their waters give liberation to the people who plunge into them. (S. B. Nair).

12512*

गङ्गावारिभिरुक्षिताः फणिफणैरुत्पल्लवास् तच्छिखा-
रत्नैः कोरकिताः सितांशुकलया स्मेरैकपुष्प-
श्रियः ।
आनन्दाश्रुपरिप्लुताक्षिहुतभुग्धूमैर् मिलद्दोहदा
नाल्पं कल्पलताः फलं ददतु वोऽभीष्टं जटा
धूर्जटेः ॥

(आ) SR 9. 122, SSB 14. 107.

(*d*) ददत SSB.

Śārdūlavikrīḍita metre.

Drenched by the waters of the Gaṅgā, with tender leaves of the hoods of serpents, putting forth buds in the form of the gems in their hoods, possessing the beauty of flowers by the digit of the moon, fulfilling the desires by the smoke arising from the fire of his eye which is filled with tears of joy—may this wish-granting creepers of the matted hair of Śiva fulfil all your desires in plenty ! (S. B. Nair).

12513*

गङ्गाविग्रहकलुषाम्
इति शिववचनैर् निरुत्तरां गौरीम् ।
परिहास्य योऽनुनिन्ये
स करोतु शिवः शिवं भवताम् ॥

(आ) VS 122.

Āryā metre.

Having rendered Pārvatī non-plussed with no reply to make, by his words that she was perplexed with the presence of the Gaṅgā [that she was muddy in colour like the form of the Gaṅgā] and having thus joked with her he pacified her : may that Śiva confer auspiciousness on you all ! (S. B. Nair).

12514*

गङ्गा शम्भुशिरोजलं जलनिधिर् देवस्य लक्ष्मीपतेः
शय्याक्षालनवारि वारि सरसः क्लीबस्य निन्द्यं
सताम् ।
नद्यस् ताः शतशोऽन्ययोषित इति त्यक्तोपभोगो युवा
सारङ्गः सततोन्नतेन शिरसा धाराधरं याचते ॥

(आ) Skm (Skm [B] 1966, Skm [POS] 4. 66. 1), Vidy 85, SuMañ 273. 7–10.

(*b*) क्लीवः सनिन्द्यः Vidy ; निन्द्य Skm (POS) (printing error).

(*c*) शतशोऽस्य यो° Vidy.

(*d*) सहसोन्नतेन Vidy.

Śārdūlavikrīḍita metre.

The Gaṅgā consists of water washed down from the head of Śiva, the sea has water which has washed the bed of Lord Viṣṇu, the water of a tank is condemned by the good as fit for eunuchs alone, the rivers in hundreds are all the wives of another [the sea]—thus thinking and abstaining from enjoying these waters, the young *Cātaka*-bird ever holds his head high and begs the water of the cloud alone. (S. B. Nair).

12515*

गङ्गासम्पर्कदुष्यत्कमलवनसमुद्धूतधूलीविचित्रो
वाञ्छासम्पूर्णभावादधिकतररसं तूर्णमायान्
समीपम् ।
क्षिप्तः पादेन दूरं वृषग इव यया वामपादाभिलाषी
देवारिः कैतवाविष्कृतमहिषवपुः सावता-
दम्बिका वः ।

(अ) Caṇḍ (Caṇḍīśataka of Bāṇa-bhaṭṭa) 75.

(*a*) °समुद्भूत° Caṇḍ (Raj) (but its variant and Caṇḍ [Col] as above).

Sragdharā metre.

[Mahiṣa], Foe of the Gods, who had deceitfully assumed the body of a buffalo, was, like the Bull-riding[1], spurned to a distance by the foot of Ambikā[2], even though (like him), desirous of her left foot,/ and he was made to appear speckled by the pollen that was shaken off from the lotus-cluster damaged by (his) contact with Gaṅgā [Ganges], / (whereas Śiva was) beautified by the pollen that was shaken off from the lotus-cluster by (his) contact with Gaṅgā (his wife) ; / (the one, Mahiṣa), quickly approached (Caṇḍī) with anger greater than the measure of his desire ; (the other, Śiva), approached (her) with sexual passion increased by the fulness of his desire. May that Ambikā[2] protect you ! (G. P. Quackenbos).

1. Śiva.
2. Caṇḍī.

12516*

गङ्गासहायो जितकामवीर्यो
दयालुवर्यो द्विजराजमौलिः ।
श्रीरामराज्याहितदिव्यचर्यो
निरस्तमोहप्रसरो मुदेऽस्तु ।।

(आ) SSB 288. 1.

Upajāti metre (Indravajrā and Upendravajrā).

May the poet Gaṅgāsahāya who vanquishes the pride of Cupid by his valour [pleasing appearance], who is the best among the compassionate and the topmost of the noble Brāhmaṇas, whose divine conduct furnishes the welfare of Śrī-Rāma's Kingdom, and who dispelled all delusions, be for your joy ! (S. B. Nair).

12517*

गङ्गासागरसंगमे कृतशतस्नाना बदर्याश्रमे
स्थित्वासौ परिधाय तद्गुणमयं श्वेतं दुकूलं पुनः ।
ब्राह्मं वैष्णवमैन्द्रमैश्वरमपि स्थानं स्पृशन्ती मुहुः
कीर्तिस् ते पतिदेवता युगशतं दीर्घायुराकाङ्क्षति ।।

(आ) SSS 92 (a. Candracūḍa), SR 137. 61, SSB 450. 61.

Śārdūlavikrīḍita metre.

Your fame, like your divine husband, having bathed hundreds of times at the confluence of the Gaṅgā and the sea, remaining at the hermitage of Badarī, having put on white garments in the form of its merits, touching the regions of Brahmā, Viṣṇu, Indra and Śiva, now desires for long life for a hundred aeons. (S. B. Nair).

12518

गङ्गाहीनो हतो देशो विद्याहीनं हतं कुलम् ।
अप्रसूता हता नारी हतो यज्ञस्त्वदक्षिणः ।।

(अ) Cr 1414 (CNW 39, CNF 69 *v. l.*, CNPN 85), H (*ad* HS Intr. 48, HH 6. 5-6). Cf. हतं ज्ञानं क्रियाहीनं ; हतमश्रोत्रियं श्राद्धं ; and मृतो दरिद्रः पुरुषो.

(आ) IS 2055, VP 9. 51.

(*a*) °हीनं हृतं देशं CNPN ; °हीने HH.

(*b*) विद्याहिनो हतो पुमान् CNF.

(*d*) हृतयज्ञमदक्षिणम् CNW, CNPN, IS.

Dead is a land without Gaṅgā ; dead is a family without wisdom ; dead is a barren woman ; dead is a sacrifice not followed by gifts (to the Brāhmaṇas). (S. B. Nair).

12519*

गङ्गीयत्यसितापगा फणिगणः शेषीयति श्रीपतिः
श्रीकण्ठीयति कैरवीयति कुलं नीलोत्पलानां च वै ।
कर्पूरीयति कज्जलं पिककुलं लीलामरालीयति
स्वःकुम्भीयति कुम्भिनामपि घटा त्वत्कीर्ति-
संघट्टतः ॥

(अ) Khaṇḍa-praśasti 74.

(आ) SR 109. 223 and 136. 54, SSB 403. 241, Amd 238. 651.

(*a*) गङ्गायत्य° SR (109. 223), SSB ; °गणं SR (136. 54).

(*b*) श्रीण्कठी° SSB (printing error) ; दलनी° [कुलं नी°] Amd ; वने [च वै] Khaṇḍa°, SR (136. 54) ; वनम् [च वै] Amd.

(*d*) यत्की° [त्वकी°] Amd ; °सम्पर्कतः [°संघट्टतः] Amd.

Śārdūlavikrīḍita metre.

By the contact with your fame the river Yamunā becomes (white like) the Gaṅgā; the group of serpents, Ādiśeṣa; the (dark) Lord Viṣṇu resembles Lord Śiva ; the cluster of blue lilies, white lotuses ; collyrium becomes camphor ; flocks of cuckoos, sporting swans ; and a herd of elephants looks like the elephant of heaven [Airāvata]. (S. B. Nair).

12520

गङ्गे तव न विवेको
यत् त्वं दिव्यान् करोषि पातकिनः ।
विधिधर्मराजशासन-
मपि स्थगयसि प्रसह्यात्र ॥

(आ) SSB 604. 5 (a. Saṁgrahītṛ himself).

Āryā metre.

O Gaṅgā, you have no sense of discrimination; for, you make even sinners attain a divine state ; you forcibly obstruct the orders of even Fate and the King of righteousness [the God of Death] ! (S. B. Nair).

12521*

गङ्गे देवि दृशा पुनीहि यमुने मातः पुनर् दर्शनं
संप्रश्नोऽस्तु पितः प्रयाग भगवन्न्यग्रोध मां
ध्यास्यसि ।
तं हारासिलतावतंसविपुलस्थूलांसवक्षोभुजं
पुँभावं भवतामवन्तिनगरीनाथं दिदृक्षामहे ॥

(आ) Sar 4. 212 (p. 534).

Śārdūlavikrīḍita metre.

O Goddess Gaṅgā, purify me with your sight ; O Mother Yamunā, give me an opportunity to see you again ; O Father Prayāga, let there be greeting to me ; O holy fig-tree (of Gayā), please think of me. We wish to see the lord of Avantī [Bhoja] who is the personification of manliness, with garland, sword, ear-ornament, and broad shoulders at his manly chest. (S. B. Nair).

12522*

गङ्गेव त्वं मेघागमे आप्लावितवसुन्धरा ।
कूलवृक्षानारुजती स्रवन्ती विपुलाचलात् ॥

(अ) Nāṭyaśāstra 16. 131 (P. Regnaud's ed. 16. 120, in some other texts 15. 172).

(*a*) मेघोपगमे [त्वं मे°] Nāṭ° (Regnaud, and in some other texts).

(*c*) कल° Nāṭ° (Regnaud) ; °रुजन्ती Nāṭ° (var.).

(*d*) विपुलान् वनान् (°नात्) Nāṭ° (Regnaud).

You are like the Ganges at the advent of the rains, flooding the earth, destroying the trees on the bank and flowing down from a high mountain[1]. (M. Ghosh).

1. Quoted in Nāṭ° as an example of a metre of *Vipula* variety.

12523

गङ्गेवाघविनाशिनी जनमनःसंतोषसच्चन्द्रिका
तीक्ष्णांशोरपि सत्प्रभेव जगदज्ञानान्धकारापहा ।
छायेवाखिलतापनाशनकरी स्वर्धेनुवत्कामदा
पुण्यैरेव हि लभ्यते सुकृतिभिः सत्संगतिर् दुर्लभा ॥

(आ) SR 87. 34, SSB 368. 54, SRK 88.4 (a. Sphuṭaśloka=stray verse), IS 8753, SRM 2. 1. 66 and 2. 2. 46.

Śārdūlavikrīḍita metre.

Destroying sins like the Gaṅgā, excellent moonlight to delight the minds of all people, the banisher of the darkness of ignorance like the rays of the sun, removing all torments like the shade of a tree, the giver of all desired objects like the divine wish-granting cow, the association with good people which is difficult to get is obtained by fortunate people due to their *puṇya* [religious merit]. (S. B. Nair).

12524

गङ्गोत्तुङ्गतरङ्गरिङ्गणलघूत्सर्पन्मरुच्छीतलान्
गुञ्जत्षट्पदमञ्जुवञ्जुललसत्कुञ्जोपकण्ठान् मुदा ।
अध्यास्य प्रणिधाय मानसमहो शंभोः पदाम्भोरुहे
धन्याः प्राप्य परं पदं प्रतिदिनं नन्दन्ति योगं विना ॥

(आ) SR 371. 110, SSB 268. 112.

(*b*) गुञ्जन्ष° SR.

Śārdūlavikrīḍita metre.

Enjoying happily the cool breeze that blow gently from the dancing waves of the Gaṅgā, and seated comfortably in the vicinity of arbours of *Vañjula*-creepers resounding with the hum of bees and meditating on the lotus-feet of Lord Śiva, fortunate people spend their days happily having reached the highest state of beatitude without (the trouble of undergoing the discipline of) *Yoga*. (S. B. Nair).

12525*

गङ्गोत्सङ्गवलन्मृणालशकलप्रत्याशयोद्यत्करं
मोक्तुं मुग्धहृदि क्षपाकरकलां लम्बोदरे धावति ।
सद्यस् त्वद्यशसि स्वयं गिरिभुवा गीते पुरः प्रोच्छलत्-
तद्धावल्यतिरोहिते हिमकरे हृष्टो हरस् त्रायताम् ॥

(आ) SMH 5. 4.

(*d*) –धावल्येन [-तद्धावल्य°] SMH (var.).

Śārdūlavikrīḍita metre.

When, under the impression that the digit of the moon was a piece of lotus-stalk growing on the banks of the Gaṅgā on Śiva's head and raising his trunk in all eagerness the baby Gaṇeśa in his

innocence ran towards it, Pārvatī suddenly sang a song praising you ; lo ! all of a sudden the moon became hidden in the spreading whiteness of your fame and Śiva became happy : may he protect (us all) ! (S. B. Nair).

12526

गङ्गोद्भेदे कुरुक्षेत्रे विश्रान्तौ मणिकर्णिके।
वेण्यां गयायामोंकारे स्नात्वा दत्त्वा सुखी भवेत् ॥

(ग्रा) ŚP 682, SH *fol.* 51 a (411).

(*c*) गङ्गाया° [गयाया°] SH.

(*d*) भव [भवेत्] SH.

At Gomukha where the Gaṅgā becomes visible, Kurukṣetra, Viśrānti[1], Maṇikarṇikā [Banaras], Prayāga, Gayā and Oṁkāreśvara[2], one should take a holy dip and give alms and thus be happy. (S. B. Nair).

1. Viśrānti is mentioned as a holy place for pilgrimage in *Varāha-purāṇa*.
2. Oṁkāra or Oṁkāreśvara is a holy place on the bank of the river Narmadā in Madhya Pradesh.

12527

गङ्गोर्मिभिरथो दिग्धः पुरुषं पवनो यदा।
स्पृशते सोऽपि पाप्मानं सद्य एवापमार्जति ॥

(ग्र) MBh (MBh [Bh] 13. 27. 55, MBh [B] 13. 26. 56, MBh [C] 13. 1814).

(ग्रा) IS 2056.

(*a*) अथोद्भूतः [अथो दि°] MBh (var.).

(*b*) पुरुषः MBh (var.); यथा or ऽपि यं [प°] MBh (var.).

(*c*) स्पृश्यते MBh (var.); सोस्य or तस्य [सोऽपि] MBh (var.); तेनाघं (°यं) [पा°] MBh (var.).

(*d*) सर्वमेवाभिसर्जति or सद्य एनोपमार्जति MBh (var.); सर्वम् [सद्य] MBh (var.); ऽभि° [ऽप°] MBh (var.); °कर्षति [°मा°] MBh (var.).

When that wind which is moistened with the particles of Gaṅgā-water touches one's person, it cleanses him immediately of every sin. (P. C. Roy).

12528

गङ्गौघा इव निर्मलाः कृततमोध्वंसा दिनेशा इवो-
द्दण्डा दण्डधरा इवोन्नतियुजः सत्पुण्यपूगा इव।
अक्षुण्णाश्च जगद्विधातृलिपिगा वर्णा इवोच्चैर् गुणा
यस्यासौ विमलः प्रगे सुमनसा ध्येयाभिधानो नलः ॥

(ग्रा) SSB 430. 3.

Śārdūlavikrīḍita metre.

Pure like the waters of the Gaṅgā, destroying darkness (of sins) like the sun, strong like those who possess power, high like a mass of religious merits and unassailable like the writing of Fate—such will be the high merits to one who meditates with a pure mind in the early morning on King Nala. (S. B. Nair).

12529*

गच्छ गच्छसि चेत् कान्त पन्थानः सन्तु ते शिवाः।
ममापि जन्म तत्रैव भूयाद् यत्र गतो भवान् ॥

(ग्र) KāD 2. 141, MK (GOS) 134 *bis*.

(ग्रा) Sāh *ad* 10. 715, Sar 4. 147, Amd 290, AR 153. 1-2, ARJ 150. 4-5, AlK 310. 13-14, Can 89, AlS 192. 21-22, ŚP 3393 (a. Daṇḍin), VS 1040, SRHt 256. 1 (a. Daṇḍin),

SR 330. 1 (a. KāD), SSB 195. 1 (a. Kuv), IS 2057, SRK 136. 54 (a. KāD), Pad 48. 11 (a. Daṇḍin), SH 1960 (a. Daṇḍin).

(*a*) पांथ [का°] SH.

"Go if you must" she said, "and I shall pray / that heaven may guard you on your way ; / and I shall be reborn again, I swear, / wherever you may be, my dear." (J. Brough).

12530

गच्छञ् शरीरविच्छेदाद् अपि भस्मावशेषताम् ।
कर्पूरः सौरभेणेव जन्तुः ख्यात्यानुमीयते ॥

(अ) RT (RT [VVRI] 7. 1436, RT [S] 7. 1435).

(*c*) कर्पूरा: RT (var.).

Even when the body is destroyed and reduced to ashes, a person is inferred (to be great) by his fame just like camphor by its fragrance. (S. B. Nair).

12531*

गच्छतस् तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
मा भून्मनः कदाचिन् मे त्वया विरहितं कवे ॥

(अ) BhPr 158 (a. Bhoja).

(आ) VS 3507.

(*d*) हरे [कवे] VS.

When walking or keeping still, when waking or sleeping may my mind never remain far away from you, O the Poet ![1]. (S. B. Nair).

1. Words of the King Boja to the Poet Kalidasa.

12532

गच्छतस् तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
यन्न भूतहितार्थाय तत् पशोरिव चेष्टितम् ॥

(अ) Cr 328 (CRr 8. 28, CPS 240. 55), GP 1. 115. 30.

(आ) VS 2970.

(इ) SS (OJ) 145.

(*a*) तिष्ठ (rest omitted) CRP.

(*b*) न चेत् [ऽपि वा] GP ; न [वा] SS (OJ).

(*c*) फलं [यन्न] SS (OJ) ; सर्वसत्त्वहितार्थाय GP.

(*d*) पशोरिव विचेष्टितम् GP.

When walking or keeping still, when awake or asleep, that which is not for the welfare of living beings, is action similar to that of an animal. (S. B. Nair).

12533**

गच्छतां दक्षिणे यक्षो वामः प्रविशतां भवेत् ।
कार्षुकाणां स आख्याति कृषिकर्म विधत्त मा ॥

(आ) ŚP 2418.

If a dog [*yakṣa*] goes from right to left, it warns the cultivators, 'Do not begin farming operations now." (S. B. Nair).

12534*

गच्छति न तृप्तिमेतत्
सुललितमस्याः समापिबद् रूपम् ।
नयनयुगं मम नूनं
सम्प्रति समुपैति सफलतां चैवम् ॥

(आ) SR 273. 4, SSB 98. 4.

Gīti-āryā metre.

No satiation comes when her charming form was gazed at intently ; the pair of my eyes now surely attains thus its fruitfulness. (S. B. Nair).

12535*

गच्छति पुरः शरीरं
धावति पश्चादसंस्थितं चेतः ।
चीनांशुकमिव केतोः
प्रतिवातं नीयमानस्य ॥

(अ) Śāk 1. 34 (in some texts 1. 33). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 24).

(आ) SkV 491 (a. Kālidāsa), Kav 239 (a. Kālidāsa), SG 648 (a. Kālidāsa), SRHt 257. 9 (a. Kālidāsa).

(*b*) असंस्तुतं or असंस्कृतं or असंवृतं Śāk (var.).

(*c*) चीना° or चिह्ना° Śāk (var.).

(*d*) प्रतोरभि [प्रतिवातं] SG.

Āryā metre.

The body marches forward / but the restless heart flies back / like the silken cloth of a banner / that is borne against the wind. (D. H. H. Ingalls).

12536*

गच्छत्येव निशासखी निपतितः प्राणेश्वरः पादयोः
कालो याति मनोरमः पुनरयं चन्द्रः परां चुम्बति ।
प्राची भानुरुचिश् चकास्ति नलिनी हासोन्मुखी मानिनी-
त्येवं सा गदिता जहास मधुरं मत्तापि मानालिना ॥

(आ) PV 492 (a. Veṇīdatta).

Śārdūlavikrīḍita metre.

The friendly night is coming to an end, the beloved lover, the lord of your life, has come down at your feet, the charming time flees, the moon kissed another [the western horizon], the east shines with the rays of the sun, the lotus-pond is about to bloom, O jealous one ; when she was addressed thus, though intoxicated she only laughed sweetly due to jealous anger. (S. B. Nair).

12537*

गच्छ त्रपे विरम धैर्य धियः किमत्र
मिथ्या विडम्बयसि किं पुरुषाभिमान ।
प्रध्वस्तसर्वगुणमर्जितदोषसैन्यं
दैन्यं यदादिशति तद्वयमाचरामः ॥

(आ) SkV 1502, VS 3068 (a. Dharmadatta).

(*b*) कदर्थयसि [विड°] VS.

(*c*) दूरादपास्तगुणमर्चित° [प्रध्वस्त°] VS.

Vasantatilakā metre.

Begone, oh shame. Firm-mindedness, give over, / and human self-respect ; why mock in vain ? / Humility casts off all virtue / and accepts a host of faults ; / but what she orders is that which I shall do. (D. H. H. Ingalls).

12538*

गच्छ त्वं सखि वाचिकं लघुपदं नीत्वा नयैनं शठं
कुत्रास्ते नु वदन्निजेन सुहृदा केनापि तत्तद्वचः ।
गच्छामो यदि लाघवं ननु परा हासाय दीर्घाननाः
का वा गौरवलाघवादिकलना वश्ये तथा वल्लभे ॥

(अ) Dhaśa 23.

Śārdūlavikrīḍita metre.

Go, friend, and taking this message of simple words, bring over that rogue of my lover. But where is he ? One of his friends says this and that (without any certainty). If I were to go that will be a slight on me and I shall become the laughing stock of long-faced women. But where is the question of honour or slight when the lover is under your control thus ? (S. B. Nair).

12539

गच्छत्वमरावत्यां
गच्छतु चतुराननस्य वा नगरे ।
पुनरागन्तव्यं यदि
पुंसा किं साधितं भवति ॥

(अ) Vaidi 62.

Ārya metre.

Let a person go to the city of the gods [Amarāvatī] or let him reach the city of the Lord Brahmā ; if he has to come back again (to this earth), what has been achieved by that man ? (S. B. Nair).

12540

गच्छ दूरमपि यत्र नन्दसि
पृच्छ बालमपि पण्डितं जनम् ।
देहि देहमपि याचितोऽर्थिने
छिन्धि बाहुमपि दुष्टमात्मनः ॥

(अ) P (PP 1.430, PRE 1.175, PD 303.59).

(इ) Old Syriac 1.115 (113). Cf. Old Arabic, HPañ 89.

(*b*) बुद्धिविस्तरम् [प° ज°] PD.

(*c*) पात्र आगते [या°] PD.

Rathoddhatā metre.

Go however far to find honest joy ;/ learn from any who is wise, though a boy ; / Give your life, the altruist's bliss to win ;/ cut your very arm away, if it sin. (A. W. Ryder).

12541*

गच्छन्ति क्वाजिवह्नौ हुतनिजतनवः का भिनत्ति स्वकूलं
किं स्याद् योज्यं विकल्पे क्रकचनिभनखैः किं
नृसिंहेन भिन्नम् ।
कीदृग्दित्याः प्रसूतिः किमनलशमनं का नृपैः पालनीया
को वन्द्यः कः प्रमार्ष्टि त्रिभुवनकलुषं
स्वर्धुनीवारिपूरः ॥

(आ) ŚP 551, SR 198.41 (a. ŚP), SSB 553.40, SRK 163.19 (a. Prasaṅgaratnāvalī)[1].

(*a*) स्वकूले ŚP.

(*b*) क्रकचनखचयैः SRK.

1. A riddle of *Antarālāpa* variety.

Sragdharā metre.

Where do the bodies of people go when burnt by the fire of battle ? (*Svaḥ* : heaven). Who breaks its banks ? (*Dhunī* : river). What is the word to be used to express an alternative ? (*Vā* : or). What was torn asunder by the Man-lion with his claws resembling a saw ? (*Ripūraḥ* : the chest of the enemy). What kind of progeny did Diti have ? (*Svardhunī* : causing trouble to heaven). What puts out fire ? (*Vāri* : water). Which is to be protected by a king ? (*Pūḥ* : city). Who is to be worshipped ? (*Aḥ* : Lord Viṣṇu). Who washes off the sins of the three worlds ? (*Svardhunīvāripūraḥ* : an excess of waters of the divine Gaṅgā). (S. B. Nair).

12542

गच्छन्ति चान्तरीक्षे वा प्रविशन्ति महीतले ।
धारयन्ति दिशः सर्वा नादत्तमुपलभ्यते ॥

(अ) Cr 1415 (CRCa II 31), GP 1.113.23.

(*a*) स्तवन्तु [ग°] CRCa II; °रीक्षं CRCa II.

(*b*) °शन्तु CRCa II ; °तलं CRCa II.

(*c*) धावन्तु च [धारयन्ति] CRCa II.

The people may go up in the sky, or they may enter the bowels of the earth, or they may reach the ends of the quarters, but no one gets what is not given (by Fate). (S. B. Nair).

12543*

गच्छन्तीनां रमणवसतिं योषितां तत्र नक्तं
रुद्धालोके नरपतिपथे सूचिभेद्यैस् तमोभिः ।
सौदामिन्या कनकनिकषस्निग्धया दर्शयोर्वीं
तोयोत्सर्गस्तनितमुखरो मा स्म भूर् विक्लवास् ताः ॥

(अ) Megh 37 (in some texts 39 or 40 or 41).

(आ) Sar 4. 144.

(*c*) सौदामन्या Megh (var.) ; °च्छायया [°स्नि°] Megh (var.).

(*d*) च [स्म] Megh (var.), Sar ; विक्लबास् Megh (var.).

Mandākrāntā metre.

Amidst the darkness palpable, that shrouds,/deep as the touchstone's gloom, the night with clouds, / with glittering lines of yellow lightning break, / and frequent trace in heaven the golden streak : / to those fond fair who tread the royal way, / the path their doubtful feet explore betray, / those thunders hushed, whose shower-foreboding sound / would check their ardour, and their hopes confound[1]. (H. H. Wilson).

1. F. *and* E. Edgerton translate the verse :
There, on behalf of women who go to their lovers' dwellings by night / on the king's highway where sight is sealed by darkness a needle might pierce, / brighten the ground with lightning smooth as the gold-proving touchstone, / and, since they are timid, let no thunder roar as thy rain pelts down.

12544*

गच्छन्त्या मुहुरर्पितं मृगदृशा तारस्फुरद्वीक्षणं
प्रान्तभ्राम्यदसञ्जितभ्रु यदिदं किं तन्न जानीमहे ।
क्वापि स्वेदसमुच्चयः स्नपयति क्वापि प्रकम्पोद्गमः
क्वाप्यङ्गेषु तुषानलप्रतिसमः कन्दर्पदर्पक्रमः ॥

(आ) SkV 486, Kav 234.

(*a*) मुद्गरर्पितं Kav (MS) (*contra metrum*).

(*c*) °द्गगः (*sic !*) Kav (MS).

Śārdūlavikrīḍita metre.

When, as the fawn-eyed maid walks by, / often she sends a pupil-flashing glance / with dancing of her lifted eyebrow ; / what then comes over me I know not, / but here I am bathed in a flood of sweat / and there begin to tremble, / while elsewhere in my limbs Love's proud attack / is violent as chaff fire. (D. H. H. Ingalls).

12545

गच्छन्नपि परां भूमिम् अपृष्टो ह्यनियोजितः ।
जात्यन्ध इव मन्येत मर्यादामनुचिन्तयन् ॥

(अ) MBh (MBh [Bh] *ad* 4. 4. 8 ; 113* 1–2, MBh [R] 4. 4. 20).

(आ) SRHt 144. 10 (a. MBh), SSSN 166. 9.

(*a*) भूतिम् or प्रीतिम् MBh (var.).

(*ab*) भूतिं (भूमिं SSSN [var.]) भूमिपालनियोजितः MBh (var.), SRHt, SSSN (but SSSN [var.] as above).

(*b*) °ष्टश्चानुयो° or °ष्टोष्यनियो° or °ष्टोप्यनुयो° or °ष्टो विनियो° or °ष्टोयो नियो° MBh (var.).

Even when a man has gone to a high place without being asked and without being employed there, remembering the limits of decorum he should consider himself as one who is congenitally blind. (S. B. Nair).

12546

गच्छन् पिपीलको याति योजनानां शतान्यपि ।
अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति ॥

(आ) VS 2686, SRRU 851.

When an ant is on the move it covers (gradually) hundreds of *yojanas*[1]; when not moving even Garuḍa, the King of birds, does not cover even a single step. (S. B. Nair).

1. For *Yojana*, which is a measure of distance, see Footnote 1 under No. 12493.

12547*

गच्छ यास्यसि रन्तुं चेज् जारेण सह भामिनि ।
यदि वेत्स्युत्तरं कर्तुं यथा लक्ष्मीः स्वभर्तरि ॥

(अ) Śts (ZDMG 48. 584).

O charming lady, if you are going to enjoy the company of an illicit lover go, by all means, with him, provided you know how to give a proper answer (when cornered) as Lakṣmī did to her own husband. (S. B. Nair).

गच्छ शूकर (सूकर) भद्रं ते see दश व्याघ्रा जिताः पूर्वम्.

12548*

गच्छामि कुत्र विदधामि किमत्र कस्मिन्
तिष्ठामि कः खलु ममात्र भवेदुपायः ।
कर्तव्यवस्तुनि न मे सखि निश्चयोऽस्ति
त्वां चेतसा परमनन्यगतिः स्मरामि ॥

(आ) Skm (Skm [B] 608, Skm [POS] 2. 27. 9) (a. Kālidāsa-nandin *or* Kālidāsa).

(*d*) तं [त्वां] Skm (var.).

Vasantatilakā metre.

Where am I to go, what shall I do, where shall I act, what are indeed the means ? Thus, I have no definite plans towards what should be done (to meet you), O my lady-friend : I only remember you in my mind, having no other means ! (S. B. Nair).

12549*

गच्छामीति मयोक्तया मृगदृशा निःश्वासमुद्रेकिणं
त्यक्त्वा तिर्यगवेक्ष्य बाष्पकलुषेणैकेन मां चक्षुषा ।
अद्य प्रेम मदर्पितं प्रियसखीवृन्दे त्वया बध्यताम्
इत्थं स्नेहविवर्धितो मृगशिशुः सोत्प्रासमाभाषितः ॥

(आ) Sāh *ad* 10. 706 (p. 313), SR 329. 22, SSB 194. 23.

(*b*) बाष्पकलुषैनैकेन Sāh.

Śārdūlavikrīḍita metre.

The deer-eyed lady, when I said to her "I depart", heaved a swelling sigh, and glancing at me side-wise with one of her eyes suffused with tears, spoke, in sad pleasantry, to the fondly nourished fawn—"do you now fix on my dear ladies that fondness thou hast felt for me !" (*Bibli. Ind.* 9).

12550*

गच्छाम्यच्युत दर्शनेन भवतः किं तृप्तिरुत्पद्यते
किं त्वेवं विजनस्थयोर् हतजनः संभावयत्यन्यथा ।
इत्यामन्त्रणभङ्गिसूचितवृथावस्थानखेदालसाम्
आश्लिष्यन् पुलकोत्कराञ्चिततनुर् गोपीं हरिः पातु वः ॥

(आ) Kpr 5. 127, KāP 142. 9–12, CitV 33. 2–5, ŚP 118, Nāṭaka-candrikā of Rūpa-Gosvāmin 624 (a. PG), PG 207, Rasārṇava-sudhākara 75, SR 24. 154 (a. Kuv), SSB 39. 71 (a. Kpr), Kuv *ad* 88 (p. 172).

(*b*) चैवं [त्वे°] Kuv.

(*c*) °प्रस्थान° SR, SSB; °खेलालसा PG (var.).

(*d*) पुलकाङ्कुरा° ŚP, SR ; °तनुं PG (var.), Rasārṇava°, CitV ; °वपुर् [°तनुर्] KaP.

Śārdūlavikrīḍita metre.

May Kṛṣṇa protect you,— Kṛṣṇa having his body covered all over with horripilation on embracing the cowherdess who had signified her depression and lassitude caused by purposeless stay, by means of the mode of address and gestures, saying "O Acyuta (of undisturbed equanimity) ! I am going ; what satisfaction can arise by merely looking on you ? Peope will think otherwise of us staying together in this solitary place." (G. Jha).

12551*

गच्छेति वक्तुमिच्छामि मत्प्रियं त्वत्प्रियैषिणी ।
निर्गच्छति मुखाद् वाणी मा मा इति करोमि किम् ॥

(अ) KāD 2. 147.

(आ) Sar 4. 153 (p. 497), IS 2058, ZDMG 66. 751 (a. Daṇḍin), Vidy 991 (a. Daṇḍin), AlS 192. 14-15.

(*b*) त्व° म° (tr.) Sar, ZDMG, AlS; तत्प्रियमत्प्रियै° Vidy.

(*d*) मा गा ZDMG, Vidy.

Anxious to utter what will please you I desire to say "go", but out of my mouth the word comes which seeks to please me—"don't go" ; what can I do ? (V. Narayana Ayer).

12552*

गच्छेत्युन्नतया भ्रुवैव गदितं मन्दं वलन्त्या तया
तेनाप्यञ्चितलोचनद्वयपुटेनाज्ञा गृहीता शनैः ।
संकेताय वलद्दृशा पिशुनिता ज्ञाता च दिक् प्रेयसा
गूढः संगमनिश्चयो गुरुपुरोऽप्येवं युवभ्यां कृतः ॥

(अ) Amar (Amar [NSP] 144).

(आ) VS 2079 (a. Amaruka).

Śārdūlavikrīḍita metre.

The word 'go' was loudly proclaimed by her by gently turning the eyebrow and he too received the order by gently closing the two eyelids ; she hinted at the place of the rendezvous by turning the eyes and the lover understood the direction. Thus the two young people secretly made the arrangement for their meeting in the very presence of the elders ! (S. B. Nair).

12553

गच्छेदनियमेनैव सदैवान्तःपुरं नरः ॥

(अ) Śukr 3. 293.

A king should always visit his seraglio without any regularity. (S. B. Nair).

12554

गच्छेदेको न पन्थानं स्वयं नोपानहौ हरेत् ।
शिरसा न वहेद् भारं न प्रधावेत वर्षति ॥

(आ) ŚP 613, SH *fol.* 53a (440).

One may not go alone on a journey, one may not carry the sandals oneself ; the bearing of a load may not be done by the head, nor should one run when it rains (heavily). (S. B. Nair).

12555

गजं मत्तं द्विजं भ्रष्टं वृषभं काममोहितम् ।
नृपमन्तःपुरगतं दूरतः परिवर्जयेत् ॥

(आ) Sama 2 द 28. Cf. Nos. 11272, 12391 ; and यस्य भार्या विरूपाक्षी and विद्यते कलहो यत्र.

An elephant in rut, a Brāhmaṇa who has fallen (from grace), a bull that is infatuated by passion and a king who has gone to his seraglio—these one should keep at a great distance. (S. B. Nair).

12556*

गजकदम्बकमेचकमुच्चकैर्
नभसि वीक्ष्य नवाम्बुदमम्बरे ।
अभिससार न वल्लभमङ्गना
न चकमे च कमेकरसं रहः ॥

(अ) Śiś 6. 26.

(आ) SR 341. 32 (a. Śiś), SSB 213. 28 (a. Māgha).

Drutavilambita metre.

Seeing the fresh cloud in the sky in the month of *Śrāvaṇa* [July-August], dark like a herd of elephants, which young lady did not go forth to meet her lover and who did not welcome privacy that gives opportunity for dalliance ? (S. B. Nair).

12557*

गजगवयमृगेन्द्रा वह्निसंतप्तदेहाः
सुहृद इव समेता द्वन्द्वभावं विहाय ।
हुतवहपरिखेदादाशु निर्गत्य कक्षाद्
विपुलपुलिनदेशां निम्नगामाश्रयन्ते ॥

(अ) Ṛtu 1. 27. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 180).

(*b*) समन्तात् [स°] Ṛtu (var.).

(*d*) संविशन्ति [आ°] Ṛtu (var.).

Mālinī metre.

The elephants, bisons and lions,/with their bodies singed by the flames, / cease the mutual feud any fray, / as if they were former friends ;/ they flee from the burning thickets/ distraught by the raging fire, / and run to a low-lying river-bed / shelved by the silver sand. (R. S. Pandit).

12558

गजतुरगशतैः प्रयान्तु मूर्खा
धनरहिता विबुधाः प्रयान्तु पद्भ्याम् ।
गिरिशिखरगतापि काकपङ्क्तिः
पुलिनगतैर् न समेति राजहंसैः ॥

(अ) Cr 329 (CRr 7. 49, CPS 200. 67).

(आ) VS 433.

(*a*) मूढा: CR (var.).

(*b*) धनहिता (°ना) all C texts with the exception of CRB, CPS (sub-metric) ; प्रायन्तु Cr (printing error).

(*c*) काकपाली VS.

(*d*) पुलिशतैर् CR (var.) (sub-metric).

Puṣpitāgrā metre.

Let fools go with hundreds of elephants and horses, (but) let men who are wise but poor go by foot ; a row of crows though seated on a mountain-top does not equal the royal swans in a river-bed. (S. B. Nair).

12559

गजतुरगसहस्रं गोधनं भूमिदानं
कनकरजतपात्रं मेदिनी सागरान्ता ।
सुरयुवतिसमानं कोटिकन्याप्रदानं
न भवति खलु तुल्यं ह्यन्नदानं प्रधानम् ॥

(आ) IS 2059, Subh 205.

(इ) PrŚ (C) 59. Cf. Adyar Library Bulletin 33, 105.

(*a*) गोद्धनं (*sic !*) Subh.

(*b*) सागरान्तं Subh.

(*d*) तुल्यं अन्न° Subh.

Mālinī metre.

To give thousands of elephants and horses, as also a herd of cows, a vast area of land, a container with gold and silver, the earth girt up by the sea and crores of girls who equal (in beauty) the heavenly damsels, is not as much (good) as to give food (to the needy) which is better than anything else. (S. B. Nair).

12560*

गजत्रातेति वृद्धाभिः श्रीकान्त इति यौवतैः ।
यथास्थितश्च बालाभिर् दृष्टः शौरिः सकौतुकम् ॥

(आ) Kuv *ad* 7. 22 (p. 22), AlK 282. 20–21 and 389. 8–9, Almn 28. 14–15, GV (V) 228. 1–2, AlS 122. 5–6.

(*c*) वृद्धाभिर् AlK 282 (only).

He was seen as the saviour of the elephant[1] by old ladies, as the beloved lover of Lakṣmī by young women ; the young girls saw him as he was—thus was Śrī-Kṛṣṇa seen with all eagerness. (S. B. Nair).

1. An elephant caught by a crocodile was mercifully saved by Lord Viṣṇu, which is known as the Purāṇic episode of *Gajendra-mokṣa.*

12561*

गजपतिद्वयसीरपि हैमन-
स्तुहिनयन् सरितः पृषतां पतिः ।
सलिलसंततिमध्वगयोषिताम्
अतनुतातनुतापकृतं दृशाम् ॥

(अ) Śiś 6. 55.

(आ) SR 346. 16 (a. Śiś), SSB 223. 19 (a. Māgha).

Drutavilambita metre.

Though the waters of rivers were of the depth of an elephant's height, the breeze of the *Hemanta-* [winter-] season made them icy ; (however), the same breeze made the profusion of tears in the eyes of the wives of travellers very hot. (S. B. Nair).

गजभुजंगमयोरपि बन्धनं see शशिदिवाकरयोर् ग्रहपीडनं.

गजभुजंगविहंगमबन्धनं see शशिदिवाकरयोर् ग्रहपीडनं.

12562*

गजराज दानसलिलं
विसृजसि न तु मौक्तिकादीनि ।
इति तव दानं सफलं
कर्तुं वनराट् त्वयि क्रूरः ॥

(आ) SSB 625. 17 (a. Saṁgrahītṛ himself).

Upagīti-āryā metre.

O lordly elephant, you release *dānasalilam* [ichor : water poured at the time of giving gifts], but you do not part with your pearls etc. Thus thinking, as it were, and to make your *dāna* [ichor : gift] fruitful the king of the forest [lion] is cruel to you. (S. B. Nair).

12563*

गजराज सिंहविक्रम-
मवगन्तुमलं चेत् त्वमेवैकः ।
तव विक्रममवगन्तुं
सिंहोऽलं नेतरः कश्चित् ॥

(आ) SSB 625. 13 (a. Saṁgrahītṛ himself).

Mukhacapalā-āryā metre.

Lordly elephant, to guage the valour of a lion, if any one is competent, you are the one for it. To understand your might, a lion alone is competent, none else. (S. B. Nair).

12564*

गजवदनं मनुजतनुं
तुन्दिलमध्यं फणीश्वराभरणम् ।
भाले लोचनवन्तं
विधुमौलिं नौमि विघ्नेशम् ॥

(आ) SSB 3. 9 (a. Saṁgrahītṛ himself).

Āryā metre.

Elephant-faced, having a human body, a protruding belly, adorned with lordly serpents, having an eye on the forehead and adorned with the moon—to that god who removes all obstacles, I bow. (S. B. Nair).

गजविहंगभुजंगमबन्धनम् see शशिदिवाकरयोर् ग्रहपीडनं.

12565*

गजव्रजाक्रमणभरावनम्रया
रसातलं यदखिलमानशे भुवा ।
नभस्तलं बहुलतरेण रेणुना
ततोऽगमत् त्रिजगदिवैकतां स्फुटम् ॥

(अ) Śiś 17. 65.

(आ) SR 127. 14 (a. Śiś), SSB 436. 14 (a. Māgha).

Rucirā metre.

Bending under the load of the heavy tread of elephants the earth spread [penetrated] into the nether regions : it spread into the surface of the sky by the immense mass of dust. Thus the three worlds were all clearly rolled into one. (S. B. Nair).

12566

गजस्य पङ्कमग्नस्य त्रपाकरमिदं महत् ।
पादमुद्धृत्य यद् गच्छन् हरिणोऽपि हसत्यसौ ॥

(आ) Pad 103. 70 (a. Bhānukara), Vidy 52, SR 231. 55, SSB 624. 1.

(*a*) पङ्कलग्नस्य Vidy.

(*c*) परमुत्प्लुत्य Pad, Vidy ; यद् गत्वा Vidy.

Of an elephant that gets stuck up in deep mire, greatly shameful is its condition ; for, even a deer that goes lifting its legs has a laugh at it. (S. B. Nair).

12567*

गजाननाय महते प्रत्यूहतिमिरच्छिदे ।
अपारकरुणापूर- तरङ्गितदृशे नमः ॥

(अ) VCsr I. 1.

(आ) SR 2. 3, SSB 3. 2.

(*a*) महसे SR, SSB ; महि ते VCsr (var.).

(*b*) °रच्छिदे VCsr.

Homage to the Elephant-faced [Gaṇeśa], mighty, cleaver of the darkness of obstacles, whose eye is washed-by-billows[1] of a boundless flood of compassion. (F. Edgerton).

1. F Edgerton has : "washt-by-billows".

12568

गजानां च हयानां च भटानां चापि संहतिः ।
निर्मूलेव विना दुर्ग- संश्रयं परिभूयते ॥

(आ) SSB 463. 1 (a. Saṁgrahītṛ himself).

The assembly of war-elephants and cavalry as well as the infantry come to grief [defeat] without the proper backing in the form of the support of a fortress as if it has no base. (S. B. Nair).

12569

गजानां रथिनो मध्ये रथानामनु सादिनः ।
सादिनामन्तरा स्थाप्यं पादातमिह दंशितम् ॥

(अ) MBh (MBh [Bh] 12. 100. 9, MBh [R] 12. 99. 9, MBh [C] 12. 3672).

(आ) SRHt 165. 24 (a. MBh), SSSN 147. 24.

(*a*) रथिनां MBh (var.).

(*b*) रथिनामपि (grammatically better) SRHt, SSSN ; रथिना° or गजाना° MBh (var.) ; सादिना: MBh (var.).

(*c*) अन्तरे MBh (var.), SRHt, SSSN ; अंतरं MBh (Bh).

(*d*) अपि [इह] MBh (var.), SRHt, SSSN ; दर्शितम् MBh (var.) ; दंसितम् MBh (var.), SRHt, SSSN.

The soldiers fighting in the chariots should be stationed in the middle of the war-elephants ; the cavalry behind the chariots and the infantry should be placed in between the cavalry. (S. B. Nair).

12570**

गजाश्वरथधान्यानां गवामपि रजः शुभम् ।
अशुभं तु विजानीयात् खरोष्ट्रमहिषीरजः ॥

(अ) Cr 330 (CRr 7. 39, CPS 197. 60), GP 1. 144. 41.

(*a*) अजाश्वरथधान्यायां CRP.

(*b*) चैव [अपि] CR (var.), GP ; रज CR (var.) ; वर: [र°] CR (var.).

(*c*) च [तु] GP ; चैव जानीयात् [तु वि°] CR (var.).

(*d*) खरोष्ट Cr (printing error) ; वरोष्ट्र-महिषाविजं (°वजं) (*sic !*) CR (var.) ; खरोष्ट्रमहिषविजं (°ष्ट्राजाविकेषु च) (*sic !*) CR (var.).

The dust raised by elephants, horses, chariots, corn and cows is considered to be an auspicious omen ; inauspicious is it to be understood if the dust is raised by asses, camels and she-buffalos. (S. B. Nair).

12571**

गजाश्वशय्यासनशाद्वलेषु
छत्रध्वजोलूखलसुद्रुमेषु ।
कुम्भेष्टकासंचयमाचरेषु
पर्याणमृत्पुष्पफलादिकेषु ॥

(आ) ŚP 2600.

Upajāti metre (Upendravajrā and Indravajrā).

(Auspicious is the omen when a dog passes urine) in a grassy plot where an elephant or a horse, a bed or seat is found ; as also on an umbrella, flag, mortar, good tree, water-pot, heap of bricks, a saddle, mound of earth, flower, fruit and such things. (S. B. Nair).

12572

गजे कडंगरीये तु जारे राजनि वा पुनः ।
पापकृत्सु च विद्वत्सु नियन्ता जन्तुरत्र कः ॥

(अ) VCsr V. 1.

(*a*) °गरे चैतद् VCsr (var.) ; च [तु] VCsr (var.).

(*b*) राज्ञि जारिणि VCsr (var.).

What creature is there that can restrain *an elephant that eats corn in the field*[1], a libertine king, or educated men who commit wickedness ? (F. Edgerton).

1. Words in italics are editor's translation of the Sanskrit words ; गजे कडंगरीये, (cf. Ragh 5. 9 : नीवारपाकादिकडंगरीयैः. Following M. Monier-Williams's *Sanskrit-English Dictionary*, F. Edgerton translates गजे कडंगरीये as : "a rum-dosed elephant".

12573

गजेष्वारोपितः साधुः शीघ्रपातैरधिष्ठितः ।
यत्र राजा तत्र कोशः कोशाधीना हि राजता ॥

(अ) KN (KN [ĀnSS] 20. 16, KN [TSS] 20. 16, KN [BI] 19. 16).

(*a*) साधु KN (BI).

(*b*) शीघ्रयानैर् KN (BI).

(*c*) कोषः KN (BI).

(*d*) कोषा° KN (BI).

Placed on elephants and guarded by lighter troops, the treasures should be carried where the king goes ; for, royalty depends on treasures. (M. N. Dutt).

12574

गणयति गगने गणकश्
चन्द्रेण समागमं विशाखायाः ।
विविधभुजंगक्रीडा-
सक्तां गृहिणीं न जानाति ॥

(अ) Kal 9. 6.

(आ) VS 2302, ŚP 4040, SR 44. 1 and 364. 24 (a. VS), SSB 255. 24, RJ 1305.

Āryā metre.

The astrologer counts in the sky the union of the moon with the constellation *Viśakhā* ; but he is not competent to know the carrying on [union] of his wife with various libertines. (S. B. Nair).

12575*

गणयति गुणग्रामं भ्रामं भ्रमादपि नेहते
वहति च परितोषं दोषं विमुञ्चति दूरतः ।
युवतिषु वलत्तृष्णे कृष्णे विहारिणि मां विना
पुनरपि मनो वामं कामं करोति करोमि किम् ॥

(अ) GG 2. 5. 1.

(*c*) चकतृष्णे GG (var.) (*contra metrum*) ; चलत्तृष्णे GG (var.).

Hariṇī metre.

What indeed shall I do, sweet my friend ? My perverse heart flees madly unto Kṛṣṇa again, restrain it however much I would. Perfidious as He is, my mind dwells only on His enthralling excellences. Nor could I be worth with Him, even through a trick of self-forgetfulness. Whilst I should naturally grieve at His callousness in neglecting me, strangely and perversely does my heart delight in the contemplation of His sweet nature ; aye, forgets altogether the grave misdemeanour, He has been guilty of with regard to me, when, abandoning me, He sports wantonly with the youthful cowherdesses. (S. Lakshinarasimha Sastri).

12576*

गणयति न मधुव्ययमयम-
विरतमापिबतु मधुकरः कुमुदम् ।
सौभाग्यमानवान् पर-
मसूयति द्युमणये चन्द्रः ॥

(अ) ArS 2.212.

Āryā metre.

Let the bee drink honey of the lily incessantly, the moon cares not the loss of (good) honey, as he is full of happiness and honour : but he is jealous of the sun (and does not allow him this privilege). (S. B. Nair).

12577

गणयन्ति नापशब्दं
न वृत्तभङ्गं क्षयं न चार्थस्य ।
रसिकत्वेनाकुलिता
वेश्यापतयः कुकवयश्च ॥

(आ) VS 152, ŚP 192, SR 37.10 (a. VS), SSB 289.10, SRHt 138.5 (a. Kavivallabha), SRK 41.1 (a. Prasaṅgaratnāvalī), IS 7854, SuMañ 25.2–3, RJ 1419, SSSN 101.4, SH 371, KāRu *ad* 7.7 (p. 165).

(*b*) क्षतिं [क्ष°] VS.

(*d*) वेश्यापतयश्च कवयश्च VS [MS].

Āryā metre.

The 'husband' of harlots do not care for infamy, nor loss of character, nor the loss of wealth ; they are carried away by the interest in their passion : just as bad poets who pay no attention to improper words, break in the metres and the poverty of ideas ; but are carried away by the interest in the sentiments. (S. B. Nair).

12578

गणाद् गृह्णन् विवर्धेत गणस्यापि न हीयते ।
गणस्य दाता हीयेत गणस्यापि न किंचन ॥

(आ) SRHt 195.87 (a. Vallabhadeva, but not found in VS). A variant of No. 12579.

When one takes little from a mass he prospers, but this causes no (appreciable) loss to the mass ; the giver of a group of things may suffer loss, but the things themselves suffer no loss. (S. B. Nair).

12579

गणाद् ग्रहीता वर्धेत गणस्य तु न किंचन ।
गणप्रदाता हीयेत गणस्य तु न किंचन ॥

(आ) SSSN 181.38 (a Vallabhadeva, but not found in VS), IS 7517, Pr 377, TP 402. A variant of No. 12578.

(*a*) गृह्णन् प्रवर्द्धेत [ग्र° व°] SSSN.

(*b*) च न IS.

(*d*) च न IS.

(For English Translation, see No. 12578).

12580

गणिकागणकौ समानधर्मौ
निजपञ्चाङ्गनिदर्शकावुभौ ।
जनमानसमोहकारिणौ तौ
विधिना वित्तहरौ विनिर्मितौ ॥

(आ) SR 44.2, SSB 300.2, SRK 85.1 (a. Sabhātaraṅga), GVS 542.

Aupacchandasika metre.

The harlot and the astrologer are of the same kind they both exhibit their *Pañcāṅga* [various limbs : almanac] ; they bamboozle the minds of the people, and have been fashioned by the Creator to snatch money. (S. B. Nair).

12581

गणिकागण्यभावाढ्या सौन्दर्यमदसम्भृता ।
अङ्गलग्ना भवेद् भव्या किं तर्हि स्वर्गवाञ्छया ।।

(आ) SSB 238. 1.

If a damsel is richly endowed with blandishments of harlots and is possessed of the intoxication of beauty and comes clinging to one's body, where is the need for the desire of heaven ? (S. B. Nair).

12582*

गणिकाजामिलमुख्या-
नवता भवता बताहमपि सीदन् ।
भवमरुगर्ते करुणा-
मूर्ते न च सर्वथोपेक्ष्यः ।।

(अ) BhV (BhV [C] 4. 12, BhV [POS] Appendix IV ; p. 15. 18–19).

(आ) Rasagaṅgā 77. 14–13 ; GVS 657.

(*d*) च om. Rasagaṅgā (sub-metric).

Āryā metre.

You, Lord, have been the protector of the harlot (Piṅgalā) and Ajāmila, (the libertine) ; O the Embodiment of Compassion, I, who am sinking in the desert of worldly life, should not, by any means, be abandoned by you. (S. B. Nair).

12583*

गणिका मणिकाञ्चनार्पणाद्
यदि तुष्येत् किमतःपरं सुखम् ।
सुरतेषु यदीयचातुरी-
लवमूल्यं सकलं महीतलम् ।।

(आ) RJ 5. 79 (=872).

(*a*) °नार्षणाद् [°नार्प°] RJ (var.).

Viyoginī metre.

If a harlot is pleased with the offering of gems and gold, what can there be which leads to greater happiness ? For, the whole earth is worth but a fragment of her accomplishments in love-sports. (S. B. Nair).

12584

गणिकासु विधेयो न विश्वासो वल्लभ त्वया ।
किं किं न कुर्वतेऽनर्थम् इमा धनपरायणाः ।।

(अ) AR 151. 7–8, (ARJ 148. 10–11), Dhv (HSS) 201. 4–5.

(*c*) ऽत्यर्थं Dhv.

You should never put your trust in harlots, dear one ; for, what danger do they not lead us to, as they are solely guided by the desire to make money ? (S. B. Nair).

12585*

गणितगरिमा श्रोणिर् मध्यं निबद्धवलित्रयं
हृदयमुदयल्लज्जं मज्जच्चिरन्तनचापलम् ।
मुकुलितकुचं वक्षश् चक्षुर् मनाग्वृतवक्रिम
क्रमपरिगलद्बाल्यं तन्व्या वपुस् तनुते श्रियम् ।।

(आ) SkV 352.

(*b*) सज्जच्चि° SkV (but some texts as above).

Hariṇī metre.

Her hips have gained in heaviness ; / the three folds form along her waist ; / shyness increases in her heart, / her former romping vanishes. / Her breasts have blossomed forth, / her eye begins to turn aside : / The body of the slender maid grows beautiful / childhood slips away. (D. H. H. Ingalls).

12586

गणितज्ञो लिपेर् वेत्ता श्रुतिस्मृतिपरायणः ।
ब्राह्मणो ग्रहमन्त्रज्ञो देववत् सोऽपि राध्यकः ॥

(अ) Cr 1416 (CRC 5. 15, CRBh II 5. 16, CPS 113. 15). Cf. Crn 232. Cf. पठका: पाठकाश्चैव and लेखक: पाठकश्चैव.

(*a*) लिपिर् CRBh II ; वक्ता Cr (but Cr [var.] as above).

(*b*) स्मृतिश्रुति° CPS.

(*c*) ब्रह्मणो CRBh II.

(*d*) दैवविस् सोम राधिप: (*sic !*) CRBh II.

That Brāhmaṇa who knows mathematical science, proficient in writings and well versed in the scriptures and the law-books and also has the knowledge of planets [astrology and astronomy] and the *mantras* should be honoured as a god. (S. B. Nair).

12587

गणेशः स्तौति मार्जारं स्ववाहस्याभिरक्षणे ।
महानपि प्रसङ्गेन नीचं सेवितुमिच्छति ॥

(आ) SR 160. 309.

Lord Gaṇeśa[1] praises a cat so as to protect his vehicle, a mouse ; even a great person desires to serve a low person due to circumstances. (S. B. Nair).

1. The god who removes all obstacles.

12588

गणेशानुचरः पूर्वम् इति मह्यं वरं ददौ ।
असत्येनैव वेश्यानां भवन्ति धनसम्पदः ॥

(अ) Sam 4. 79.

(आ) GVS 500.

Such were his[1] favours upon me[2], because by insincerity alone may harlots[3] arrive at wealth and happiness. (E. Powys Mathers).

1. Ganeśa's.
2. Words of a bawd.
3. E. Powys Mathers has : "women" for "वेश्या".

12589*

गणेश्वरकविः साक्षाद् अवतीर्णो गणेश्वरः ।
ऋद्धिसिद्धियुतो भव्यो विबुधैः परिषेवितः ॥

(आ) SSB 279. 1 (a. Saṁgrahītṛ himself).

(*b*) अवतीर्ण SSB ; (changed to अवतीर्णो, editorially).

The poet Gaṇeśvara is indeed the very incarnation of the god Gaṇeśa ; he possesses prosperity and accomplishments, is fortunate and auspicious and is served [surrounded] by *vibudhas* [wise-men : gods]. (S. B. Nair).

12590*

गणेश्वरकवेर् वचोविरचनैकवाचस्पतेः
प्रसन्नगिरिनन्दिनीचरणपल्लवध्यायिनः ।
तथा जयति भारती भगवती यथा सा सुधा
मुधा भवति सुभ्रुवामधरमाधुरी म्लायति ॥

(आ) PV 788 (a. Gaṇapati), Pad 118. 89 (a. Gaṇeśvara), SR 35. 8, SSB 279. 2, RJ 1414 (a. Gaṇapati).

(*b*) °पल्लवा° PV (MS) ; °पल्लवं ध्यायत: Pad, SR, SSB.

(*c*) जगति [जय°] Pad ; भावती [भग°] PV (MS) (*contra metrum*).

(*d*) सुधा Pad, RJ ; मुधीभवति [मु° भ°] SR, SSB.

Pṛthvī metre.

Of the poet Gaṇeśvara who is the one master[1] of poesy and who ever meditates on the charming feet of the goddess Pārvatī ever gracious to him, the good words are so victorious that they alone constitute the divine nectar; as for the sweetness of the lips of lovely young ladies they fade into insignificance compared to them. (S. B. Nair).

1. The god Bṛhaspati who presides over speech.

12591

गणोपनीते प्रभुणोपविष्टे
ध्रुवासने हेममये पुरस्तात् ।
प्रायोपविश्य प्रमुदं सुरेन्द्रः
प्रभुप्रसादो हि मुदे न कस्य ॥

(अ) Kum 12. 32.

(*a*) °दिष्टः Kum (var.).

(*b*) नृपासने or शुभासने Kum (var.).

(*c*) प्रायोप° Kum (var.); प्रमदं Kum (var.).

(*d*) प्रभोः प्रसादो Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Afterwards on a golden seat being brought before by the Gaṇas at the command of their Lord the King of celestials sat on it and experienced great delight. Who is not pleased in receiving a recognition from his master? (H. H. Wilson).

12592*

गण्डं चुम्बति पाण्डिमाधरमधून्यास्वादयत्युल्बणः
श्वासोर्मिस् तनिमा तनोति च तनोराश्लेष-
मेणीदृशः ।
तापस् तावदपाकरोति वसनं भ्रातः किमावेद्यताम्
एते धन्यतमास् त्वमेव विधिना वामेन
निर्वासितः ॥

(आ) AlK 260. 24-27.

(*d*) निर्वासिता: AlK; (changed to निर्वासितः, editorially).

Śārdūlavikrīḍita metre.

Paleness kisses her cheeks, deep sighs drink the nectar of her lips, emaciation embraces the body of the deer-eyed damsel, torment removes her garments : O brother, what more shall I say? They all are extremely fortunate; only you have been banished by a perverse fate! (S. B. Nair).

12593*

गण्डः पाण्डुः पीतिमा वक्त्रबिम्बे
रूक्षं गात्रं साश्रु नेत्रारविन्दम् ।
उष्णः श्वासः क्रूरदाहोऽङ्गकेषु
व्याधिः को वा सङ्गतोऽस्या न विद्मः ॥

(आ) PV 451 (a. Veṇīdatta).

(*c*) उष्मः PV (MS).

Śālinī metre.

Her cheeks are pale, there is yellowness in her round face and roughness in her body, and her lotus-eyes get filled with tears, her breathings [sighs] are hot and there is a cruel burning in her limbs : we know not what illness is afflicting her! (S. B. Nair).

12594*

गण्डकण्डूयनोत्खात- मेरुमूलान्तशायिनम् ।
पायाद् गणेशितुः शेषं बिसमित्यामृशन् करः ॥

(आ) SMH 1. 4.

May the hand [trunk] of the Lord Gaṇeśa protect us—the trunk which took hold of the serpent Ādiśeṣa, who was lying at the root of the Meru mountain, thinking it to be a lotus-stalk for scratching against the itching sensation in his temples. (S. B. Nair).

12595*

गण्डगलच्चलदविरल-
मदजलकल्लोललोलरोलम्बः ।
विघ्ननिवारणकारण-
वारणवदनः करोतु कल्याणम् ॥

(आ) SH *fol.* 14 a (no number).

(*b*) °रोलब SH ; (changed to °रोलम्बः, editorially).

(*cd*) °कारण वारण° SH; (changed to °कारण-वारण°, editorially).

Gīti-āryā metre.

May the elephant-faced god [Gaṇeśa], who is the prime cause of preventing all obstacles and who is having bees buzzing in the waves of ichor flowing in profusion from the temples and neck, bring auspiciousness (to us all) ! (S. B. Nair).

12596*

गण्डभित्तिषु पुरा सदृशीषु
व्याञ्जि नाञ्चितदृशां प्रतिमेन्दुः ।
पानपाटलितकान्तिषु पश्चाल्
लोध्रचूर्णतिलकाकृतिरासीत् ॥

(अ) Śiś 10. 31.

(आ) SR 315. 34 (a. Śiś), SSB 171. 34 (a. Māgha).

Svāgatā metre.

The reflected moon was not clearly seen on the broad cheeks of the sweet-eyed damsels prior to (their drinking wine) as they were similar (in hue) : but when they were reddened by drinking wine it became clearly visible as a decoration of *Lodhra*-powder. (S. B. Nair).

12597*

गण्डयोररुणिमा दृशि भावः
कोऽपि च भ्रुकुटिविभ्रमहेतुः ।
सुभ्रुवां दयितसान्त्वनवर्जं
मानकार्यकरणाय मदोऽभूत् ॥

(अ) Vikram 11. 66.

(आ) AIR 43 and 328.

(*a*) °णिमादृशी [°णिमा दृशि] AIR 43 (*contra metrum*); दृशी Vikram (*contra metrum*); (changed to दृशि, editorially).

(*d*) °र्यकार° AIR 43 (*contra metrum*)

Svāgatā metre.

There was redness on their cheeks, some disposition in their eyes, the cause of the beauty of frowns—the intoxication of the women was for doing the work of anger without conciliatory words of their lovers. (S. C. Banerji).

12598*

गण्डस्थलीगलदमन्दमदप्रवाह-
माद्यद्द्विरेफमधुरस्वरदत्तकर्णः ।
हर्षादिवालसनिमीलितनेत्रयुग्मो
विघ्नच्छिदे भवतु भूतपतिर् गणेशः ॥

(आ) ŚP 89 (a. Āsīnagaraprākāra-praśasti), AP 98, SR 2. 21 (a. Āsīnagara-prākāra-praśasti), SSB 3. 22 (a. Āsī-nagaraprākāra-praśasti).

Vasantatilakā metre.

Listening to the sweet humming of bees, intoxicated by the flow of a profusion of ichor from his temples and closing his pair of eyes as if due to joy, may Gaṇeśa, the lord of goblins [*būtas*] be for warding off all obstacles in your path ! (S. B. Nair).

12599

गण्डस्थले मदकलो मदवारिलुब्ध-
मत्तभ्रमद्भ्रमरपादतलाहतोऽपि ।
कोपं न गच्छति नितान्तबलोऽपि नागस्
तुल्यं बलेन बलिनः प्रति कोपयन्ति ॥

(अ) P (PT 1. 53, PTem 1. 46, Pts 1. 123, PRF 1. 54, PD 301. 20), cf. Ru 38.

(आ) SuM 22. 7, SR 231. 72, SSB 625. 23, RJ 451 (a. Govindarāja), IS 2061.

(*a*) गल्लस्थलेषु (°लस्थ°) मदवारिषु बद्धराग- (°गान् SuM) Pts, PtsK, SuM; गण्डस्थले हि मदवारिजलौघलुब्ध- SR, SSB, RJ; गन्दस्थली PT (var.); गन्दस्थले PT (var.); मधुकलो PT (var.); मदकले PD; °वारिलोब्ध- PD.

(*c*) कोपि [को°] PT (var.).

(*d*) तुल्ये बले तु (°न SuM; हि SR, SSB) बलवान् परिकोपमेति Pts, PtsK, SuM, SR, SSB.

Vasantatilakā metre.

Though the rutting elephant is assailed upon his temples by the feet of the bees as they roam about mad with longing for the rut-fluid, he does not wax angry at them, in spite of his excessive might. The powerful show anger only against their equals in power. (F. Edgerton).

गण्डाः पाण्डिमसात् तनूस् see No. 12609.

12600

गण्डाख्यां न रुचं जिघृक्षति करः किं स्थूलमांसं कुचं
गर्ते चेन् न कफास्थिचर्मनिचिते वक्त्रे कुतश् चुम्बनम् ।
भस्त्रा न श्वसनोद्गमागमवती कायः किमालिङ्ग्यते
कुत्सा चेन् मलमूत्रभाजि नरके नार्यां न कार्या कुतः ॥

(अ) Harihara's Bhartṛharinirveda (KM 29) 5. 11. Cf. लालां वक्त्रासवं वेत्ति; समाश्लिष्यत्युच्चैः पिशितघनपिण्डं; स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ; and स्नाय्वावनद्धघन°

Śārdūlavikrīḍita metre.

I[1] will not touch thy[2] rounded cheek, wherein / death doth abide, as in thy swelling breast; / nor will I kiss thy mouth, saliva-filled : / what are thy bones, thy flesh ? Should I embrace / a bellows filled with some plague-laden air ? / If what we cast in the foul draught we loathe, / why not hate woman, viler and more vile ? (L. H. Gray in JAOS 25. 221).

1. King Bhartṛhari.
2. Queen Bhānumatī's.

12601*

गण्डाभोगे विहरति मदैः पिच्छिले दिग्गजानां
वैरिस्त्रीणां नयनकमलेष्वञ्जनानि प्रमार्ष्टि ।
यद्यप्येषा हिमकरकराद्वैतसौवस्तिकी ते
कीर्तिर् दिक्षु स्फुरति तदपि श्रीनृसिंह क्षितीन्द्र ॥

(आ) Kuv *ad* 77. 144 (p. 162), SR 115. 44, SSB 414. 4.

(*c*) °सौवस्तिकी SR.

(*d*) °सिंहक्षितीन्द्र SR.

Mandākrāntā metre.

Your fame, O King Nṛsiṁha, sports on the broad temples of the elephants guarding the directions, that are muddy with the flow of ichor, it wipes off the collyrium in the lotus-eyes of the wives of your rival kings and it has the same pleasing effect as moonlight which spreads in all the quarters. (S. B. Nair).

12602**

गण्डूषमपि कुर्वीत शीतेन पयसा मुहुः ।
कफतृष्णामलहरं मुखान्तःशुद्धिकारकम् ॥

(आ) SRM 2. 2. 501.

One should frequently gargle the mouth with cold water ; for, it removes phlegm, thirst and dirt, and purifies the mouth. (S. B. Nair).

12603*

गण्डूषाशोषिताब्धिप्रकटजलचरोत्फालजातस्मितानां
हेलाकृष्टार्कचन्द्राभिनवकृतमहाकुण्डलाभोग-
भाजाम् ।
पीनांसस्थापिताशाद्विरदमदमषीमांसलस्थासकानां
दूरं यातस्य वत्स स्मरति दशशिरास् त्वच्छिशु-
क्रीडितानाम् ॥

(आ) JS 314. 10 (a. Māyūrāja).

(*d*) यातस्स JS emendation, (but JS text as above).

Sragdharā metre.

Your smiles on seeing the aquatic creatures tossing about when you drained the ocean at a gulp, your year-rings in the form of the sun and the moon that were snatched by you sportively, your massive shoulders that were smeared with rut of the elephants of the quarters when you placed them there—these sports of your boyhood, the ten-headed one remembers though you were far away. (S. B. Nair).

12604*

गण्डे पाण्डौ कलयति पुनश्चान्दनान् पत्रभङ्गान्
निद्रालाभे स्वयमरुणदृक् पृच्छति त्वां निदानम् ।
प्रत्यासन्ने मधुरलपिते गृह्यके कीरशावे
कण्ठे धत्ते कमलनयना चारु वैडूर्यहारम् ॥

(आ) SR 276. 43, SSB 103. 45.

Mandākrāntā metre.

When the cheeks are pale it is considered as due to the decoration made by sandal-paste, when the eyes are red due to sleeplessness you are asked the cause thereof ; when the young domestic parrot nearby talks sweetly, the lotus-eyed one places a charming necklace of lapis lazuli [*vaidūrya*] round its neck[1]. (S. B. Nair).

1. Condition of a woman during separation from her lover.

12605*

गण्डे मण्डनमात्मनैव कुरुते वैदग्ध्यगर्वादसौ
त्यक्त्वा हेमविभूषणानि तनुते ताडीदलेष्वाग्रहम् ।
मन्दा कन्दुकखेलनाय भजते सारीषु शिक्षारसं
तन्व्या चित्रमकाण्ड एव लटभाभावे निबद्धो भरः ॥

(अ) Vikram 8. 82.

(आ) JS 174. 12 (a. Bilhaṇa), Skm (Skm [B] 506, Skm [POS] 2. 7. 1).

(*b*) मुक्त्वा [त्य°] Skm ; कुरुते [त°] Skm (POS) ; ताली° JS ; तालीदलेषु ग्र° Skm.

(*c*) कुरुते [भ°] Skm (POS) ; शारीषु JS, Skm.

(*d*) तन्व्याश् Skm ; लडहे भावे Skm.

Śārdūlavikrīḍita metre.

She[1], out of pride in skill, herself decorates her cheeks, feels eager for palm-leaves having abjured gold-ornaments ; apathetic towards playing with balls she is attached to the pleasure of training the *Sāri*-s[2] ; it is strange that the slender-bodied girl has suddenly been inclined to the condition of a pretty woman. (S. C. Banerji).

1. A girl at the festival.
2. A kind of bird or a game of chess.

12606*

गण्डोज्ज्वलामुज्ज्वलनाभिचक्रया
विराजमानां नवयोदरश्रिया ।
कश्चित् सुखं प्राप्तुमनाः सुसारथी
रथीं युयोजाविधुरां वधूमिव ॥

(अ) Śiś 12. 8.

Upajāti metre (Indravaṁśa and Vaṁśasthā).

A certain good charioteer, in order to travel comfortably, got ready his chariot which was resplendent with shining nave and wheels, and which shone with the beauty of new high spokes; as a lover, in order to attain pleasure, unites himself with charming bride, resplendent with her cheeks and round navel, and shining with the beauty of the freshness of her waist. (S. B. Nair).

12607*

गण्डोड्डीनालिमालापरिवलितगलश् चामराकीर्णकर्णः
सिन्दूरस्वच्छकुम्भो मदकलकलभाकीर्णसत्प्रान्त-भागः ।
कुन्ताक्षेपीपुरोगः करकलितवलन्मारनागोत्रिकाग्रो
मन्दं मन्दं प्रयाति क्षितिपतिभवनाद् भद्र-पीठेभराजः ॥

(आ) PV 118 (a. Veṇīdatta).

(c) कुन्तज्ञेयी° PV (MS).

Sragdharā metre.

His neck surrounded by a swarm of bees flying over his temples, his ears adorned with chowries [fly-whisks], the forehead adorned with saffron mark, his two sides occupied by elephant-cubs shedding rut, preceded by a lance-bearer, and placing his trunk on the lower part of the spine of a female elephant bending under the load, the royal elephant having the throne slowly moves on out of the palace. (S. B. Nair).

12608*

गण्डोपान्तेष्वचिरनिसृतं वारि मत्तद्विपानां
ये सेवन्ते नवमधुरसास्वादलुब्धा द्विरेफाः ।
ते तत्कर्णव्यजनपवनप्रेङ्खितैर् भिन्नदेहा
भूमिं प्राप्ताः कमलविवरे क्रीडितानां स्मरन्ति ॥

(अ) P (PT 1. 112, PTem 1. 104, PS 1. 100, PN 2. 78, PP 1. 291, PRE 1. 111), (cf. Ru 62).

(इ) Old Syriac 1. 71–72.

(*a*) गल्लोपान्ते सुचिरनिभृतं PP; अविरलसृतं PT, PTem; अचिरनिभृतं (°शृ° PN) PS, PN; °मृतं PT (var.); मत्तद्विपेषु PS (var.); वन्यद्वि° PP.

(*b*) नवमधुतरास्वाद° or न च मधु° PN, PS (var.); °बद्धा [°लु°] PS (var.); °सास्वाद-मत्तद्वि° PN.

(*c*) °पवनप्रेखितैः खिन्न° PN; °पवने प्रे° PT (var.); °प्ररितच्छिन्न° or °प्रेरितां (°ताः) खिन्न° PS, PN; भिन्नदेहान् PT (var.); क्षिप्तदेहा PP.

(*d*) भूमिप्राप्ताः PS (var.); °विवरक्रीडितानि PT, PTem, PN, PP, PRE, (but PS as above); °विरहे° [°विवरे] PS (var.); °विवरं PS (var.); °क्रीडितान् निस्मरन्ति PT (var.).

Mandākrāntā metre.

The bees pursue the quick-flowing liquid on the borders of the cheeks of rutting elephants, eager to taste the fresh sweet juice; but when they fall to the ground with limbs crushed by the tossing gusts of wind from the fan-like ears of the elephants, then they remember how they played in the cups of the lotuses. (F. Edgerton).

12609*

गण्डौ पाण्डिमसात् तनूस् तनिमसात् पक्ष्मावली
बाष्पसात्
कीरः पञ्जरसान्मनोऽपि हरसात् कण्ठोऽपि
कैवल्यसात् ।
आसन् राम चमूवरेण्य भवतः प्रत्यर्थिवामभ्रुवां
कोदण्डे परिवेषभाजि विजयश्रीसाधने योधने ॥

(अ) Khaṇḍa-praśasti 7. 88 (=114).

(आ) SR 107. 186, SSB 400. 202.

(*a*) गण्डा: Khaṇḍa° (var.) ; पक्षावली [पक्ष्मा°] SR, SSB.

(*b*) °न्मनोविरहसात् Khaṇḍa° (var.).

(*c*) देव [राम] SR, SSB ; भवन: [भवत:] Khaṇḍa° (var.).

(*d*) °साधनायोधने or °साधनेऽयोधने Khaṇḍa° (var.) ; याधेने SSB (printing error).

Śārdūlavikrīḍita metre.

Their cheeks were completely pale, their bodies wholly emaciated, their eyelashes filled with tears, their parrots in the cage, their minds on Lord Śiva, and their throats completely near absolution [death] : such was the condition of the wives of your rival princes, O Śrī-Rāma, the best of warriors, when your bow shone in the victory-giving battle-field. (S. B. Nair).

12610

गण्यः सैन्येन नृपतिः सैन्येनायाति मान्यताम् ।
निर्दैन्यः सैन्यवानेव सैन्यादन्यन्न विद्यते ॥

(आ) SRHt 117. 7 (a. Kāmandakīya, but not found in KN).

A king is recognized because of his army, he becomes honoured by the possession of an army, he becomes free from worry due to the army ; there is nothing so essential as an army (to a king). (S. B. Nair).

12611

गण्यमानेषु वर्षेषु क्षीयमाणे तथायुषि ।
जीविते शिष्यमाणे च किमुत्थाय न धावसि ॥

(अ) MBh (MBh [Bh] 12. 309. 8, MBh [R] 12. 321. 9, MBh [C] 12. 12052).

(आ) IS 817.

(*a*) अहस्त्यागम्यमानेषु or अहःसुगण्यमानेषु (°प्रग°; °णमा°) or अहं संक्षीयमाणेषु MBh (var.) ; वर्णेषु [व°] MBh (var.).

(*b*) °माने or °माणं MBh (var.).

(*c*) जीविते लिप्स्यमानेषु (लिख्य°) MBh (var.) ; लिख्यमाने (लिप्स्य° or लिप्स° or लुप्य°) MBh (var.) ; °माने MBh (var.).

(*d*) किमर्थाय तु धावसि or किमनर्थाय धावसि or किमर्थं नानुधावसि (च प्रधावसि) MBh (var.).

When the remaining years are being counted, when life is ebbing away (gradually), and when life is still left to you, why do you not bestir and run ? (S. B. Nair).

12612*

गतं कर्णाभ्यर्णं प्रसरति तथाप्यक्षियुगलं
कुचौ कुम्भाकारौ तदपि चिबुकोत्तम्भनरुची ।
नितम्बप्राग्भारो गुरुरपि गुरुत्वं मृगयते
कथंचिन् नो तृप्तिस् तरुणिमनि मन्ये मृगदृशः ॥

(अ) RŚ 1. 49, BhŚ 477 (doubtful).

(आ) JS 177. 7 (a. Rudra), SK 5. 260, SGo *fol.* 66 b, SH 1831 (a. Rudra).

(*a*) °भ्यर्णौ SH ; °गलौ SH.

(*b*) कुम्भारंभौ RŚ (var.), BhŚ, JS ; चुबु° BhŚ ; °त्तम्बन° RŚ (var.) ; °म्भजरुची SH.

(*d*) ऽजैंषीस् [तृ°] BhŚ ; °रुणमणि RŚ (var.); °मणि RŚ (var.).

Śikhariṇī metre.

The pair of eyes spreads farther away though they have reached the vicinity of the ears ; the bosoms are pot-like and yet they have a liking for collision with the chin ; though the hips are broad enough they seek greater heaviness ; satisfaction, I think, never comes to the gazelle-eyed damsel in her (budding) youth. (S. B. Nair).

12613*

गतं कुलवधूव्रतं विदितमेव तत्तद्वचस्
तथापि तरलाशये न विरतासि को दुर्ग्रहः ।
करोमि सखि किं श्रुते दनुजवैरिवंशीरवे
मनागपि मनो न मे सुमुखि धैर्यमालम्बते ॥

(आ) PG 182.

Pṛthvī metre.

Gone are the good manners of the maidens of the family, you know those excellent words of advice ; still, O fickle-minded one, you do not show restraint : why this illegitimate desire (to run after Kṛṣṇa) ? Friend, what am I to do when the music of Kṛṣṇa's flute is heard ? Charming one, my mind attains not even a particle of firmness. (S. B. Nair).

12614

गतं गतं पश्यसि सर्वमेव
सर्वं जनं पुत्रकलत्रमित्रम् ।
भोगं प्रभावं विभवं शरीरं
स्थिरं हराराधनमेव सर्वम् ॥

(अ) Cr 1417 (CRBh II 6. 53).

(*b*) धनं [स°] CRBh II.

(*c*) भावं CRBh II (sub-metric) ; (changed to प्रभावं by the editor in Cr).

(*d*) स्थितं CRBh II.

Upajāti metre (Upendravajrā and Indravajrā).

You see all those that have gone (to death), all the people such as sons, wives and friends : (so also impermanent are) enjoyment, power, wealth and the body ; worship of Lord Śiva alone is all-permanent. (S. B. Nair).

12615

गतं चरणयोर्बलं भुजबलं तथा दृग्बलं
बलं श्रवणयोस् तथा दशनजं बलं वा पुनः ।
परं प्रकृतिदुःखदा तदपि जीविताशा भृशं
नरस्य तु दिने दिने बलवती बलाज्जायते ॥

(अ) Vai 8.

Pṛthvī metre.

Gone is the strength of the feet, so also the power of the hands and eyes ; the capacity of the ears and teeth has disappeared ; thus though existence has become naturally painful the desire to live in the case of man only increases, day by day. (S. B. Nair).

12616*

गतं तत् तारुण्यं तरुणिहृदयाह्लादजनकं
विशीर्णा दन्तालिर् गतिरपि शनैर् यष्टिशरणा।
शिरः शुक्लं चक्षुर् घनपटलसुच्छादितमहो
मनो मे निर्लज्जं तदपि विषयेभ्यः स्पृहयति॥

(अ) BhŚ 478 (doubtful).

(आ) SR 76. 41 (a. BhŚ), SSB 349. 44.

(*a*) युवतिहृदयानन्दजनकं SSB; °हृदयानन्दजनकं SR, BhŚ (var.).

(*b*) दन्तालिर् निजगतिरहो यष्टि° SR, SSB; निजगतिरभूद् [ग° श°] BhŚ (var.).

(*c*) जडीभूता दृष्टिः श्रवणरहितं (श्रुतिविर° BhŚ [var.]) कर्णयुगलं SR, SSB, BhŚ (var.).

(*d*) भोगेभ्यः [वि°] BhŚ (var.).

Śikhariṇī metre.

Gone is that youth which gives joy to the hearts of young ladies, the row of teeth has become shaky, walking is slow with the aid of a stick, hair has turned grey, and there is a thick film [screening] before the eyes: alas! none the less, my mind hankers after sensory pleasures. (S. B. Nair).

12617

गतं तत् तारुण्यं युवतिहृदयाह्लादजनकं
व्यतीतं सौन्दर्यं समदकरिकुम्भौघदलनम्।
जरा निर्लज्जेयं शिरसि पदमुच्चैः कृतवती
परब्रह्मैदानीं जननमरणोच्छेदजनकम्॥

(अ) BhŚ 479 (doubtful).

(आ) SK 7. 37.

(*b*) व्यतीतः सौन्दर्यः BhŚ, SK; (changed to व्यतीतं सौन्दर्यं, editorially); °कुंभैकदलनः SK; °कुम्भौघदलनः BhŚ; (changed to °कुम्भौघदलनम्, editorially).

Śikhariṇī metre.

Youth which gives joy to the hearts of young women has disappeared; gone is handsomeness which rivals the foreheads of rutting elephants; shameless dotage has planted its feet on the head: it is the Supreme Brahman alone (our refuge) that breaks (the cycle of) birth and death. (S. B. Nair).

12618

गतं तद् गाम्भीर्यं तटमपि वृतं जालिकशतैः
सखे हंसोत्तिष्ठ प्रथममुतो धाव सरसः।
न यावत् पङ्काम्भःकलुषितवपुर्भूरिति लपन्
बकोऽसौ वाचाटश्चरणयुगलं मूर्ध्नि कुरुते॥

(आ) JS 74. 8, Skm (Skm [B] 1971, Skm [POS] 4. 67. 1) (a. Ḍimboka), ŚP 810, VS 707, AAS 1. 5, Any 57. 43, Kav p. 120, Vidy 20 (a. Ḍimboka), SR 221. 25 (a. VS), SSB 609. 24.

(*a*) तटमुपचितं जालकशतैः AAS; तटमुपगतं Skm, Vidy; जलमपि [तट°] VS; चितं [वृ°] ŚP, Any, SR, SSB.

(*b*) त्वरितमनुयामोऽद्य सरसः Vidy; त्वरितममुतो Skm, ŚP, Any, AAS, SR, SSB; गच्छ [धा°] Skm, ŚP, SR, SSB; दग्ध° [धा°] VS; ऽन्यत्र [धा°] Any; याम [धा°] AAS.

(*c*) स [न] VS; पङ्काक्तः ŚP; पङ्कान्तः° Vidy, SR, SSB; तनुर्भूरि विरसन् (विलसन् ŚP, AAS, Vidy, SR, SSB) [°वपु° ल°] Skm, ŚP, Any, AAS, Vidy, SR, SSB; °रिविलपन् VS.

(*d*) न काको [बकोऽसौ] VS; बकोटो Skm, ŚP, Any, AAS; वाचालश् Vidy.

Śikhariṇī metre.

Gone is that majesty (of the lake), the banks are crowded with hundreds of fishermen. Friend Swan, get up, be the first to run away from this lake, before that crane, his body smeared with muddy water, and threatening with his cry of '*Bhū*' kicks you on the head. (S. B. Nair).

12619*

गतं तद् यौवनं भीरु जीवितं च निरर्थकम् ।
या न वेत्ति सदा पुंसां चतुराणां रतिक्रमम् ॥

(अ) Vet 3. 3.

(आ) IS 2064, GVS 185.

(*a*) वृथैव यौ° [ग° त° यौ°] Vet (var.) ; ते or च [तद्] Vet (var.) ; भीरो or चारु [भीरु] Vet (var.).

(*c*) यो or को [या] Vet (var.).

(*cd*) यो न वेत्ति पुमान् मूढश्/ चत्वारि सुरतान्यहो Vet (var.).

(*d*) चतुर्णां Vet (var.); रतक्र° or अतिक्र° [रति°] Vet (var.).

O timid one, lost is youth and vain is life of that woman who never experiences pleasures of love-sports with men who are expert at love-making. (S. B. Nair).

12620*

गतं तिरश्चीनमनूरुसारथेः
प्रसिद्धमूर्ध्वज्वलनं हविर्भुजः ।
पतत्यधो धाम विसारि सर्वतः
किमेतदित्याकुलमीक्षितं जनैः ॥

(अ) Śiś 1. 2.

(आ) Almm 179, AlR 173, AR 2. 25.

Vaṁśastha metre.

The movement of him [the sun] who has the thigh-less[1] as his charioteer is oblique ; (while) the upward flaring of fire is quite well known. What then can this lustre be, that falls down, while spreading itself all around ? —Thus people looked on in bewilderment ! (S. V. Dixit).

1. Aruṇa.

12621

गतं न शोचामि कृतं न मन्ये
खादन् न गच्छामि हसन् न जल्पे ।
द्वाभ्यां तृतीयो न भवामि राजन्
किं कारणं भोज भवामि मूर्खः ॥

(अ) BhŚ 843 (doubtful).

(*c*) भ in भवामि om. BhŚ (MS).

Upajāti metre (Upendravajrā and Indravajrā).

I do not brood over the past, nor do I think that I have done everything that is worthwhile. I do not walk while eating, nor do I talk in the midst of a laugh. I do not intrude when two people are talking. (Then,) for what reason am I a fool, O King Bhoja ? (S. B. Nair).

12622*

गतं बहुतरं कान्ते अल्पा तिष्ठति शर्वरी ।
इति चिन्तां समादाय कुरु सज्जनरञ्जनम् ॥

(अ) Cr 1418 (CNPN 57, CM 51). Variant of No. 12623.

(*b*) सर्वरी CNPN (MS).

(*c*) चिन्ता CNPN (MS).

The greater part of the night has (already) passed and (now) there remains a little part of it only; taking this into account, my dear lady, do whatever is delighting to this man of worth. (S. B. Nair).

12623*

गतं बहुतरं कालं स्वल्पं तिष्ठति शर्वरी ।
इति चिन्तां विधाय त्वं कुरुष्व जनरञ्जनम् ॥

(अ) Pañcākhyānavārttika 38. 1. Variant of No. 12622.

(*b*) तिष्ठसि Pañcākhyāna° ; (changed to तिष्ठति, editorially) ; सर्वरी Pañcākhyāna° ; (changed to शर्वरी, editorially).

(*c*) अतिचिन्तिविधानाय (corrupt) Pañcākhyāna° ; (reconstructed as इति चिन्तां विधाय त्वं, editorially).

(*d*) कुरुक्षे (*sic !*) Pañcākhyana° ; (changed to कुरुष्व, editorially).

A good deal of time has (already) elapsed and there remains but a little part of the night; thus understanding the situation, impart pleasure to this person. (S. B. Nair).

12624*

गतं भयं भीरु सुरारिसंभवं
त्रिलोकरक्षी महिमा हि वज्रिणः ।
तदेतदुन्मीलय चक्षुरायतं
महोत्पलं प्रत्युषसीव पद्मिनी ॥

(अ) Vik 1. 5 (in some texts 1. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 2; p. 65).

(*d*) निशावसाने नलिनीव पङ्कजम् Vik (var.).

Vaṁśastha metre.

Thy terrors from the demon are dispelled, O timid one ! the majesty of the Thunderer[1] guards the three worlds : open therefore, I pray, those long eyes of thine, as the lotus-lake its lotuses at the end of the night. (E. B. Cowell).

1. Indra.

12625

गतं शोके न कर्तव्यम् आगतं नैव वर्तते ।
वर्तमानं हि वर्तते तेनाहं प्रियपाण्डवा ॥

(अ) Cr 1419 (CNPN 100, CM 52). Cf. No. 12704.

(*c*) °मानो हि वर्तन्ते CNPN (MS).

One should not grieve for the past; the future has not come yet; only the present exists ; that is why I am the beloved of the Pāṇḍavas. (S. B. Nair).

12626

गतं शोचति को नाम यः प्रातः शोच्यते परैः ।
छिन्नहस्तो विहस्तस्य कथं बध्नाति कङ्कणम् ॥

(अ) SRHt 264. 25 (a. Bṛhatkathā), SSSN 243. 5.

(*a*) यो [को] SSSN.

(*b*) स (*sic !*) प्रायः [यः प्रातः] SSSN; बुधैः [परैः] SSSN.

Who, indeed, grieves for the past ? For, others may grieve for him the next morning. How can a man devoid of hands put on a bracelet in a handless man ? (S. B. Nair).

12627

गतः कामकथोन्मादो गलितो यौवनज्वरः ।
गतो मोहश् च्युता तृष्णा कृतं पुण्याश्रमे मनः ॥

(अ) KaD 2. 248.

(आ) SR 367. 14 (a. KāD), SSB 261. 16, SRK 294. 1 (a. Sphuṭa-śloka=stray verse), Sar 3. 32 (327).

(c) हतो or क्षतो [गतो] KāD (var.).

Gone is the infatuation for tales of love; the fever of youth has slipped away; delusion is destroyed completely and the thirst of senses has left; the mind is set only on holy living[1]. (V. Narayana Ayer).

1. On the holy stage of life.

12628

गतः कालो यत्र द्विचरणपशूनां क्षितिभुजां
पुरः स्वस्तीत्युक्त्वा विषयसुखमास्वादितमभूत् ।
इदानीमस्माकं तृणमिव समस्तं कलयताम्
अपेक्षा भिक्षायामपि किमपि चेतस् त्रपयति ॥

(अ) Śānt 4. 15.

(आ) SR 368. 57 (a. Śānt), SSB 263. 51, IS 2062.

(b) स्वस्तीत्युक्ता Śānt (var.); आसादितम् Śānt (var.).

(c) तृण इव Śānt (var.).

(d) अभिक्ष्या or अपेक्षता Śānt (var.); भिक्ष्यायाम् or भिक्षाया: Śānt (var.); अपि किमिति or किमपि न हि Śānt (var.); चेतस्त्रसयति or चेतः स्थगयति or चेतस्तुस्तृपयति (hyper-metric) or चेतस्त्रपति (sub-metric) Śānt (var.).

Śikhariṇī metre.

Gone are the days when, by flattering kings who are but two-footed beasts, sensory pleasures were enjoyed by me. Now when I consider everything as a straw the mind is ashamed even of the desire for the begging (of food). (S. B. Nair).

12629

गतः कालो यत्र प्रणयिनि मयि प्रेमकुटिलः
कटाक्षः कालिन्दीलघुलहरिवृत्तिः प्रभुरभूत् ।
इदानीमस्माकं जरठकमठीपृष्ठकठिना
मनोवृत्तिस् तत् किं व्यसनिनि मुधैव क्षपयसि ॥

(अ) Śānt 4. 13.

(आ) SR 368. 50, JS 450. 33 (a. Ānandana), SkV 1599, Skm (Skm [B] 2315, Skm [POS] 5. 63. 5) (a. Vallaṇa), IS 2063, BPS 45, Kav p. 100.

(a) यस्मिन् [यत्र] JS; प्रियसखे [प्र°] Śānt (var.); प्रियसखि [प्र°] SkV; °कुटिला Śānt (var.).

(b) कटाक्षश्चालापो Śānt (var.); °लहरी° Śānt (var.); प्रभवति Śānt (var.), SR, JS, SkV, Skm.

(c) जठर [ज°] Śānt (var.), SkV.

(d) व्यवसिनि Śānt (var.); व्यसनिविमुखैव or व्यसनिनि सुधैव (मृषैव) Śānt (var.); क्षपयति Śānt (var.); ग्लपयसि Śānt (var.), SR, Skm (var.).

Śikhariṇī metre.

Gone are the days, my pretty, when your glance, / crooked with love, swift and black / as a wavelet of the Jumna, could defeat me. / Know that my heart has grown now / as hard as the back of an old tortoise. / Come, Miss Persistence, do not waste your time. (D. H. H. Ingalls).

12630*

गतः पतिर् यद्यपि दूरदेशं
नावेक्षकः कश्चन यद्यपीह ।
श्वश्रूर् मुमूर्षुस् तदपीह सायं
पान्थाद्य कर्तास्मि तवातिथेयम् ॥

(आ) PV 339 (a. Mādhava).

(*a*) शं in दूरदेशं om. PV ; (omission is filled in, editorially).

Upajāti metre (Upendravajrā and Indravajrā).

Though my husband has gone to a far-off country, and there is nobody to guard me here (in this house), my mother-in-law is in her death-bed and, above all, the day, too, has come to an end, still, I shall entertain you, O traveller, as a guest to-night ! (S. B. Nair).

गतः प्रायो रात्रिः see No. 12639.

12631

गतः स कालो यत्रासन् देवाः सेवानुवर्तिनः ।
दशाननदशां पश्य तरन्ति वृषदोऽम्भसि ॥

(आ) SSg 177, SRM 2. 2636. Variant of No. 12673.

Gone are those days when the gods were beneficial to us when worshipped ; look at the fate of the ten-headed Rāvaṇa : (now) stones (float and) cross the waters ! (S. B. Nair).

12632

गतः स कालो यत्रासीद् अवज्ञा कल्पशाखिनाम् ।
उदुम्बरफलेभ्योऽपि स्पृहयामोऽधुना वयम् ॥

(आ) ŚP 489, SRK 223. 16 (a. Prasaṅgaratnāvalī), RJ 593. Variant of No. 12672.

(*d*) °मोऽद्य जीवितम् SRK.

Gone are those days when there was disregard for the wish-granting trees ; now we long for even the (insipid) *Udumbara*-fruits. (S. B. Nair).

12633

गतः स कालो यत्रासीन् मुक्तानां जन्म वल्लिषु ।
वर्तते साम्प्रतं तासां हेतवः शुक्तिसम्पुटाः ॥

(अ) Bālarāmāyaṇa 3. 2.

(आ) KāvR 7. 20.

Gone are those days when the creepers were the sources of pearls ; but now they produce only shells of snails. (S. B. Nair).

12634

गत एव न ते निवर्तते
स सखा दीप इवानिलाहतः ।
अहमस्य दशेव पश्य माम्
अविषह्यव्यसनेन धूमिताम् ॥

(अ) Kum 4. 30. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 59).

(आ) Almm 178.

(*d*) °व्यसनप्रधूमिताम् (°पिताम्) or °व्यसनाग्निदीपिताम् or °व्यसनप्रदीपिताम् (°दूषिताम्) Kum (var.).

Viyoginī metre.

Thy friend is gone. He will not return like a lamp struck out by the wind. I am like his wick. See me smoking by intolerable distress. (H. H. Wilson).

12635*

गतक्लेशायासा विमलमनसः कुत्र मुनयस्
तपस्यन्ति स्वस्थाः सुररिपुरिपोः का च दयिता ।
कविप्रेयः किं स्यान्नवलघुयुतैरष्टगुरुभिर्
बुधा वृत्तं वर्णैः स्फुटघटितबन्धं कथयत ॥

(अ) Vidagdhamukhamaṇḍana 2. 35 (KSH 269)[1].

(आ) SR 203. 102, SSB 561. 103, SRK 166.9 (a. Vidagdhamukhamaṇḍana),

(*c*) कविप्रेयाः SR.

1. A riddle of *Bahirālāpa*-variety.

Śikhariṇī metre.

Where do sages pure in mind and free from worry perform penance ? (*Śikhariṇi* : on a hill). Who is the beloved wife of the enemy of the demons [Viṣṇu] ? (*Ī* : Lakṣmī). Tell me, which is the well-composed metre having nine short and eight long syllables and which is loved by poets ? (Śikhariṇī : the metre of that name). (S. B. Nair).

12636*

गतचरदिनस्यायुर्भ्रंशे दयोदयसंकुचत्-
कमलमुकुलक्रोडान्नीडप्रवेशमुपेयुषाम् ।
इह मधुलिहां भिन्नेष्वम्भोरुहेषु समायतां
सह सहचरैरालोक्यन्तेऽधुना मधुपारणाः ॥

(अ) Naiṣ 19. 30.

Hariṇī metre.

Now come bees with their fellows to full-blown lotus-blossoms, from inside the lotus-buds which had closed up from pity at the decay of the day gone. The bees were confined in the nest-like buds (during the night). Now are they seen to break their fast with honey. (K. K. Handiqui).

12637*

गतधृतिरवलम्बितुं बतासून्
अनलमनालपनादहं भवत्याः ।
प्रणयिनि यदि न प्रसादबुद्धिर्
भव मम मानिनि जीविते दयालुः ॥

(अ) Śiś 7. 10.

Puṣpitāgrā metre.

Devoid of joy as I am since you do not speak to me, I am also unable to sustain my life ; if you are determined not to be reconciled with your lover, O jealous one, be at least merciful to my life. (S. B. Nair).

12638

गतप्रायः कायः प्रकृतिचपला सापि कमला
गृहावासः पाशो विरहविरसः संगमरसः ।
अतः सर्वं गर्वं त्यज निजमनःकर्म कुशलं
भजाश्रान्तं शान्तं परमसुखदं वैष्णवपदम् ॥

(अ) Śānt A. 4.

(आ) IS 2065.

Śikhariṇī metre.

The body is almost decayed, wealth is notoriously fickle, residence in the house is a bondage, and the pleasure of union has become as insipid as separation ; hence abandon all your pride, both of mind and action and resort to the feet of Viṣṇu that bring uninterrupted peace and supreme bliss. (S. B. Nair).

12639*

गतप्राया रात्रिः कृशतनु शशी शीर्यत इव
प्रदीपोऽयं निद्रावशमुपगतो घूर्णत इव ।
प्रणामान्तो मानस्त्यजसि न तथापि क्रुधमहो
कुचप्रत्यासत्त्या हृदयमपि ते चण्डि कठिनम् ॥

(अ) PrC 109, Bhojacaritra *ad* 4. 63 (p. 156, v. 63).

(आ) SkV 654 (a. Mahodadhi), Kav 367 (a. Mahodadhi), Prasanna 148*a*, VS 1612 (a. Bāṇa), Bühler in *Indian Antiquary* 1. 114, ŚP 3713, JS 284. 3, Pad 60. 1, PV 490, Prabhā 12. 58, PuPra 6. 43 (a. Bāṇa), Kāvyān 54. 19-21, SR 306. 42 (a. VS),

SSB 157. 45 (a. Bāṇa), SU 757, Sabh 21a=4. 44. (Cf. ŚB 4. 415, 4. 576, 4. 869, Kav p. 57), SRK 287. 1 (a. ŚP). Cf. *d* of v. दृशा सार्धं दन्तच्छद°.

(*a*) गत: प्रायो Prasanna ; शशिमुखि [कृ°] ŚP, Pad, PV, SSB, SRK ; सीदत [शी°] VS, SR ; शशियत Bühler ; जीर्यत Prasanna.

(*b*) प्रदीयो Kav (MS) ; घूर्णित SkV (var.) ; घूर्णनत SkV (var.); घूर्णिन्नित Prasanna.

(*c*) °न्ते Bühler ; °न्त: कोपस्त्य° Kāvyān ; मानं त्य° Bühler ; °नस्तदपि न जहासि ŚP, Pad ; °दपि वहसि त्वं PV, Prabhā, PuPra, Kāvyān, SRK ; यथा त्वं [त°] Bühler ; कुधवहो Prasanna ; ध्रुवमहो SRK.

(*d*) सुभ्रु [चण्डि] Bühler ; स्तन° [चण्डि] Kāvyān.

The night is almost gone, my slender one, / the moon is almost set; / the lamp, about to go to sleep, / is stretching with its flame. / A woman's stubbornness should end with man's obeisance / and yet you have not left your wrath. / Sweet Fury, your heart has grown hard / from its closeness to your breasts. (D. H. H. Ingalls).

12640

गतप्राया रात्रिर् हिमवति गिरौ द्रोणशिखरं
गता वत्सस्यैते गलकनलके किंचिदसव: ।
हनूमानप्यार्य: क्षितिनिहितगात्र: किमपरं
विधिर् वामारम्भस् तदपि च मनो वाञ्छति सुखम् ॥

(आ) RA 5. 52.

(*b*) वत्सस्यैके RA (var.).

Śikhariṇī metre.

The night is almost gone to the peak of the Droṇa on the Himālayas, the life of my dear brother (Lakṣmaṇa) has come a little near the exit of the throat : the noble Hanūmān is prostrate on the ground ; what more ? Fate has begun its adverse course ; none the less my mind longs for happiness. (S. B. Nair).

12641

गतभीर् भीतिजननं भोगं योगीव दर्शयेत् ।
यथाबलं च कुर्वीत रिपोर् दण्डनिपातनम् ॥

(अ) KN (KN [ĀnSS] 14. 17, KN [TSS] 14. 17, KN [BI] 13. 17).

Fearless like a serpent, a king should make such display of his magnificence as to strike terror into the hearts of his foes. According to the measure of his strength, he should undertake the chastisement of his foes. (M. N. Dutt).

12642*

गतमतिजवाद् भ्रान्तं सर्वं समुत्खनिता च भूश्
चिरतरमहो नि:श्वासास्त्रै: सर्वंन्यमवस्थितम् ।
किमिव न कृतं पान्थेनेत्थं तथापि शठो मरु:
प्रकृतिविरस: कष्टं यातो मनागपि नार्द्रताम् ॥

(आ) JS 119. 2 (in some texts a. Narasiṁha), VS 944, Any 143. 14, Kav p. 50.

(*a*) भ्रान्तं भ्रान्तं [भ्रा° स°] VS ; समुत्कषि° JS (var.), VS, Any ; समुत्कर्षिता च VS (var.) ; समुन्कषिता वच (*sic !*) [समु° च भूश्] VS (var.).

(*b*) °मथो [°महो] VS ; विश्वासान्धं JS (var.), Any ; निःश्वस्याथो VS.

(*c*) महः [मरु:] Any.

Hariṇī metre.

He moved quickly, wandered everywhere, the earth was dug for very a long time and he remained with sighs and tears. What activity was not executed by the traveller ? None the less the wretched desert, naturally devoid of *rasa* [water : sympathy] alas ! has not shown any *ārdratā* [water : compassion]. (S. B. Nair).

12643*

गतमनुगतवीणैरेकतां वेणुनादैः
कलमविकलतालं गायकैर् बोधहेतोः ।
असकृदनवगीतं गीतमाकर्णयन्तः
सुखमुकुलितनेत्रा यान्ति निद्रां नरेन्द्राः ॥

(अ) Śiś 11. 10.

Mālinī metre.

Listening to the notes of the flute which were in unison with the music of the lute, and the beating of the musical time correctly and sweetly, produced by the bards for waking them, the princes repeatedly enjoyed the excellent music, and happily closing their eyes went (again) to sleep ! (S. B. Nair).

12644*

गतमनुतटं पद्मे पद्मे निवेशितमाननं
प्रतिकमलिनीपत्रच्छायं मुहुर्मुहुरासितम् ।
नयनसलिलैरुष्णैः कोष्णाः कृता जलवीचयो
जलदमलिनां हंसेनाशां विलोक्य गमिष्यता ॥

(आ) JS 75. 14.

Hariṇī metre.

It went to all parts of the lake with its mind directed towards every lotus ; it seated itself again and again under the shade of each lotus. The waters of the lake were rendered lukewarm with the profusion of its hot tears. All these were done by the swan when about to go (to the Mānasa lake) seeing the quarters overcast with clouds. (S. B. Nair).

12645*

गतया निरन्तरनिवासमध्युरः
परिनाभि नूनमवमुच्य वारिजम् ।
कुरुराजनिर्दयनिपीडनाभयान्
मुखमध्यरोहि मुरविद्विषः श्रिया ॥

(अ) Śiś 13. 11.

(आ) Almu 42. 19–20.

Mañjubhāṣiṇī metre.

The splendour of Śrī-Kṛṣṇa, leaving the lotus of his navel, reached the region of his chest for long residence there ; but out of the fear of the crushing embrace of Yudhiṣṭhira reached the face (as if for shelter in a high place) ; just as Lakṣmī, leaving the lotus in his navel, reached Kṛṣṇa's chest for her long residence, and as if out of fear of the close embrace of Yudhiṣṭhira (at that critical moment of his embracing Śrī-Kṛṣṇa) climbed to his face (as if for shelter). (S. B. Nair).

12646*

गतया पुरः प्रतिगवाक्षमुखं
दधती रतेन भृशमुत्सुकताम् ।
मुहुरन्तरालभुवमस्तगिरेः
सवितुश्च योषिदमिमीत दृशा ॥

(अ) Śiś 9. 2.

(आ) SR 294. 31, SSB 135. 33 (a. Māgha).

Pramitākṣarā metre.

Highly eager to have love-sports, a lady directed her gaze towards the window in order to measure the distance, again and again, between the sun and the mountain where it sets. (S. B. Nair).

12647*

गतवतामिव विस्मयमुच्चकैर्
असकलामलपल्लवलीलया ।
मधुकृतामसकृद् गिरमावली
रसकलामलपल्लवलीलया ॥

(अ) Śiś 6. 78.

Drutavilambita metre.

Wondering as it were at the dancing movements of the tendrils that were half-grown, the row of bees, settling on the *Lavali*-creepers and getting drunk with honey hummed sweetly, again and again. (S. B. Nair).

12648*

गतवति दिननाथे पश्चिमक्ष्माधरान्तं
शिशिरकरमयूखैर् निर्भरं दह्यमाना ।
परिहृतमिलितालिः पान्थकान्तेव दीना
सपदि कमलिनीयं हास्यहीना बभूव ॥

(आ) SR 295. 56, SSB 136. 59.

(*b*) शिशिकरम° SSB (printing error).

Mālinī metre.

When the sun disappeared behind the western hill and when scorched mercilessly by the rays of the moon, the lotus, like the (separated) wife of a traveller, became sad, and having avoided the company of the bees [her friends] she now became devoid of laughter [bloom]. (S. B. Nair).

12649*

गतवति नखलेखालक्ष्यतामङ्गरागे
समददयितपीताताम्रबिम्बाधराणाम् ।
विरहविधुरमिष्टासत्सखीवाङ्गनानां
हृदयमवललम्बे रात्रिसंभोगलक्ष्मीः ॥

(अ) Kir 9. 78.

(*a*) दृश्यतामङ्ग° Kir (var.).

(*b*) °बिम्बाधरोष्ट्याः Kir (var.).

(*c*) °ङ्गनायाः Kir (var.).

Mālinī metre.

When the unguents applied on their bosom were invisible by the nail-marks inflicted by their lovers and when their *Bimba*-like lips were mercilessly kissed by their impassioned lovers, the beauty of nocturnal enjoyments resorted to their hearts like pleasing friends during their period of separation in the daytime. (S. B. Nair).

12650*

गतवत्यराजत जपाकुसुम-
स्तबकद्युतौ दिनकरेऽवनतिम् ।
बहलानुरागकुरुविन्ददल-
प्रतिबद्धमध्यमिव दिग्वलयम् ॥

(अ) Śiś 9. 8.

(आ) SR 294. 36 (a. Śiś), SSB 135. 38.

Pramitākṣarā metre.

When the sun possessing the lustre of a bunch of *Japa*-flowers, was setting, the quarters shone with their inter-spaces adorned with patches possessing the brilliance of rubies. (S. B. Nair).

12651

गतवयसामपि पुंसां
येषामर्था भवन्ति ते तरुणाः ।
अर्थेन तु हीना ये
वृद्धास् ते यौवनेऽपि स्युः ॥

(अ) P (PP 2. 105, Pts 1. 10, PtsK 1. 11, PM 2. 39).

(आ) IS 2066, GVS 87.

(*c*) ये ही° (tr.) Pts, PtsK.

Āryā metre.

Those, who have much wealth, are accepted as young, even if they are no longer young; those, however, who are devoid of wealth, are considered old, even if they are very much young.[1] (S. B. Nair).

1. A. W. Ryder translates the verse :
The wealthy are, however old, / rejuvenated by their gold : / If money has departed, then / the youngest lads are aged men.

गतशोको न कर्तव्यः see No. 12704.

गतशोको न कर्तव्यो see No. 12704.

गतश्च राजहंसश्च see वकाश्च राजहंसाश्च.

12652

गतश्रीर् गणकान् द्वेष्टि गतायुश्च चिकित्सकान् ।
गतश्रीश्च गतायुश्च ब्राह्मणान् द्वेष्टि भारत ॥

(अ) Cr 331 (CRr 8. 61, CPS 240. 53), VCmr 31. 97–98.

(आ) ŚP 1318, SRHt 7. 10 (a. MBh, but not found in MBh [Bh] edition), SSSN 23. 6, SR 155. 93 (a. ŚP), SSB 483. 93, VP 9. 75, Vaidyakīya-Subhāṣitāvali 68. 14–15, Sama 2ग 8, SRK 224. 35 (a. Sphuṭa-śloka [=stray verse]), SH 1116.

(*a*) गणका CR (var.).

(*b*) गतायश्च CR (var.); चिकित्सकम् SRHt, SSSN.

(*c*) गता° गत° (tr.) CR (but CRP, CRBh II, VCmr, ŚP, SRHt, SSSN, SR, SSB as above), CPS; ततश्रीश्च [गतश्री°] CRBh I.

(*d*) यो नरः [भा°] Cr (var.).

One who has lost his fortune hates astrologers, one who has lost his vital powers hates physicians; (only) one who has lost both fortune and vital powers hates Brāhmaṇas, O Bhārata. (F. Edgerton).

12653

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

(अ) MBh (MBh [Bh] 6. 26. 23=BhG 4. 23). Cf. यस्य सर्वे.

(*a*) युक्तस्य [मु°] MBh (var.).

(*c*) यज्ञायारभतः (ज्ञाना°) MBh (var.).

Rid of attachment, freed, / his mind fixed in knowledge, doing acts for worship (only), his action / all melts away. (F. Edgerton).

गतसङ्गस्य युक्तस्य see No. 12653.

12654

गतसारेऽत्र संसारे सुखभ्रान्तिः शरीरिणाम् ।
लालापानमिवाङ्गुष्ठे बालानां स्तन्यविभ्रमः ॥

(आ) SR 367. 20, SSB 262. 22, SRK 296. 20 (a. Sphuṭa-śloka [=stray verse]), IS 2067, Subh 270.

(*a*) गतः सारे त्रिसंसारे Subh; हि [ऽत्र] IS.

(*c*) नानापानम् Subh.

In this worldly life, devoid of substance, embodied beings have delusions of happiness; sucking the thumb and drinking the saliva, babies have the delusion of sucking mother's milk. (S. B. Nair).

12655*

गताः केचित् प्रबोधाय स्वयं तं कुम्भकर्णकम् ।
तदधः पवनोत्सर्गाद् उड्डीय पतिताः क्वचित् ॥

(आ) Pad 84. 5 (a. Lakṣmaṇa), SR 364. 11, SSB 254. 11, RJ 1312.

(*b*) स्वपन्तं [स्वयं तं] Pad.

(*c*) तदधःपवनो° SR, SSB.

Some people went of their own accord to awaken the sleeping Kumbhakarṇa; but buffeted by the wind of his snores they were thrown up and fell somewhere. (S. B. Nair).

12656*

गतागतकुतूहलं नयनयोरपाङ्गावधि
स्मितं कुलनतभ्रुवामधर एव विश्राम्यति ।
वचः प्रियतमश्रुतेरतिथिरेव कोपक्रमः
कदाचिदपि चेत् तदा मनसि केवलं मज्जति ॥

(आ) Pad 46. 4 (a. Bhānukara), SR 351. 34, SSB 231. 35, RJ 772 (a. Bhānukara).

Pṛthvī metre.

Interest in moving to and fro is confined to the space of the corners of her eyes, the smile of the nobly born charming damsel rests on her lips alone; her speech is a guest to her lover's ears alone, and her anger, if ever she has, is suppressed in her mind. (S. B. Nair).

12657

गतागतपरिज्ञानं दूतसम्प्रेषणानि च ।
प्रकृतिव्यसनापोहः क्रुद्धप्रशमनानि च ॥
(इति वृत्तं महीपतेः)

(अ) KN (KN [ĀnSS] 14. 46, KN [TSS] 14. 46, KN [BI] 13. 46).

(*cd*) °पोहक्रुद्ध° KN (BI).

Observation of those who come to and go away from him as ambassadors, the removal of calamities that threaten the people, and the appeasing of the angry or disaffected element (of the state) (are the functions of the king). (M. N. Dutt).

12658

गता गीता नाशं क्वचिदपि पुराणं व्यपगतं
विलीनाः स्मृत्यर्था निगमनिचयो दूरमगमत् ।
इदानीं रैदासप्रभृतिवचनैर् मोक्षपदवी
तदेवं जानीमो कलियुग तवैवैष महिमा ॥

(आ) SR 99. 14, SSB 386. 17, SH *fol.* 74a (821).

(*a*) सकलनिगमो दूरतमद् (*sic !*) [क्व° पु° व्य°] SH (sub-metric) (see *b*).

(*b*) विनष्टाः [वि°] SH ; क्वचिदपि पुराणं व्यपगतं [नि° दू°] SH (see *a*).

(*c*) रईदा° (*sic !*) SH (hyper-metric).

(*d*) न जाने को हेतुः शिव शिव कलेरेष महिमा SH.

Śikhariṇī metre.

The *Bhagavadgītā* has gone to ruin, the noble words of the Purāṇas have disappeared somewhere; gone are the words of the law-books, and the group of scriptures has gone far away; now the path to beatitude is paved through[1]

discourses of Raidāsa and such other devotees[1]. Hence[2] we know, O Iron age [Kali-yuga], that all this is due to your own greatness ![2] (S. B. Nair).

1-1. It may also mean : "Through talks on wealth, servants and such other things".
2-2. SH reading in *Pāda* (*d*) can be translated as : "I know not what the cause is ; O Lord Śiva, this must be due to the might of the Iron age [Kali-yuga]".

12659*

गता नाशं तारा उपकृतमसाधाविव जने
वियुक्ताः कान्तेन स्त्रिय इव न राजन्ति ककुभः ।
प्रकामान्तस्तप्तं त्रिदशपतिशस्त्रस्य शिखिना
द्रवीभूतं मन्ये पतति जलरूपेण गगनम् ॥

(अ) Mṛcch 5. 25.

(आ) SuMañ 154. 17–21.

(*b*) कुकुभ: (*sic !*) Mṛcch (var.).

Śikhariṇī metre.

The stars are lost like mercies given / to men of evil heart ; / like lonely-parted wives, the heaven / sees all her charms depart. / And, molten in the cruel heat / of Indra's[1] bolt, it seems / as if the sky fell at our feet / in liquid, flowing streams. (A. W. Ryder).

1. त्रिदशपति.

12660*

गतानि हन्त हंसीनां हरन्ती हरिणेक्षणा ।
करोति मामगतिकम् अहो स्त्रीवृत्तमद्भुतम् ॥

(आ) VS 1211.

Robbing the majestic gait of the she-swans the gazelle-eyed damsel has, alas ! gone away, leaving me without *gati* [gait : hope of seeing her]. Strange indeed is the conduct of women ! (S. B. Nair).

गतानुगतिको मूर्खः see No. 7755.

12661

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।
प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

(अ) H (HJ 1. 9, HS 1. 9, HM 1. 9, HK 1. 10, HP 1. 9, HN 1. 9, HH 8. 8–9, HC 11. 8–9).

(आ) IS 2068, SR 163. 435 (a. H), SSB 494. 435, Sama 1 ग 1 and 2 ग 5.

(*b*) कुट्टिनी° H (var.), Sama 2.

(*c*) धर्मं HP, HN.

(*d*) गोघ्नमुपद्विजम् HP.

The people follow one another ; they do not treat as authority in good conduct a procuress who gives sage-advice ; but they follow a Brāhmaṇa though he kills cows. (S. B. Nair).

12662

गतानुगतिको लोको न लोकः पारमार्थिकः ।
पश्य ब्राह्मणमूर्खेण हारितं ताम्रभाजनम् ॥

(आ) SuB 13 B. 15, Subh 95, IS 2068 footnote. Variant of No. 12663. Cf. एकस्य कर्म संवीक्ष्य.

(*b*) पर° Subh.

(*c*) लोकस्य मूर्खत्वं [ब्रा°] SuB, IS.

(*d*) हारितता° [हा° ता°] SuB, IS.

People follow one another and there is not genuine originality in their behaviour ; see, by the fool of a Brāhmaṇa the copper-vessel was exchanged (for a worthless thing). (S. B. Nair).

12663

गतानुगतिको लोको न लोकः पारमार्थिकः ।
बालुकालिङ्गमात्रेण गतं मे ताम्रभाजनम् ॥

(आ) Sama 2 ग 7, TP 402, Subh 93 and 154, IS 2068 and IS 2068 Zus, SSap 681 *ab* only. Variant of No. 12662. Cf. एकस्य कर्म संवीक्ष्य.

(*a*) गतानागतको Subh 154 ; गतानुगतको Subh 93.

(*b*) लोको TP, IS.

(*c*) सेतौ सैकतलिङ्गेन TP, IS ; रेणुपुञ्जप्रभावेन Subh 154 ; पश्य ब्राह्मणमूर्खेण Sub 93.

(*d*) नष्टं मे [ग° ते] TP, IS; दारितं [ग° ते] Subh 154; हारितं [ग° ते] Subh 93.

The people are guided by others' ways and there is no great love of truth in them ; by getting the idol of Śiva made of sand your (valuable) copper-vessel is gone. (S. B. Nair).

12664

गतापि भर्त्रे परिकोपमायतं
गिरः कृथा मा परुषार्थदीपनीः ।
कुलस्त्रियो भर्तृजनस्य भर्त्सने
परं हि मौनं प्रवदन्ति साधनम् ॥

(अ) Jānakī 9. 6.

(*b*) गिरोऽकृथा Jānakī (var.) ; परुषार्थदीपिनीः Jānakī (var.).

(*c*) पतिव्रताः [कु°] Jānakī (var.).

(*cd*) वदन्ति मौनं हि परं प्रसाधनं / कुलस्त्रियो भ°.

Vaṁśastha metre.

Though exceedingly angry with thy husband do not, O girl, use words burning with harsh meaning ; for, they call silence a great weapon of virtuous women for the reproof of their husbands. (G. R. Nandargikar).

12665

गता ये पूज्यत्वं प्रकृतिपुरुषा एव खलु ते
जना दोषत्यागे जनयत समुत्साहमतुलम् ।
न साधूनां क्षेत्रं न च भवति नैसर्गिकमिदं
गुणान् यो यो धत्ते स स भवति पूज्यो भजत तान् ॥

(अ) VCjr 15. 5.

(*b*) जनयति VCjr (var.).

Śikhariṇī metre.

These men who have come to honourable position are verily model men. You common folk must exert matchless energy in ridding yourselves of sin ; but this [*honourable position*[1]] is not the province of saints, nor is it natural (to them). Whoever exhibits virtues is deserving of respect ; *hence cultivate them* [*the virtues*].[2] (F. Edgerton).

1. Words in italics are supplied by the editor. In their place F. Edgerton has : "[sin]".
2. Words in italics are supplied by the editor. In their place F. Edgerton has : "honour such men !"

12666

गतार्थान्नैव शोचन्ति न कुर्वन्ति मनोरथान् ।
व्यसने नैव सीदन्ति तेन मे पाण्डवाः प्रियाः ॥

(आ) SuM 9. 44.

(*b*) कुर्वते न [न कु°] SuM (var.).

They do not brood over what is past, nor do they indulge in building castles in the air ; they do not sink in times of adversity and hence are the Pāṇḍavas dear to me. (S. B. Nair).

12667*

गता सा किं स्थानं पथि सह तया का स्थितवती
नृपेणेत्थं पृष्टा सखि चतुरदूती स्थितवती ।
विलोक्यालंकारं निजमथ च शाकं नरपति
निराकाङ्क्षं चक्रे कथय कथमेतत् प्रभवति ॥

(आ) SR 191. 82, SSB 541. 94, SRK 166. 8 (a Sphuṭa-śloka [=stray verse])[1].

1. A riddle of *Kūṭa*-variety.

Śikhariṇī metre.

Did she reach home and by whom was she accompanied ? Friend, when the king questioned her thus the clever messenger remained looking at her ornament [*Pohoṁcī*][1] and at a vegetable [*Methī*][2]. Thus she freed the king of all anxiety (regarding the safety of the young woman). Tell me, how is this possible ? (S. B. Nair).

1. "*Pohoṁcī*" in Marathi language means a particular ornament of that name, but in Hindi language it means : "reached safely".
2. *Methī* is the name of a vegetable, but in Hindi language it [*Me thī*] also means : "I was there".

12668*

गतासु तीरं तिमिघट्टनेन
ससंभ्रमं पौरविलासिनीषु ।
यत्रोल्लसत्फेनततिच्छलेन
मुक्ताट्टहासेव विभाति शिप्रा ॥

(अ) Navasāhasāṅkacarita 1. 52.

(आ) Amd 267. 747, Kuv *ad* 13. 37 (p. 42), AR 77. 9–10 (ARJ 76. 4–5), Cit (V) 311. 7–8.

(*a*) यमघट्टनेन Amd (var.).

(*c*) यत्रोच्छलत्फे° Amd.

(*d*) सिप्रा Amd.

Upajāti metre (Upendravajrā and Indravajrā).

When the charming sporting girls of the city rushed to the bank and contacted a big fish, the river Narmadā seemed to have laughed under the guise of the shining mass of foam. (S. B. Nair).

12669

गतासोरुपरि क्षिप्तम् अम्भः कुम्भशतं वृथा ।
तृषामूर्च्छितचित्तस्य चुलुकोऽप्यमृतायते ॥

(आ) JS 4. 20. 8.

When poured on the body of a dead person the water in hundreds of pots is in vain ; to one who has swooned due to thirst even a handful has the merit of nectar. (S. B. Nair).

12670

गतास्तातभ्रातृप्रमुखमुखपीयूषमधुराः
पुरा लक्ष्मीक्षैब्यव्यसनसरसास् तेऽपि दिवसाः ।
अदः शान्तं स्वान्तं सपदि यदि निर्वेदपदवीं
भजत्यभ्यासोऽयं जनयति सुखं भावविमुखम् ॥

(आ) ŚP 4108 (a. Śrī-Rāghavadeva), SR 368. 41, SSB 263. 43 (a. Rāghavadeva).

Śikhariṇī metre.

Gone, indeed, are the nectarean sweet words from the mouths of father, brother and others, and bygone are the days which were pleasing due to the pride of wealth ; now the heart has become calm and if we take to the path of dispassion it will produce happiness free from all attachments. (S. B. Nair).

12671*

गतास्ते जीमूताः स्फुरदलिकुलश्यामवपुषः
श्रिया येषां लोके स्थलजलविभागोऽप्यपहृतः ।
वृथा तृष्णान्धः किं भ्रमसि विधुरश्चातकशिशो
शरज्जीमूतोऽयं कुत इह पयोबिन्दुरपि ते ॥

(आ) VS 846 (a. Viśrāntivarman).

Śikhariṇī metre.

Gone are those clouds having the shine of a swarm of black bees by whose wealth of rain the distinction between solid ground and watery regions was lost; in vain, O young one of the *Cātaka*-bird, do you wander helplessly blinded by thirst; this cloud which you see is of the autumn; where is the scope of even a drop of water from it? (S. B. Nair).

12672

गतास्ते दिवसा यत्र ह्यवज्ञा कल्पशाखिनाम् ।
औदुम्बरफलेभ्योऽपि स्पृहयामोऽद्य जीवितुम् ॥

(आ) SR 248. 84, SSB 657. 1. Variant of No. 12632.

Gone are those days when we had disregared even for the wish-granting trees; now we desire to get even the (worthless) *Udumbara*-fruits in order to keep the body and soul together. (S. B. Nair).

12673

गतास्ते दिवसा राजन् देवाः सेवानुवर्तिनः ।
दशाननदशां पश्य तरन्ति दृषदोऽम्भसि ॥

(आ) Sama 2 ग 17. Variant of No. 12631.

Gone are those days, O King, when the gods were kind to us when we worshipped them; (now) look at the fate of the ten-headed Rāvaṇa; even stones float in water (now-a-days)! (S. B. Nair).

12674

गतास्ते विस्तीर्णस्तबकभरसौरभ्यलहरी-
परीतव्योमानः प्रकृतिगुरवः केऽपि तरवः ।
इहोद्याने सम्प्रत्यहह परिशिष्टाः क्रमवशाद्
अमी वल्मीकाद्या भुजगकुललीलावसतयः ॥

(आ) JS 107. 5, ŚP 974, Any 111. 35.

(*d*) वल्मीकास्ते ŚP.

Śikhariṇī metre.

Gone are those trees which were naturally tall and spreading into the sky with a wealth of fragrance from their profusion of flowers; now in this garden what have been left gradually are these ant-hills which are the sporting grounds of groups of serpents. (S. B. Nair).

12675–76**

गतिः पुला चतुष्का च तद्वन् मध्यजवा परा ।
पूर्णवेगा तथा चान्या पञ्च धाराः प्रकीर्तिताः ॥

एकैका त्रिविधा धारा हयशिक्षाविधौ मता ।
लघ्वी मध्या तथा दीर्घा ज्ञात्वैता योजयेत् क्रमात् ॥

(आ) *ad* Pratāparudra-yaśobhūṣaṇa of Vidyānātha (BSS 65) p. 169. 17–20.

(*b*) मद्यजवा Pratāpa°; (changed to मध्यजवा, editorially).

Gati, Pulā, Catuṣkā as well as the middling speed and the full gallop are the five paces of a horse. Each one of these five paces are described as of three kinds in the treatises on horsemanship: they are the light, middling and long. Knowing these one should attach them in the proper order. (S. B. Nair).

गतिः स्त्रीणां सदा भर्ता see स्त्रीणां गतिः सदा भर्ता.

12677*

गतिगञ्जितवरयुवतिः
करी कपोलौ करोतु मदमलिनौ ।
मुखबन्धमात्रसिन्धुर
लम्बोदर किं मदं वहसि ॥

(अ) ĀrS 2. 198.

Ārya metre.

Eclipsing the gait of an excellent young woman an elephant may have on his temples *mada* [pride : rut] : as you are an elephant only in the face why, God Vināyaka, do you put on pride ? (S. B. Nair).

गतिभङ्गः स्वरो दीनो see No. 8406.

12678

गतिरात्मवतां सन्तः सन्त एव सतां गतिः ।
असतां च गतिः सन्तो न त्वसन्तः सतां गतिः ।

(अ) MBh (MBh [Bh] 5. 34. 44, MBh [R] 5. 33. 46, MBh [R] 5. 1139-40). Variant of No. 12680.

(आ) IS 2069.

(*a*) असंत: संतमात्मानं MBh (var.) ; एवात्मन: MBh (var.).

(*b*) संभावयत्युत MBh (var.).

(*cd*) आत्मनो हि गति: संत: / संत एव सतां गति: MBh (var.).

The righteous alone are the refuge of the righteous, as, indeed, of those that have controlled their souls, and of those that are wicked. The wicked can never be the refuge of the righteous. (P. C. Roy).

12679

गतिरेका पतिर् नार्या द्वितीया गतिरात्मजः ।
तृतीया ज्ञातयो राजंश् चतुर्थी नेह विद्यते ॥

(अ) R (R [Bar] 2. 55. 18, R [B] 2. 61. 24, [R (G] 2. 62. 38). Cf. प्रथमा गतिरात्मैव.

(आ) IS 2070.

(*b*) °रात्मन: R (var.).

(*c*) नार्श [रा°] R (var.).

(*d*) नैव [ने°] R (var.).

The first protector of a woman is her husband ; the second, her son ; the third, her relatives ; O King, there is no fourth, however. (S. B. Nair).

12680–81

गतिरेवात्मनः सन्तो न त्वसन्तः सतां गतिः ।
... ... ॥

काकैः सह प्रवृद्धस्य कोकिलस्य कला गिरः ।
खलसङ्गेऽपि नैष्ठुर्यं कल्याणप्रकृतेः कुतः ॥

(आ) SRHt 35. 17-18 (a. Bhoja), (in SRHt *ab*/ *cd-ef* / blank ; V. Kaghavan has proved (from the Madras MSS) that the missing part is *cd* and not *ef* ; cf. *Journal of Oriental Research* 13. 4 ; p. 295). No. 12680 is a Variant of No. 12678.

To one's self the good alone are the refuge, the wicked are never the refuge of the good ; ...though brought up in the company of crows the voice of the cuckoo is sweet to the ear ; even in the company of the wicked where is cruelty in those who are good by nature ? (S. B. Nair).

12682*

गतिर्जितास्या गतिविभ्रमेण
रोषादिवाताम्रमुखो मरालः ।
दुःखादिवेभः शिशिरेतरेऽस्मिन्
क्रमभ्रमान्मर्दयतेऽम्बुजानि ॥

(आ) SH 1775 (a. Amaru, but not found in Amaruśataka).

(*a*) गति: विनिर्जितास्या SH (hyper-metric); (changed to गतिर्जितास्या, editorially).

(*b*) °ताभ्रमुखो SH; (changed to °ताम्रमुखो, editorially); भराल: SH; (changed to मराल:, editorially).

(*c*) °वैभ: SH; (changed to °वेभ:, editorially); शितिरेतत् SH (sub-metric); (changed to शिशिरेतरेऽस्मिन्, editorially).

Upajāti metre (Upendravajrā and Indravajrā).

For the reason that his gait was vanquished by the majestic walk of the young lady, the swan, becomes copper-faced due to anger and he, out of the pain of defeat, tramples on the lotuses heavily as does an elephant in the summer season. (S. B. Nair).

12683*

गतिर्नागेन्द्राभा वचनरचना चामृतसमा
स्मितं ज्योत्स्नारोचिः सुकृतफलवद् दर्शनमपि ।
परिष्वङ्गस्तापप्रशमनविधौ स्वात्मसुखवत्
सदा यासामद्धा कमलनयनास्ता ननु नुवे ॥

(आ) SSB 59. 53 (a. Saṁgrahītṛ himself).

(*d*) क्रमल° SSB (printing error).

Śikhariṇī metre.

The lotus-eyed damsels whose gait is similar to that of a lordly elephant, whose words are equal to nectar, the smile possessing the splendour of moonlight, whose sight is the result of good deed done, whose embrace is like Self's joy in putting down all torments and who have these traits always, —we pay our homage to them. (S. B. Nair).

12684*

गतिर्मन्दा दन्ती चपलनयने चारुतुरगौ
कटाक्षौघः पत्तिर् वचनरचना चारणततिः ।
इदं सैन्यं सर्वं तव वपुषि सारङ्गनयने
कथं स्थाता पत्यौ वद सपदि मानप्रतिभटः ॥

(अ) Janśṛṅg 57.

Śikhariṇī metre.

Your gait is an elephant that moves majestically, your fleeting eyes are the beautiful cavalry, your glances are the infantry and your mode of speech is the group of wandering singers; thus, O gazelle-eyed one, all this army is found in your person. How does the opposing soldier of the jealous anger of your husband[1] stand against you? (S. B. Nair).

1. He has no chance of victory.

12685*

गतिर्मन्दा सान्द्रं जघनमुदरं क्षाममतनुः
स्तनाभोगः स्तोकं वचनमतिमुग्धं च हसितम् ।
विलोलभ्रूवल्लीचलनलयलोलं च नयनं
क्व जातं बालायाः क्व च विषयमक्ष्णोरियमगात् ॥

(आ) SkV 376 (a. Suddoka), Prasanna (a. Svarloka).

(*c*) °वलनलय° Prasanna.

(*d*) कुचविषयमक्षोर् [क्व च वि°] Prasanna.

Śikhariṇī metre.

The gait is slow; loins thick; the waist is small; / the curve of breast is sharp; few words and charming smile; / the eyes dance gracefully beneath the moving tendrils of the eyebrows:— / what has become of the child and whence / has this fair creature come before my eyes? (D. H. H. Ingalls).

गतिर्मन्दा स्वरो हीनो (हीनो) see No. 8406.

12686**

गतिर्वामा प्रयाणे तु प्रवेशे दक्षिणा शुभा ।
तत्रस्थो न विलम्बेत शस्तः सर्वत्र जम्बुकः ॥

(आ) ŚP 2649.

On a journey its movement on the left is auspicious, it is good on the right when entering the house; one may not tarry during these occasions. The jackal is auspicious (as omen) everywhere. (S. B. Nair).

12687

गतिर्विगलिता वपुः परिणतं हृषीकं मितं
कुलं नियमितं भवोऽपि कलितः सुखं संमितम् ।
परिभ्रमकृतं भवे भवभृता घटीयन्त्रवद्
भवस्थितिरियं सदा परिमिताप्यनन्ता कृता ॥

(आ) AS 247.

(*a*) मतं [मितं] AS (var.).

Pṛthvī metre.

The gait has become faltering, the body has grown old, the senses have limited power, the family is restricted, worldly life is known, and happiness is measured out. Like the buckets of a well, illusions are created in worldly life by the sustainer of the Universe; though situations in life are always limited they appear endless. (S. B. Nair).

12688*

गतिर्वेणी च नागेन वपुरूरू च रंभया ।
पाणी प्रवालैरोष्ठौ च तस्यास् तुल्यत्वमाययुः ॥

(आ) JS 190. 98 (a. Śakavṛddhi), Sar 4. 230 (p. 546).

(*c*) ओष्ठौ पाणी प्रवालैश्च Sar.

Her gait and plaited hair were similar to a *naga* [elephant : snake]; her body and the thighs were like Rambhā [the heavenly nymph of that name : banana stem]; and her palms and lips resembled the tendrils of a creeper. (S. B. Nair).

12689

गतिर्व्योम्ना किं तद् गरुडमभिटङ्केत चटकः
पिबत्वम्भः क्षारं न खलु कलशीसूनुरलसः ।
कलः कण्ठे नादः क इव मशकः किन्नरपतिः
कथंचित् साधर्म्यं क्षिपति न हि वैधर्म्यनियमः ॥

(आ) SNi 2. 11.

(*a*) तत् किं (tr.) SNi (KM); अभिटीकेत SNi (KM).

(*b*) °म्भःक्षारं SNi (KM).

(*c*) मशके SNi (KM); नरपतेः SNi (KM).

(*d*) वैधमर्यनियमम् (*sic !*) SNi (KM) (printing error).

Śikhariṇī metre.

A sparrow may fly in the sky, but does it equal Garuḍa, the King of birds? A lazy man may drink saline water, but he is by no means the sage Agastya. A mosquito may have a sweet sound in its throat, but does it equal the lord of the semi-divine musicians? Differences are not easily bridged on account of some similarity. (S. B. Nair).

12690*

गते ज्योत्स्नासितव्योम- प्रासादाट्टकतुल्यताम् ।
हिमांशुमण्डले लक्ष्म नीलपारावतायते ॥

(आ) SkV 951.

(*b*) प्रासादाद्दृकतु° SkV, (but D. H. H. Ingalls's emendation in his *Note* to his translation, p. 335, as above).

Its mark, like a blue pigeon, / sits upon the moon, which seems to be / a turret of the palace of the sky, / white-washed with moonlight. (D. H. H. Ingalls).

12691

गते तस्मिन् भानौ त्रिभुवनसमुन्मेषविरह-
व्यथां चन्द्रो नैष्यत्यनुचितमतो नास्त्यसदृशम् ।
इदं चेतस्तापं जनयतितरामत्र यदमी
प्रदीपाः संजातास् तिमिरहृतिबद्धोद्धुरशिखाः ॥

(अ) Bhallaṭaśataka 12.

(आ) JS 64.6 (a. Bhaṭṭa-Bhallaṭa), ŚP 746 (a. Bhallaṭa), Any 6.52, SR 209.12 (a. Bhallaṭa), SSB 585.14 (a. Bhallaṭa).

(*b*) व्यथाश् Any ; नेष्य° Any, SR, SSB ; °चितमितो ŚP; नास्ति किमपि [ना°] JS, ŚP, Any, SR, SSB.

Śikhariṇī metre.

When the sun has set, the pain of separation from exhilaration of the three worlds is not removed by the moon; there is not much of impropriety in it. But this pains the mind very much that when these petty lamps are lit, their flames are firmly resolved to dispel the mass of darkness. (S. B. Nair).

12692

गतेति प्रेष्यतां साध्वीं बलात्कर्तुं न चार्हति ।
सैरन्ध्रीति द्रुपदजां रिरंसुः कीचको हतः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 57.

Just because a noble woman is obliged to be a maidservant, it is not proper to use force on her. Kīcaka (in King Virāṭa's court) attempted to seduce Draupadī, because she was a female attendant, but he was killed (by Bhīma). (S. B. Nair).

12693

गतेन गौरवं नास्ति आगतेन धनक्षयः ।
ईश्वरेण च संसर्गो रोच्यते नानिषेविणा ॥

(अ) Cr 2147 (CNPN 74, CM 206; partly reconstructed). Cf. No. 8214.

(*d*) नासानिषीणवोच्यते (*sic!*) CNPN ; नानिषेविणि रोच्यते Cr ; (changed to रोच्यते नानिषेविणा, editorially).

By a visit to the lord's house he commands no respect, if the lord comes to his house there is great expense ; thus association with those in power is not liked by the non-dependents. (S. B. Nair).

12694

गतेनापि न संबन्धो न सुखेन भविष्यता ।
वर्तमानं क्षणातीतं संगतिः केन कस्य वा ॥

(आ) ŚP 4126 (a. Śrī-Devagaṇadeva), AP 36, SR 372.153, SSB 269.39 (a. Devagaṇa).

(*d*) क° के° (tr.) SR, SSB.

There is no association [contact] with one who has gone, nor is there contact easily with one who is yet to come ; the present association is indeed momentary ; thus who has close association or with whom is it ? (S. B. Nair).

12695

गते पितरि पञ्चत्वं माता पुत्रस्य निर्वृतिः ।
न च मातृविहीनस्य ममत्वं कुरुते पिता ॥

(अ) SkP, Avanti-kh. 76. 23 *cd/ef*.

(*b*) निष्कृतिः SkP (var.).

When the father is dead, the mother is the source of joy [affection]: but the father does not feel affection towards the son whose mother is dead. (S. B. Nair).

12696

गतेऽपि वयसि ग्राह्या विद्या सर्वात्मना बुधैः।
यद्यपि स्यान् न फलदा सुलभा सान्यजन्मनि ॥

(अ) Cr 1421 (CNM 161, CNMN 127, CNT IV 164).

(आ) ŚP 1425, VS 2645, SR 153. 6 (a. VS), SSB 480, 6 (a. Vyāsa), SRK 43. 9 (a. H), IS 7855, SMa 1. 1. 11, SRRU 857, SSH 1. 71, SH 1171.

(*a*) वयसे CNM, CNMN.

(*c*) इह चेत्स्यान्न VS, SRRU, SSH ; फलति CNM, CNMN.

(*d*) शुलभा CNM, CNMN ; फलदा [सु°] VS, SRRU, SSH ; चान्य° CNM.

Even though the age has advanced the wise people should continue learning with all their hearts; even if such learning is not fruitful (in this birth) it becomes easier to grasp in the next one. (S. B. Nair).

12697*

गते प्रेमाबन्धे प्रणयबहुमाने विगलिते
निवृत्ते सद्भावे जन इव जने गच्छति पुरः।
तदुत्प्रेक्ष्योत्प्रेक्ष्य प्रियसखि गतांस् तांश्च दिवसान्
न जाने को हेतुर् दलति शतधा यन्न हृदयम् ॥

(अ) Amar (Amar [D] 39, Amar [RK] 44, Amar [K] 43, Amar [S] 38, Amar [POS] 35, Amar [NSP] 43[1].

(आ) SkV 697, Kav.410, Skm (Skm [B] 1368, Skm [POS] 2. 179. 3) (a. Amaru), ŚP 3545 (a. Amaruka), VS 1141 (a. Vijjākā), JS 293. 1 (a. Amarūka), SuM 14. 7, RA 6. 45, SR 287. 7 (a. Amaru), SSB 121. 6 (a. Vijjākā), IS 2071, SLP 10. 14, JSub 229. 1, SkṛP 113 (p. 48). Cf. JOIB 8. 3 ; p. 322, SuMañ 230. 10–13.

(*a*) प्रेमावेशे Amar (var.) ; हृदयबहुमाने (°नेऽपि) SkV, Kav, SkṛP, SuMañ ; °मानेऽपि ग° VS (but some MSS as above), SkṛP.

(*b*) प्रणयिनि जने Amar (var.), SR, SSB ; धवे [जने] SuM.

(*c*) तथा चैवोत्प्रेक्ष्य VS (but some MSS as above) ; गतास्ते च SkV ; तांस् तु Amar (var.) ; दिवसा SkV, Kav.

(*d*) हेतुः स्फुटति SkV.

Śikhariṇī metre.

1. Western (Arj) 43, Southern [Vema) 38, Ravi 38, Rama 45, BrMM 44, BORI I 46, BORI II 44.

Loosed are the vows of love we used to make, / his heart's esteem has melted all away, / a common man, heedless of constancy. / How can I help but in imagination / picture these thoughts, as day succeeds to day, / dear sister mine ? Why, in my desolation, / why does my heart not break ? (J. Brough in his *Poems From The Sanskrit* ; p. 114).

12698*

गते बाल्ये चेतः कुसुमधनुषा सायकहतं
भयाद् वीक्ष्यैवास्याः स्तनयुगमभून्निर्जिगमिषु।
सकम्पा भ्रूवल्ली चलति नयनं कर्णकुहरं
कृशं मध्यं भग्ना वलिरलसितः श्रोणिफलकः ॥

(आ) Skm (Skm [B] 485, Skm [POS] 2. 2. 5) (a. Śatānanda), Kav p. 110.

(c) भ्रू वल्ली Skm (B) (printing error).
Śikhariṇī metre.

When girlhood is past the mind is struck by the arrows of Cupid, seeing that and out of fear the pair of breasts comes out (to escape), the creeper-like eyebrows bocome tremulous, the eyes move towards the cavity of the ear, the waist becomes thin, the folds of the skin on the belly become bent and the hips are rendered lazy (due to heaviness) ! (S. B. Nair).

गते भंगः स्वरा दीनो see No. 8406.

12699

गते भर्तरि या नारी शृङ्गारं कुरुते यदि ।
रूपं वर्णं च तत्सर्वं शवरूपेण जायते ॥

(अ) PdP, Bhūmi-kh. 41. 80.

When the husband is away [dead *or* on a journey], that wife who decorates herself to look attractive, has turned all the good things such as beauty and colour into the traits of a dead body. (S. B. Nair).

12700

गते भीष्मे हते द्रोणे कर्णे च विनिपातिते ।
आशा बलवती राजञ् शल्यो जेष्यति पाण्डवान् ॥

(अ) Veṇī 5. 23.

(आ) Almm 180.

(*d*) छल्यो Veṇī (var.).

When Bhīṣma is gone, Droṇa slain and Karṇa routed, hope is indeed powerful. O King, Śalya is going to defeat the Pāṇḍava-s. (C. S. Rama Sastri).

12701

गतेभ्यो बहुमन्यन्ते दिवसानागमिष्यतः ।
मूढा न गणयन्त्येतान् मृत्योरासन्नचारिणः ॥

(आ) SRHt 58. 11 (a. MBh, but does not occur in the MBh [Bh] edition).

Fools pay great regard to the days that have gone, but they do not pay any attention to the days that are yet to come which are in the vicinity of their death. (S. B. Nair).

12702*

गते मुखच्छदपटसादृशीं दृशः
पथस् तिरोदधति घने रजस्यपि ।
मदानिलैरधिमधुचूतगन्धिभिर्
द्विपा द्विपानभिययुरेव रंहसा ॥

(अ) Śiś 17. 67.

(आ) Almm 181, SR 127. 16 (a. Śiś), SSB 436. 16.

Rucirā metre.

When thick dust, which resembled the cloth used for screening their faces, obscured their vision, the war-elephants rushed towards their opponents guided by the smell of rut which eclipsed the fragrance of mango-blossoms. (S. B. Nair).

12703*

गतेऽर्धरात्रे परिमन्दमन्दं
गर्जन्ति यत् प्रावृषि कालमेघाः ।
अपश्यती वत्समिवेन्दुबिम्बं
तच्छर्वरी गौरिव हुंकरोति ॥

(आ) Namisādhu on RK *ad* 2. 8 (p. 12. 19–20) (a. Pāṇini), SuMañ 151. 4–5, VS Intro. p. 56, A. B. Keith's *History of Sanskrit Literature*, p. 204. Cf. J. Brough's *Poems from the Sanskrit*, p. 79 (v. trans. No. 102), Kav p. 53.

Upajāti metre (Upendravajrā and Indravajrā).

When at midnight in the rainy season the dark clouds thunder deeply, then Night, unable to see the disk of the moon, crieth aloud like a cow that seeketh her calf. (A. B. Keith in his *History of Sanskrit Literature,* (p. 204).

गतेर्भङ्गः स्वरो दीनः see No. 12927.

12704

गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत् ।
वर्तमानेन कालेन वर्तयन्ति विचक्षणाः ॥

(अ) Cr 332 (CVr 13. 2, CNP I 79, CNP II 121, CNI I 188, CNG 191, CNI IV 80, CNM 77, CNMN 63, CPS 298. 22), VC (VCsr 12. 2, VCmr 12. 36–37, VCjr 12. 5), Pañcākhyāna-vārttika 37. 1. Cf No. 12625.

(आ) SR 159. 277 (a. C), SSB 489. 284, IS 2072 and 2073, Subh 150 and 169, Sadāca 146. 93, Sama 1 ग 2 and 2 ग 15, SRM 1. 3. 209.

(*a*) गति CNP II ; गत° VCsr, VCjr (var.), Sama 2 ; कर्तव्यः Sama.

(*b*) भाविनं VCmr, VCsr (var.) ; शोचयेत् [चि°] VCsr (var.).

(*c*) वर्तमानेषु कार्येषु VCsr, Sama 2 ; वर्तमानेषु भावेषु VCmr ; योगेषु [का°] VCjr (var.).

(*d*) वर्तते च विचक्षणः VCjr (var.) ; प्रवर्तन्ते [व°] CV, CNP I, CNP II, CNI I, CPS, Sadāca, Sama, SRM ; चिन्तयन्ति VCsr (var.) ; वर्तयन्ते VCsr (var.) ; वर्ततैवं VCmr ; वर्तनीयं VCsr (var.) ; विचक्षणैः VCsr (var.) ; विचक्षणा VC (var.).

One should not grieve for the past (events), nor should one think of the things to come ; (for), the wise men live in accordance with the present time. (S. B. Nair).

12705*

गतेषु मन्दत्वमयं रुषा मे
बद्धो नितम्बः सुतरां विधाता ।
इतीव काञ्चीवलयं विमुच्य
त्वरावती कापि पुरः प्रतस्थे ॥

(अ) Vikram 12. 13.

Upajāti metre (Upendravajrā and Indravajrā).

"These tied up buttocks, out of anger, cause a great tardiness in my movements" —as if thinking this a lady having put off her girdle hurriedly moved forward[1] ? (S. C. Banerjee).

1. A lady's activities to greet the King of Kuntala.

12706

गते सुहृदि शत्रुतां सततनिर्विवेके प्रभौ
गृहे कुगृहिणीवचःक्रकचदारिते वा हृदि ।
महाजनविवर्जिते सदसि मानिनां श्रेयसे
वरं मरणमेव वा शरणमन्यदेशान्तरम् ॥

(आ) VS 3203, SR 67. 53 (a. VS), SSB 334. 54.

(*a*) सपदि [सु°] VS (var.).

(*d*) गमनमन्यदेशान्तरम् [श°] VS (var.).

Pṛthvī metre.

When friends turn inimical and the king is devoid of discrimination, when the heart is torn by the saw of harsh words of a nagging wife, and when the learned assembly is bereft of great men, death is preferable to a man of honour or the refuge in another country. (S. B. Nair).

12707*

गतेऽस्या बाल्यशिशिरे वसन्तयौवने स्थिते।
स्मितप्रसूनैः शृङ्गार- द्रुमः संपुष्पितोऽभवत् ॥

(आ) PV 190 (a. Veṇidatta).

When the winter of girlhood has departed and the spring of youth has arrived, the tree of love puts forth flowers in the form of her blossoming smiles. (S. B. Nair).

12708

गते हि दुर्दशां लोके क्षुद्रोऽप्यहितमाचरेत् ।
पङ्के निमग्ने करिणि भेको भवति मूर्धगः ॥

(आ) KtR 77, Kt 77, SSkr 40, IS 2074.

(*d*) मुर्द्धग: KtR.

If a person is passing through a disastrous period, even a small one can inflict harm on him ; when an elephant gets stuck up in mud, even a frog sits on his head. (S. B. Nair).

12709*

गतैः सहावैः कलहंसविक्रमं
कलत्रभारैः पुलिनं नितम्बिभिः ।
मुखैः सरोजानि च दीर्घलोचनैः
सुरस्त्रियः साम्यगुणान्निरासिरे ॥

(अ) Kir 8. 29.

(आ) SR 338. 74 (a. Kir), SSB 208. 16 (a. Bhāravi).

(*a*) °विभ्रमं Kir (var.).

Vaṁśastha metre.

The divine damsels banished all comparison as they eclipsed by their sportive movements the majestic gait of the swan, the sandy bed of the river by the heaviness of their hips, and the lotuses with their faces possessing long eyes. (S. B. Nair).

12710

गतोदके सेतुबन्धो न कल्याणि विधीयते।
.... ॥

(अ) R (R [Bar] 2. 9. 41 *ab*, R [B] 2. 9. 52, R [G] 2. 8. 52, R [L] 2. 12. 17).

(*b*) क° न (tr.) (var.); प्रशस्यते [वि°] R (var.).

When the water has flowed away, no dam, however good it may be, is of no use. (S. B. Nair).

12711*

गतो दूरं चन्द्रो जठरलवलीपाण्डरवपुर्
दिशः किंचित् किंचित् तरणिकिरणैर् लोहितरुचः ।
इदं निद्राच्छेदे रसति सरसं सारसकुलं
चकोराक्षि क्षिप्रं जहिहि जहिहि प्रेमलडितम् ॥

(आ) SkV 655, Kav 368, Prasanna 148a.

(*a*) चंद्रो जलचरवनौ Prasanna.

(*c*) रसस SkV (var.); विरसं [स°] Prasanna.

Śikhariṇī metre.

The moon has travelled far, now white as parrot-plum. / The sky is faintly pink / with the rays of the rising sun. / The water-fowl are crying, / awakening from their sleep. / Leave, my long-eyed darling, leave / this forwardness of love. (D. H. H. Ingalls).

12712*

गतो यामो गतौ यामौ गता यामा गतं दिनम् ।
हा हन्त किं करिष्यामि न पश्यामि हरेर् मुखम् ॥

(आ) PG 320 (a. Śaṅkara).

One *Yāma*[1] has gone, two of them have been spent, (several) *Yāma*-s have departed and a whole day is gone; alas! What shall I do? For, I do not see the face of Lord Hari [Viṣṇu]. (S. B. Nair).

1. Period of three hours.

12713*

गतो यो वर्षासु क्रकचनिशितां केतकवनीम्
इदानीं खञ्जत्वं दधदिव समालम्ब्य निभृतम्।
करान् पीयूषांशोः किमपि पवनः शारदनिशा-
मुखेऽमुष्मिन् सप्तच्छदमृदुलमार्गे विलसति ॥

(आ) JS 230. 27 (a. Madana).

Śikhariṇī metre.

The breeze which sported in the rainy season in the midst of the *Ketakī*-flowers having saw-like sharp thorns, got lame as it were and holding the *kara*-s [hands : rays] of the moon for support sports pleasingly during the autumnal nights with the paths softened by the pollen of *Saptacchada*-flowers. (S. B. Nair).

12714

गतोऽस्तं घर्मांशुर् व्रज सहचरीनीडमधुना
सुखं भ्रातः सुप्याः सुजनचरितं वायस कृतम्।
मयि स्नेहाद् बाष्पस्थगितनयनायामपघृणो
रुदत्यां यो यातस् त्वयि स विलपत्येष्यति कथम् ॥

(आ) VS 1140 (a. Śivasvāmin, but not found in his Kapph), Skm (Skm [B] 766, Skm [POS] 2. 59, 1), JS 143. 16 (a. Śivasvāmin), Kav p. 111-12, SH 2014 (a. Śivasvāmin), SuMañ 221. 7-10. Cf. चक्षुः किं कम्पसे मूढ and तैलाक्तानलकान्.

(*a*) तिग्मांशुर् Skm, SH; °भज SuMañ.

(*b*) सुप्या भ्रातः (tr.) JS, SH; स्वजनसदृशं [सु°] Skm; स्वज° [सुज°] JS.

(*c*) °रुचिदृष्टौ सकरुणं [°नयनाया°] Skm; °नायां गतघृणो JS; °यामोपघृणौ SuMañ (*sic !*).

(*d*) विलपत्पश्यति SH.

Śikhariṇī metre.

The sun has set, O crow, now go to the nest of your mate, brother, sleep well. You have acted as a gentleman. How can that pitiless creature, who went away when my eyes were suffused with tears, as I wept out of affection, come at your croaks. (Gauri Shankar in Kapph, Intro., p. LXV).

12715

गतोऽस्मि तीरं जलधेः पिपासया
स चापि शुष्कश्चुलुकीकृतो मया।
न लक्ष्यते दोषलवोऽपि तोयधेर्
ममैव तत्कर्मफलं विजृम्भते ॥

(अ) Nītipradīpa of Vetālabhaṭṭa (KSH 526) 7.

(आ) SR 217. 45 (a. Nītipradīpa), SSB 600. 5, IS 2075.

(*c*) दृश्यते [ल°] Nīti°.

Vaṁśastha metre.

I went to the sea-shore when I was thirsty, but it was dried up by being made a handful [*or* having taken a mouthful is dried me up]; there is not a particle of defect with the sea, it is only the fruit of my *Karma* [deed] that is powerful. (S. B. Nair).

12716

गतौ स्खलस् तनौ कम्पः कन्धरे गद्गदस्वरः ।
येषां भवति संत्रासो मृत्युरेव न संशयः ॥

(आ) Pras 17.6.

When there is stumbling at the gait, a tremor in the body and hoarseness in the throat, and when there is a fear (of everything), it is indeed death : there is no doubt about it. (S. B. Nair).

12717*

गत्युत्कम्पादलकपतितैर् यत्र मन्दारपुष्पैः
वलृप्तच्छेदैः कनकनलिनैः कर्णविभ्रंशिभिश्च ।
मुक्ताजालैः स्तनपरिसरच्छिन्नसूत्रैश्च हारैर्
नैशो मार्गः सवितुरुदये सूच्यते कामिनीनाम् ॥

(अ) Megh 70 (in some texts 69). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 158).

(*a*) गत्यौ(त्यो)त्कम्पाद् Megh (var.).

(*b*) पत्र(त्त्र)च्छेदैः (°द्यैः) or लुप्तच्छायैः Megh (var.); °कमलैः [°नलिनैः] Megh (var.); °विस्रंसिभिश्च Megh (var.).

(*c*) °लग्न° or °लग्नैः or °जाल° [°जालैः] Megh (var.); °परिचित° or परिसरैश् or परिमलैश् (°ल°) [°परिसर°] Megh (var.).

Mandākrāntā metre.

There, when the Sun restores the rising day, / what deeds of love his tell-tale beams display ! / The withered garlands on the pathway found ; / the faded *lotus blooms of golden hue*[1] prostrate on the ground ; / the pearls, that bursting zones have taught to roam, / speak of fond maids, and wanderers from home. (H. H. Wilson).

1. H. H. Wilson has : 'lotus'; words in italics are supplied by the editor.

गत्योत्कम्पादलकपतितैर् see No. 12717.
गत्यौत्कम्पादलकपतितैर् see No. 12717.

12718*

गत्वा कैरविणीमुपेत्य नलिनीमासाद्य मल्लीलताम्
आलिङ्ग्याभिमतां लवङ्गलतिकां भृङ्गोऽधुना जीवतु ।
मालत्या हि तथानुरञ्जितमभूदेतस्य चेतः पुरा
यावज्जीवमसौ न मुञ्चति पुनः कुत्रापि तस्याः स्मृतिम् ॥

(आ) Vidy 116.

(*c*) मालत्यातितथा° Vidy; (changed to मालत्या हि तथा°, editorially).

Śārdūlavikrīḍita metre.

Having approached the water-lily, then the lotus and later the jasmine-creeper, having embraced the beloved *Lavaṅga*-creeper, let the black bee live now ; his heart was formerly attached to the *Mālatī*-flower in such a way that wherever he may be he cannot forget her as long as he lives. (S. B. Nair).

12719

गत्वा गत्वा निवर्तन्ते चन्द्रसूर्यादयो ग्रहाः ।
अद्यापि न निवर्तन्ते द्वादशाक्षरचिन्तकाः ॥

(आ) ŚP 692, SH *fol.* 51b (415).

Planets such as the moon and the sun return to their former places after having gone out of view ; but those who have mentally gone through the twelve-syllabled prayer[1] (to Lord Vāsudeva) do not return (to the vale of tears) even now. (S. B. Nair).

1. *Om Namo Bhagavate Vāsudevāya.*

12720*

गत्वा जीवितसंशय-
मभ्यस्तः सोढुमतिचिराद् विरहः ।
अकरुण पुनरपि दित्ससि
सुरतदुरभ्यासमस्माकम् ॥

(अ) ArS 2. 205.

(आ) SG 775 (a. Govardhana).

Āryā metre.

Getting into a state of doubt of survival separation from the beloved was practised to endure : O merciless one, you wish to give me, once again, the difficult practice of love-enjoyment ! (S. B. Nair).

12721*

गत्वा द्वारवतीं नयामि दिवसानाराधयन्ती हरिं
दृष्ट्वा चानशनेन जीवितमिदं मुञ्चामि भागीरथीम् ।
प्रातः प्रातरिति प्रवर्तितकथा निर्वेदमातन्वती
रण्डा नक्तमनन्तनिर्भररतप्रीता सुखायास्तु वः ॥

(आ) JS 306. 2, ŚP 4054, SR 365. 48 (a. JS), SSB 257. 69.

(*a*) द्वारवतीं [द्वार°] ŚP.

(*b*) त्यक्त्वा (यात्वा SSB) वा° [दृ° चा°] ŚP, SR, SSB.

(*c*) प्रातरितिप्रव° JS.

(*d*) °मनन्तजारसुरतप्रीता ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Going to Dvārakā I shall spend my days worshipping Lord Kṛṣṇa; having seen the Gaṅgā I shall depart this life by a prolonged fast : thus telling herself the harlot gets full enjoyment by love-sports every night. May this be for your happiness ! (S. B. Nair).

12722*

गत्वा नूनं वैबुधं सद्म रम्यं
मूर्च्छाभाजामाजगामान्तरात्मा ।
भूयो दृष्टप्रत्ययाः प्राप्तसंज्ञाः
साधीयस् ते यद्रणायाद्रियन्ते ॥

(अ) Śiś 18. 63.

(आ) SR 130. 93 (a. Śiś), SSB 440. 93 (a. Māgha).

Śālinī metre.

The inner self of those who swooned in the battlefield surely went to the charming abode of the gods and returned; being full of confidence again when they regained consciousness, they resolve to fight with redoubled vigour. (S. B. Nair).

12723

गत्वापि दूरमाकाशं पञ्चाभिज्ञा महर्षयः ।
गन्तुं तत्र न शक्तास्ते यत्र मृत्योरगोचरः ॥

(अ) P (PT 2. 10, P Tem 2. 10). Cf. Ru 91.

(*c*) ततो [तत्र] PT (var.); न त° (tr.) PT (var.).

(*d*) मृत्युर् PT (var.).

Even the great sages, who are thoroughly conversant with the five extraordinary talents, having gone to far-off regions in outer space are still unable to leave for that place where death does not exist. (S. B. Nair).

12724*

गत्वा पुरः कतिचिदेव पदानि वेगाद्
आकुञ्चितैकचरणो निभृतीकृताक्षः ।
स्वैरं विदूरविततीकृतकन्धरोऽयं
मीनं सरोम्भसि निभालयते बलाकः ॥

(आ) Skm (Skm [B] 2026, Skm [POS] 5. 6. 1) (Kāmadeva), AB 531.

Vasantatilakā metre.

Going forward a few steps speedily, bending slightly one leg, concentrating his vision and stretching his neck sufficiently at leisure, the crane watches a fish in the waters of a lake. (S. B. Nair).

12725*

गत्वा पूर्वं स्वसैन्यैरभिसरिसमये खं समानैर् विमानैर्
विख्यातो यो विमर्दे स स इति बहुशः सासुराणां सुराणाम् ।
स श्रीमांस्त्यक्तदेहो दयितमपि विना स्नेहवन्तं भवन्तं
स्वर्गस्थः साम्प्रतं किं रमयति पितृभिः स्वैर् नरेन्द्रैर् नरेन्द्रः ॥

(अ) Pra 4. 17.

Sragdharā metre.

Erstwhile there was a King that with his armies mounted to the sky at the moment of assault in the battle of Gods and Demons with aerial cars as swift as theirs. He was renowned for it and pointed out by many : "There goes the hero". But now the glorious King[1] has left the body to dwell in heaven with the shades of his royal ancestors, what comfort can he find therein deprived of you[2], so devoted and so beloved ?[3] (A. C. Woolner and Lakshman Sarup).

1. King Daśaratha.
2. Sumantra.
3. Words of Śrī-Rāma to Sumantra.

12726

गत्वा वेश्यासु विश्वासं प्रियोऽस्मीति च कामिना ।
वेश्यागृहे न न्यस्तव्यं सारद्रव्यं कदाचन ॥

(अ) Viṭavṛtta (in BhŚ 206) 57.

Giving his confidence to the harlots and thinking that he is beloved of them, a lover should never deposit his valuables in the house of a harlot. (S. B. Nair).

12727*

गत्वोद्रेकं जघनपुलिने रुद्धमध्यप्रदेशः
क्रामन्नूरुद्रुमभुजलताः पूर्णनाभीह्रदान्तः ।
उल्लङ्घ्योच्चैः कुचतटभुवं प्लावयन् रोमकूपान्
स्वेदापूरो युवतिसरितां व्याप गण्ड-स्थलानि ॥

(अ) Śiś 7. 74.

(*b*) स्थित्वा नाभौ वलिषु वलयन् गाङ्गमम्भो-विलासम् Śiś (var.).

(*c*) प्राप्योरुत्वं स्तनतटभुवि [उल्ल° कुच°] Śiś (var.).

Mandākrāntā metre.

Spreading in the sands of their hips, enveloping the middle regions, creeping to the tree-like thighs and creeper-like hands, filling the interior of the lake-like navel, having crossed the high region of the bosom and inundating the wells of the pores of the skin the flow of sweat of the rivers of the young ladies spread to the elevated region of their cheeks. (S. B. Nair).

12728**

गदा चक्रं तथा शूलं डमरुर् मण्डलं तथा ।
यत्र स्वाभाविकं खड्गे स खड्गो नृपदुर्लभः ॥

(आ) ŚP 4654 (a. Loharatnākara).

Having the imprints of a mace, discuss, trident, *Ḍamaru*-drum and a circle naturally in it—such a sword is difficult to procure even by kings. (S. B. Nair).

12729

गदोदन्ता दन्ताः पलितकलितः कुन्तलभरस्
तमःक्षेत्रे नेत्रे विषयपटुनी न श्रुतिपुटे।
अभूदङ्गं रङ्गद्वलिवलयवल्लीविलुलितं
तथाप्येतच् चेतस् तरुण इव धावत्यनुदिनम् ॥

(आ) SR 76. 40, SSB 349. 43.

(*b*) नेत्रेऽविष° SR ; नो SSB.

Śikhariṇī metre.

Gone are the talks about teeth, the hair has turned grey, there is darkness in the eyes, the ears do not properly function, the skin is broken up with creeper-like wrinkles : nevertheless the mind runs (after enjoyments) like a young man. (S. B. Nair).

12730

गन्तव्यं जलमध्य एव गतवन्मन्तव्यमेतद् वपुः
क्षन्तव्या लवणानिला इति कृतं निर्विद्य सांयात्रिक।
अन्तर्वेश्मनि हंसतूलशयने सुप्त्वा सुखं जाग्रतो
हस्ताग्रे धनमेष्यति स्वयमिति भ्रातः किमास्ते हृदि ॥

(अ) DikAny 14.

Śārdūlavikrīḍita metre.

You have to go into the midst of the sea, this body (then) may be considered to be lost and you have to tolerate the saline breeze—considering these, O sailor, desist from it. Brother, is it in your mind that wealth comes of its own accord into your hand when you wake up, having slept comfortably in a bed of swan-feathers inside the house ? (S. B. Nair).

12731

गन्तव्यं नगरशतं
विज्ञानशतानि शिक्षितव्यानि।
नरपतिशतं च सेव्यं
स्थानान्तरितानि भाग्यानि ॥

(अ) MK (MK [S] only 30), KR 7. 109. 5.

Āryā metre.

One, (who seeks good luck), should visit a hundred towns, learn hundreds of disciplines, serve a hundred kings ; (for), good fortunes are hidden in different sources. (S. B. Nair).

12732.

गन्तव्यं यदि नाम निश्चितमहो गन्तासि केयं त्वरा
द्वित्राण्येव पदानि तिष्ठतु भवान् पश्यामि यावन्मुखम्।
संसारे घटिकाप्रणालविगलद्वारासमे जीविते
को जानाति पुनस्त्वया सह मम स्याद् वा न वा संगमः ॥

(अ) Cr 333 (CRr 8. 83, CPS 251. 48), Amar (NSP) 163.

(आ) Auc (RP) 50 (a. Amaru), Kavi (RP) 8, VS 1059, Kav p. 24, KHpk 16 (42), (KH 11. 3–6).

(*b*) दिनानि [पदानि] Kavi, Kav.

(*c*) घटिकाप्रवाहवि° Cr, KHpk ; भटिकाप्रवाहविगलद्वारासमे CR (var.), CPS ; घटिकाप्रवाहविगलद्दारासमं CRP, CRBh I ; °विगलद्वारा समे Amar (NSP), VS, Auc, Kavi, Kav.

(*d*) तया [त्वया] CPS ; दान [वा न] CR (var.).

Śārdūlavikrīḍita metre.

Well, if you must go, you will certainly go, where is the hurry ? Stay just for two or three *steps* [*moments*][1] so that I may keep looking at your face *till then*[2]. Who knows whether, again, there would be a union at all between you and me in this world, where life is (passing away) like the trickling of water from a water-pot used in measuring time ? (Dr. Sūrya Kānta).

1. Accepting the reading दिनानि instead of पदानि in *pāda b*, Dr. Sūrya Kānta has : 'days' instead of 'steps [moments]'.
2. Dr. Sūrya Kānta omits the expression : 'till then' for यावत् in *pāda b*.

गन्तव्यं राजकुलं see No. 12737.

गन्तव्यं राजकुले see No. 12737.

गन्तव्यं राजगृहं see No. 12737.

12733

गन्तव्यं राजपथे
द्रष्टव्याः पीनसुस्तना नार्यः ।
यद्यपि न भवति सुरतं
नयनसुखं को निवारयति ॥

(आ) Subh 214, IS 2076, Pr 367.

(*b*) दृष्टा व्यापीन° IS, Pr, (but Pr suggestion as above) ; दृष्टव्या पुरुषा [द्र° पी°] Subh ; नारी Subh, IS, Pr, (but Pr suggestion as above).

(*d*) प्रतीकारं (? प्रीतिकरं) [नयनसुखं] Subh.

Āryā metre.

One should go out into the main road and there gaze at ladies having full [beautiful] breasts ; even if there is no (chance of) sexual enjoyment, nobody can prevent him from enjoying a welcome sight. (S. B. Nair).

12734

गन्तव्यं शिशिरेण नाम भवितव्यं नाम चूताङ्कुरैस्
तानास्वाद्य पिकः करिष्यति तदा नाम स्वयं पञ्चमम् ।
आस्तामेष तथाविधस् त्वमसि किं काक स्वतन्त्रस्य ते
कालोऽयं स्वर एष भोज्यमिदमित्येषा कुतो यन्त्रणा ॥

(अ) DikAny 48.

Śārdūlavikrīḍita metre.

Winter must pass, there should be (spring with) mango-sprouts, tasting them the cuckoo will utter his notes in the fifth key : leave it alone who dictates so many conditions ; you, crow, are independent : you have no restriction in regard to season, voice or what you should eat ! (S. B. Nair).

12735

गन्तव्यमस्तु तव वेद वयस्य दूरं
रे तर्क कर्कश तवापि ततोऽतिदूरम् ।
रे नव्यकाव्य तव हि व्यसनं जनानां
गप्पी परिस्फुरति यत्पुरतो नृपाणाम् ॥

(आ) SH *fol.* 36a 166.

(*c*) हि om. SH (sub-metric) ; (हि is supplied editorially [*metri causa*]).

Vasantatilakā metre.

Friend Scripture [*Veda*], you have to be far away now, O Logic [*Tarka*], hard one, you have to be farther away, you, novel Poetry [*Kāvya*], you are indeed a worry to the people ; for, now what glitters in the presence of kings is trash [*gappī*] ! (S. B. Nair).

12736*

गन्तव्या ते मनसि यमुना वर्तते चेत् तदानीं
कुञ्जं मा गाः सहजसरले वाञ्जुलं मद्वचोभिः ।
गच्छेस् तत्राप्यहह यदि वा मा मुरारेरुदारे
कुत्राप्येका रहसि मुरलीनादमाकर्णयेथाः ॥

(आ) PG 306 (a. Tairabhukta-kavi *or* Bhakta-kavi *or* Bhukta-kavi).

(*a*) चेदिदानीं PG (var.).

(*b*) यामुनं [वाञ्जुलं] PG (var.).

Mandākrāntā metre.

If you have a mind to go to the river Yamunā, then, O naturally simple-minded girl, do not go to the bower of *Vañjula*-creepers on my advice. But if you have to go there, alas ! then, O gracious one, do not listen to the flute of Śrī-Kṛṣṇa all alone in privacy ! (S. B. Nair).

12737

गन्तव्या राजसभा
द्रष्टव्या राजपूजिताः पुरुषाः ।
यद्यपि न भवन्त्यर्थाय
भवत्यनर्थप्रतीकारः ॥

(अ) P (PSh 1. 22, PD 301. 28).

(आ) SRHt 198. 132 (a. Sundarapāṇḍya), Dvi App. 19, SR 151. 364, SSB 477. 323, IS 2077, Subh 259, ŚP 1379, SRK 225. 46 (a. Sphuṭa-śloka=stray verse), SRM 1. 3. 169, SH 1125, VP 9. 119, SSSN 183. 55.

(*a*) गन्तव्यं राजगृहं SRHt, Dvi ; गन्तव्यं राजकुलं (°कुले) ŚP, SH, VP, SSSN.

(*b*) राजसम्मताः SRHt, Dvi, SSSN ; राजवल्लभाः PSh, SRK, SRM; °पूजिता लोकाः SR, SSB, ŚP, SH.

(*c*) भवन्त्यर्था(°स्) SRHt, SSSN, Dvi, Subh, SR, SSB, ŚP (*contra metrum*) ; भवेदर्थो PD (*contra metrum*) ; °त्यर्थो SRK, SRM.

(*d*) तथाप्यर्था विलीयन्ते PSh (*contra metrum*); तथाप्यनार्था विनश्यन्ति (विलीयन्ते ŚP) SR, SSB, ŚP ; भवन्त्यनर्थप्रतीकाराः SRHt, SSSN; भवेदनर्थप्र° PD; °प्रतीकारं Subh.

Āryā metre.

One should attend the royal assembly and meet the people whom the king respects highly ; although this (act) might not bring him any monetary benefit, it might (at least) act as a remedy for the (impending) disaster. (S. B. Nair).

12738

गन्तव्योऽध्वा सकलदुरवस्थानसंपातभूमिर्
गत्वा दृश्यस् त्रिभुवनजनापुष्कलान्तः कृतान्तः ।
दृष्ट्वा लभ्या निरयजनिता यातनानेकभेदा
विस्मृत्येदं निखिलमपि तु व्यर्थमायुर् नयामः ॥

(अ) Śāntiv 17.

Mandākrāntā metre.

That path must be traversed which is full of unpleasant experiences ; having thus gone the God of death who puts an end to all people must be seen ; having seen him one should get all the severe torments practised in hell. Forgetting all these we pass our lives in vain ! (S. B. Nair).

12739

गन्ता चेद् गच्छ तूर्णं ते कर्णौ यान्ति पुरा खाः ।
आर्तबन्धुमुखोद्गीर्णाः प्रयाणपरिपन्थिनः ॥

(अ) KaD 2. 145.

(आ) IS 2078, AIS 194. 21–22.

(c) °जनोद्गीर्णः KaD (var.).

(d) °प्रतिपथिना or °प्रतिबन्धिना KaD (var.).

If you are going, go quickly before the wailings proceeding from the mouths of bereaved relations, which will obstruct your departure, reach your ears. (V. Narayana Ayer).

12740*

गन्तासि चेत् पथिक हे मम यत्र कान्तस्
तत् त्वं वचो हर शुचौ जगतामसह्यः ।
तापः सगर्जगुरुवारिनिपातभीतस्
त्यक्त्वा भुवं विरहिणीहृदयं विवेश ॥

(आ) Skm (Skm [B] 755, Skm [POS] 2. 56. 5) (a. Laḍahacandra), AB 522, A. B. Keith's *A History of Sanskrit Literature*, p. 205.

Vasantatilakā metre.

Wanderer, if you shalt go[1] to the place where is my beloved, then tell him from me that the flame of summer that none can endure, fearing the fall of heavy rain midst thunder, hath left the earth and entered the heart of the deserted maiden. (A. B. Keith).

1. A. B. Keith has : 'come'.

12741*

गन्तुं प्राङ्गणतो ददाति न मुहुःस्तम्भः कुरङ्गीदृशः
साकूतं स्वरभङ्गविभ्रमकला दत्ते न वक्तुं कियत् ।
मार्गे यान्तमवेक्षितुं न सहते त्वां बाष्पवारिप्लवस्
तस्याः कञ्चुकिनो भवन्ति सुभग त्वद्दर्शने सात्त्विकाः ॥

(आ) JS 156. 3 (a. Harihara).

Śārdūlavikrīḍita metre.

Constant tremor does not permit the gazelle-eyed one to accompany you farther than the courtyard ; due to the choking in the throat (due to sorrow) she is unable to bid you an affectionate farewell ; the flow of tears does not allow her to see you off on the road ; O fortunate man, these external indication of her feelings serve as the chamberlains to see you off. (S. B. Nair).

12742*

गन्तुं प्रिये वदति निःश्वसितं न दीर्घम्
आसीन्न वा नयनयोर् जलमाविरासीत् ।
आयुर्लिपिं पठितुमेणदृशः परंतु
भालस्थलीं किमु करः समुपाजगाम ॥

(अ) Rasamañjarī of Bhānukara 85.

(आ) SR 329. 10, SSB 193. 10, SuMañ 216. 15–18.

(a) निश्वसितं SuMañ.

(d) कचः [करः] Rasa°.

Vasantatilakā metre.

When the lover said that he should leave (on a journey) the deer-eyed one did not sigh long ; there appeared no tears in her eyes ; but, as if to study the writing [line] of longevity on her forehead, did her hand move up to that place ? (S. B. Nair).

12743*

गन्तुं यदि व्यवसितासि घनान्धकारे
नीलाञ्चलेन तनुमावृणु मुग्धशीले ।
विद्युल्लता यदि पथि प्रतिरोधिनी स्याद्
अप्रावृतैव कनकद्रवगौरि गच्छेः ॥

(आ) Pad 68. 56, SuSS 163, RJ 838, AlK 394. 25–395. 2, AlS 211.

(*b*) चेला° AlK ; मुग्धकान्ते AlS.

(*d*) कनकद्रुतगौरि AlS.

Vasantatilakā metre.

If you are resolved to go in this dense darkness cover your body with a dark cloth, you silly girl; if a lightning-creeper were to be the problem on the way, you may go uncovered, yellowish-white like molten gold as you are. (S. B. Nair).

12744*

गन्तुं वाञ्छसि गच्छ पिच्छिलममी यावन्न कुर्वन्ति ते
पन्थानं मृदुमर्दलध्वनिमुचो धाराभिरम्भोधराः ।
एतस्यास्तव तानि तानि रहसि प्रेमाक्षराणि ध्रुवं
ध्यायन्त्यास्तु विपद्विनोदनसखी मूर्च्छैव संपत्स्यते ॥

(आ) Skm (Skm [B] 732, Skm [POS] 2. 52. 2).

(*c*) One तानि om. Skm (B) (sub-metric).

(*d*) संपूर्यते Skm (var.).

Śārdūlavikrīḍita metre.

If you desire to go, please start before the road gets muddy by showers from the clouds which rumble gently now; if, while going, you go on thinking various endearing expressions to your lover in privacy, surely a swoon, which delights in bringing trouble, will ensue. (S. B. Nair).

12745*

गन्तुं सत्वरमीहसे यदि गृहं व्यालोलवेणीलतां
द्रष्टुं वा स्वकुटुम्बिनीमनुदिनं कान्तां समुत्कण्ठसे ।
तत् तृष्यन्नपि मुग्धमन्थरवलन्नेत्रान्तरुद्धाध्वगाम्
एतां दूरत एव हे परिहर भ्रातः प्रपापालिकाम् ॥

(आ) VS 1712, ŚP 3860, SR 339. 120 (a. VS), SSB 210. 4.

(*a*) पुनर् [गृहं] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

If you want to reach home quickly and are anxious to see your beloved whose tresses have been made into a single braid[1], then, O brother, though thirsty, give a wide berth to the girl in the water-shed [*prapā*][2], as she delays the departure of wayfarers by her glances that are cast sideways charmingly. (S. B. Nair).

1. A faithful wife does no decoration to her tresses when her husband is away on a journey.
2. A place where water is supplied to the thirsty travellers.

12746*

गन्तुर् विवस्वदुदये हृदयेश्वरस्य
प्रत्यूषपक्षिनिनदश्रवबद्धकम्पा ।
निद्रां जलैरशिशिरैर् नयनान्तवान्तैः
कान्ता तदंसशिखरे पतितैर् जहार ॥

(आ) JS 130. 3 (a. Sūktisahasra), ŚP 3383 (a. Sūktisahasra), AP 100, SR 329. 8 (a. JS), SSB 193. 8 (a. Yuktisahasra), RJ 1172.

(*b*) प्रातस्त्य° [प्रत्यूष°] JS (var.) ; °श्रमजात° SR, SSB ; °जात° [°बद्ध°] ŚP.

(*c*) °नाब्जजातैः [°नान्तवान्तैः] SR, SSB ; °जातैः [°वान्तैः] ŚP.

Vasantatilakā metre.

As the lord of her heart was to start at sunrise, the beloved woke up with a tremor on hearing the chirping of birds at early dawn and broke the sleep of the lover by the hot tears that flowed from the eyes and which fell on the top of his shoulder. (S. B. Nair).

12747

गन्त्री वसुमती नाशम् उदधिर् दैवतानि च ।
फेनप्रख्यः कथं नाशं मर्त्यलोको न यास्यति ॥

(अ) Y 3. 10.

(आ) IS 2079.

The earth will perish, so also the sea and the gods ; how, then, should the foam-like world of the mortals not run into destruction ? (S. B. Nair).

गन्दस्थली मधुकलो see No. 12599.

गन्दस्थले हि मदवारिजलौघलुब्ध- see No. 12599.

12748**

गन्धं च माल्यं च विलेपनं च
स्वादु हितं खादनभोजनं च ।
आहारकाले स्मरणं च सर्वं
सङ्ग्रामकाले तुरगाः स्मरन्ति ॥

(आ) SRHt 118. 6 (a. Aśvahṛdaya), SSSN 140. 6 (a. Aśvaśāstra).

(*c*) आहारकालादरणं [आ° स्म°] SSSN.

Indravajrā metre.

The odour, the garland, the unguent, the tasty and the wholesome food, and all the remembrances at the time of meals the horses remember at the time of battle. (S. B. Nair)

12749*

गन्धं विकाशं कमले स्वकीयं
ततः समालोक्य सुखं न लेभे ।
पद्मानना सर्वगुणोपपन्ना
मदीयभावैः परिनिर्मितेयम् ॥

(अ) PdP, Bhūmi-kh. 102. 50 (in some editions 102. 52 *cd*–53 *ab*).

Upajāti metre (Indravajrā and Upendravajrā).

Having thoroughly observed her own fragrance and blossoming joy in lotus she gets no delight thereupon ; the lotus-faced one possessing all the merits has been fashioned (by the Creator) with my own feelings. (S. B. Nair).

12750*

गन्धं स्वकीयं तु विपश्य पद्मं
तस्या मुखाद् वाति जगत्समीरः ।
लज्जाभियुक्तं सहसा बभूव
जलं समाश्रित्य सदैव तिष्ठति ॥

(अ) PdP, Bhūmi-kh. 102. 51 (in some editions 102. 53 *cd*–54 *ab*).

(*a*) तुविपस्य (*sic !*) [तु वि°] PdP (var.).

(*c*) °युक्तः PdP (var.).

Upajāti metre (Indravajrā [*pādas abc*] and Vaṁśastha [*pāda d*]).

Seeing its own fragrance (in lotus-faced one[1]) and that the earthly breeze blows from her mouth, the lotus is suddenly overcome by shyness and it resorting to the waters (of the lake) ever remains there. (S. B. Nair).

1. पद्मानना found in the previous verse (PdP 102. 50=No. 12749).

12751

गन्धः सर्वत्र सततम् आघ्रातव्यः प्रयत्नतः ।
गावः पश्यन्ति गन्धेन राजानश् चारचक्षुषा ॥

(अ) PdP Sṛṣṭi-kh. 18.366. Cf. Nos. 12770 and 12964.

The smell that is pervasive ever and everywhere should be inhaled with all effort ; the cows see [distinguish] (things) through the smell and kings observe (men and matters) through the eyes of spies. (S. B. Nair).

12752

गन्धः सुवर्णे फलमिक्षुदण्डे
नाकारि पुष्पं खलु चन्दनस्य ।
विद्वान् धनाढ्यो नृपतिश्चिरायुर्
धातुः पुरा कोऽपि न बुद्धिदोऽभूत् ॥

(अ) Cr 334 (CVr 9. 3, CRB 8. 14, CPS 269. 16). Cf. Crn 253.

(आ) SR 173. 853 (a. C), SSB 508. 853, SRK 238. 73 (a. Sphuṭa-śloka= stray verse), IS 2081, SRM 2. 2. 699.

(*a*) गन्धं CV (var.).

(*b*) चन्दने च CV (var.) ; चन्दनेषु SR, SSB, SRK, SRM.

(*c*) ......धनाढ्यश्च (धनीको) नृपश्चिरायुः CV ; धनी भूपतिर्दीर्घजीवी (भूमिपश्चिरायुर् CPS) CV (var.) ; नीनृपतिदीर्घजीवी (कोनृ°) CV (var.) ; धनीको नृपदीर्घजीवी CV (var.) ; न तु दीर्घजीवी SRK, SR, SSB, SRM.

(*d*) धान्तु (*sic !*) CV (var.) ; बुद्धिभेत्ता CV (var.) ; बुद्धिदाता SRK (var.).

Indravajrā metre.

As there was no one in the days of yore to give intelligent advice to the Creator, (he has not granted all the good qualities to a single thing or person) ; to gold—fragrance, to sugar-cane—fruit, to sandal-tree — flower, to the learned—wealth, and to the king—longevity. (S. B. Nair).

12753*

गन्धग्राहिणि शालो-
न्मीलितनिर्यासनिहितनिखिलाङ्गि ।
उपभुक्तमुक्तभूरुह-
शतेऽधुना भ्रमरि न भ्रमसि ॥

(अ) ĀrS 2. 207.

Āryā metre.

O she-bee, you who enjoy the fragrance [suck the pollen] placing your entire body on the juice that is exuded out by the *Śala-tree*, care not now to wander in the hundreds of trees which you have enjoyed and left. (S. B. Nair).

गन्धपुष्पाणि धूपानि see पुत्रस् ते भविता राजन्.

12754*

गन्धमुद्धतरजः कणवाही
विक्षिपन् विकसतां कुमुदानाम् ।
आदुधाव परिलीनविहङ्गा
यामिनीमरुदपां वनराजीः ॥

(अ) Kir 9. 31.

(आ) SR 300. 46 (a. Kir), SSB 146. 48 (a. Bhāravi).

(*a*) °रजःकण° SR, SSB.

(*d*) नव° [वन°] SR, SSB.

Svāgatā metre.

Wafting in profusion the pollen with their fragrance of the blossomed lilies and cool with particles of water, the nocturnal breeze gently shook the woodland-trees in which birds were roosting comfortably. (S. B. Nair).

12755**

गन्धरसागरुकण्डुरु-
गुग्गुलुसर्जरसपूतिकर्पूरम् ।
श्रीवाससिल्हचन्दनम्
इत्यपरा दीपवर्तिरियम् ॥

(अ) Nāgarasarvasva of Padmaśrī 4. 19.

(आ) ŚP 3263 (a. Padmaśrī).

(*a*) गन्धसा° Nāgara° (printing error); °रसागिरि° ŚP; कण्डुरु om. Nāgara° (Sub-metric).

(*c*) °शिल्हकचन्द° Nāgara° (hyper-metric).

Āryā metre.

Sulphur-essence, fragrant aloe-wood, *Kaṇḍuru*, gum-resin, essence of *Sarja*-tree, purified camphor, turpentine, benzoin and sandal— with these another kind of incense-stick[1] is prepared. (S. B. Nair).

1. धूपवर्तिः.

गन्धर्वं नृत्तमालेख्यं see गान्धर्वं नृत्तमालेख्यं.

12756*

गन्धर्वदैत्यगगनेचरयक्षनाग-
कन्यासनाथमवरोधनमस्मदीयम् ।
सर्वस्वमेव तव सुन्दरि दासकृत्यम्
आलम्बते यदि तवास्ति मयि प्रसादः ॥

(अ) Āś 5. 29.

Vasantatilakā metre.

O fair lady, our harem including the Gandharva, Asura, Cāraṇa, Yakṣa and Nāga maidens, nay, my everything submits to your authority, if only your grace falls on me.[1] (C. S. Sastri).

1. Words of Rāvaṇa to Maṇḍodarī.

12757

... ... ।
गन्धर्वनगरप्रख्याः स्वप्नमायामनोरथाः ॥

(अ) BhPṇ 6. 15. 23 *cd*.

......They[1] are like the imaginary cities of the Gandharvas, and are unreal like *illusory desires*[2] experienced during a dream. (J. M. Sanyal).

1. Objects of perception and royal fortunes.
2. J. M. Sanyal has : "affection and desires".

12758

गन्धर्वनगराकारः संसारः क्षणभङ्गुरः ।
मनसो वासनैवेयम् उभयोर् भेदसाधनम् ॥

(आ) ŚP 4123 (a. Śrī-Devagaṇadeva), AP 37, SR 372. 152 (a. ŚP), SSB 269. 38 (a. Devagaṇa).

Worldly life is quickly evanescent [impermanent] like the glorious city seen in the sky; the latent impression of the mind alone is the distinguishing feature of these two. (S. B. Nair).

12759

गन्धर्वलोकानपरान् ब्रह्मलोकांस्तथा परान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥

(आ) SRHt 92. 14 (a. R, but does not occur therein).

The high-souled noble people who ever remain in the service of their father and mother do go to the world of the Gandharvas [demi-gods] as well as to the other great world of Brahmā. (S. B. Nair).

12760

गन्धर्वविद्यामालोक्य वाद्ये च गणिकागणान् ।
धनुर्वेदार्थशास्त्राणि लोके रक्षेच्च भूपतिः ॥

(अ) GP 1.111.26.

(*b*) °गणाः GP; (changed to °गणान्, editorially).

Observing the art of vocal and instrumental music that is practised by the world of harlots, as well as the science of archery and polity the king should give his patronage. (S. B. Nair).

12761*

गन्धर्वोऽयं विचित्रद्युतिरिति विपिने दृश्यते किन्नरीयं
गन्धर्वस्वच्छवक्त्रा क्षणमिति विषमे शैलमौलौ विमृश्य ।
अन्योन्याश्लेषभाजोर् गलदमलजलासारबाष्पाप्लुताक्ष्णो
राजंस्त्वद्वैरियूनोर् विलसति नितरां वैरभावप्रभावः ॥

(आ) PV 171 (a. Veṇīdatta).

(*b*) विगमे [विषमे] PV (MS).

(*d*) °यूनोविल° PV (printing error for °यूनोर्विल°).

Sragdharā metre.

This demi-god Gandharva is seen in the forest with a wonderfully resplendent form and the demi-goddess Kinnarī has a face pure like that of a Gandharva, and the two embrace each other on the mountain-top shedding tears of joy, seeing which, O King, there arises great enmity in the heart of your youthful rival couple. (S. B. Nair).

12762

गन्धलुब्धो मधुकरो दानासवपिपासया ।
अभ्येत्यसुखसंचारान् गजकर्णझलज्झलान् ॥

(अ) KN (KN [ĀnSS] 1.47, KN [TSS] 1.47, KN [BI] 1.45).

(आ) SRHt 71.10 (Kāmandakī), SSSN 58.10 (a. KN), IS 2080.

(*c*) °त्य सुख° KN (ĀnSS), KN (TSS), SSSN, IS; °संचारां (°ञ्चा°) SRHt, SSSN.

(*d*) °झलज्झलाम् SRHt, SSSN.

A bee, tempted with the sweet odour of the ichor and athirst for drinking it, receives for all its troubles, lashes from the elephant's ears that are moved with great difficulty. (M. N. Dutt).

12763

गन्धवाह गहनानि गाहसे
गन्धजातमिह संचिनोषि च ।
नैपुणच्युतिरियं तु तावकी
यत्र तत्र सदसद्विवेचनम् ॥

(आ) SSH 1.65, SR 214.6, SSB 595.6, RJ 241.

Rathoddhatā metre.

O breeze, you penetrate into thick woods and accumulate a lot of fragrance; this is a departure from cleverness on your part, for, one should have discrimination of good and bad wherever one is. (S. B. Nair).

12764*

गन्धश्च धाराहतपल्वलानां
कादम्बमर्धोद्गतकेसरं च ।
स्निग्धाश्च केकाः शिखिनां बभूवुर्
यस्मिन्नसह्यानि विना त्वया मे ॥

(अ) Ragh 13. 27. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 ; p 205).

(*a*) °पल्लवानां Ragh (var.).

(*c*) अभूवन् or त्वया मे [ब°] Ragh (var.).

(*d*) यस्मिन् विना दुष्प्रसह्यान्यभूवन् Ragh (var.) ; न सह्यानि [असह्यानि] Ragh (var.).

Indravajrā metre.

Where the fragrance of pools lashed by the showers of rain, the *Kadamba* with its filaments half come out, and the charming notes of peacocks, became intolerable to me without thy company. (G. R. Nandargikar).

12765*

गन्धाक्षताय शुभमक्षतमानयेति
श्वश्रूमुखादशनिसारमिवाकलय्य ।
प्रस्वेदवारिविरहानलतापयोगाद्
भक्तं ददौ गुरुजनस्य करे मृगाक्षी ॥

(आ) Vidy 951.

Vasantatilakā metre.

For offering worship bring washed rice, the mother-in-law said; on hearing these words which sounded like the fall of a thunderbolt, the deer-eyed one handed over cooked rice to the elder lady as the rice had been cooked with the sweat and the fire of separation. (S. B. Nair).

12766

गन्धाढ्यां नवमल्लिकां मधुकरस् त्यक्त्वा गतो यूथिकां
तां त्यक्त्वाशु गतः स चम्पकवनं तस्मात् सरोजं गतः ।
बद्धस् तत्र निशाकरेण सहसा रोदित्यसौ मन्दधीः
संतोषेण विना पराभवपदं पश्यन्ति सर्वे जनाः ॥

(अ) BhŚ 480 (doubtful), Bhramarāṣṭaka (KSH 240) 2. Cf. No. 7845 and रात्रिर्गमिष्यति.

(आ) VS 753, SR 75. 18 (a. Bhra°), SSB 347. 19, Vidy 145, Any 84. 72, SRM 2. 2. 347, SRK 186. 14 (a. Kāvyasaṁgraha), IS 2082, Subh 153.

(*a*) गन्धाढ्या नवमालती म° तिक्ता (*sic !*) गतो यूथिका Subh ; नवमालिकां VS ; नवमालतीं Any.

(*b*) तां त्यक्ता च मनांसि चन्दनतरुः पश्चात् सरोजे गत: Subh ; तञ्चाप्यत्र विहाय चम्पकवनं त° Vidy ; दैवात्तां च विहाय चम्प° Bhra° ; त्यक्त्वा गतभृङ्ग चम्प° BhŚ (var.) ; दृष्ट्वाशु [त्य°] SR, SSB, SRM ; त्यक्त्वापि VS; गतश्च चम्पकतरुं पश्चात् Any; चन्दनवनं पश्चात् SR, SSB, SRK, SRM ; चन्दनतरुं त° VS.

(*c*) रुद्धस्तत्र नि° स° क्रन्दत्यसौ मूढ हा Any ; रुद्धं तत्र नि° स° क्रन्दति सो मूढधीः Subh ; वलिना क्रन्दत्यसौ मूढधीः Vidy ; विधिना [स°] Bhra° ; सुचिरं [स°] VS ; क्रन्दत्यसौ मूढधीः [रो° मू°] Bhra°.

(*d*) सङ्कोचेन विना Vidy ; पराभवशतं VS ; विवेकिमनसा ते (or °सः सं°) प्राप्नुवन्त्यापदम् Any ; प्राप्नोति कामातुरः [पश्य° स° ज°] Vidy ; प्राप्नोति मूढो (लुब्धो VS ; सर्वो SR, SSB, SRK) जनः [पश्य° स° ज°] Bhra°, VS, SR, SSB, SRK, Subh.

Śārdūlavikrīḍita metre.

Having abandoned the fragrant jasmine flower a bee went to the *Yūdhikā*-variety of jasmine and leaving it quickly went over to the *Campaka*-trees and thereafter to the lotus. There he was imprisoned by the moon [moon's rise] suddenly and the silly one wept. All people get into trouble if they do not cultivate contentment. (S. B. Nair).

12767

गन्धाढ्यासौ भुवनविदिता केतकी स्वर्णवर्णा
पद्मभ्रान्त्या चपलमधुपः पुष्पमध्ये पपात।
अन्धीभूतः कुसुमरजसा कण्टकैर् लूनपक्षः
स्थातुं गन्तुं द्वयमपि सखे नैव शक्तो द्विरेफः॥

(अ) Kālidāsa's (?) Śṛṅgāra-rasāṣṭaka (KSH 511) 6, Bhramarāṣṭaka (KSH 240) 1.

(आ) Any 84, 73, Vidy 136, SR 223. 91 and 383. 266 (a. PdP, Sṛṣṭi-kh. 19), SSB 612. 55, SRK 186. 12 (a. Kāvyasaṁgraha), IS 2083.

(*a*) गन्धाप्यसौ SR 383, 266 (*contra metrum*); गन्धैराढ्या जगति वि° SR 223. 91, SSB; गन्धैराढ्या भु° SRK; जगति [भुवन°] Any, Vidy.

(*b*) पुष्पभ्रा° SRK; क्षुधितमधुपः [चपल°] Bhra°; रसिक° [चपल°] Any.

(*c*) तदनु र° [कु°] SR 223. 91, SSB; कण्टकैश्छिन्नपक्षः Bhra°, Any, SR 223. 91, SSB, SRK; कण्टकैः क्षुण्णप° Vidy.

(*d*) क्षणमपि [द्व°] SR 223. 91, SSB, SRK.

Mandākrāntā metre.

Rich in fragrance, well known in the world and golden-hued is the *Ketakī*-flower; under the delusion that it was a (golden) lotus a fickle bee fell in the midst of that flower; there it was blinded by the pollen and its wings were pricked by thorns. Friend, the bee was neither able to stay there nor to leave it. (S. B. Nair).

12768

गन्धादिषु समासक्त संप्राप्य स विनश्यति।
पुनरावर्तते भूप स ब्रह्मापरमानुषम्॥

(अ) Mārk-pur 40. 26.

(आ) ŚP 4539 (a. Mārk-pur).

(*b*) इत्येतदखिलं जगत् ŚP.

(*c*) मोख्यति [भू°] ŚP.

(*d*) सब्रह्मामर° [स ब्र°] ŚP.

When he[1] becomes attached to perfumes and other (delights), he perishes; he again reverts to human nature apart from *Brahman*[2]. (F. E. Pargiter).

1. A *Yogī*.
2. F. E. Pargiter has : 'Brahma'.

गन्धाप्यसौ भुवनविदिता see No. 12767.

12769**

गन्धार्या उत्तरं मूलं मुखस्थं संमुखागतम्।
शस्त्रौघं वारयत्येव पुष्यार्के विधिना धृतम्॥

(आ) ŚP 1894.

The main root of the *Gandhārī*-plant when held on the face after due religious rites (performed) on the day of the conjunction of the *Puṣya*-constellation and the sun wards off a volley of arrows aimed at the face. (S. B. Nair).

12770

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः।
चारैः पश्यन्ति राजानश् चक्षुर्भ्यामितरे जनाः॥

(अ) MBh (MBh [Bh] 5. 34. 32, MBh [R] 5. 33. 33, MBh [C] 5. 1127), P (PP 3. 58, Pts 3. 67, PtsK 3. 64,

PM 3. 22), VC (VCsr 8. 1, VCjr 8. 2), *e* in Vet after 12. 6 and D after 23. 60. 24 (p. 202), Cr 1422 (CNP II 117), (cf. Crn 252), MK 111 *bis*. Cf. JSAIL 30. 43. Also Cf. Nos. 1275, 12964, and vv. राजा पश्यति कर्णाभ्यां and शास्त्रार्थचक्षुषा विद्वान्.

(आ) SRHt 239. 9 (a. MBh); SSSN 198. 9 (a. MBh), IS 2084, Sadācā 22. 86, SR 383. 268 (a. Vikrama), SRM 1. 3. 179, VP 9. 29.

(इ) NM (T) 6. 5.

(*a*) गावो गन्धेन (घ्राणेन VCjr) PtsK, VCsr, VCjr, NM (T), SR, SRM.

(*b*) शास्त्रैः [वे°] VCjr ; वेदेनैव द्विजातयः VCsr, SR ; चैव द्विजातयः [प° ब्रा°] NM (T); वै द्विजाः [ब्रा°] MBh (C), Pts, PtsK, SRM ; ब्राह्मणैः CNP II ; पण्डिताः [ब्रा°] VCjr ; भूसुराः [ब्रा°] SSSN.

(*c*) चरैः (*sic !*) PP, PtsK ; कर्णैः [चा°] NM (T) ; राजान्यो CNP II.

(*d*) चक्षुरातिभ्यामितरे जना (*sic !*) CNP II (hyper-metric) ; भेषजैर्भिषजस् तथा NM (T).

Cows see by the smell ; Brāhmaṇas, by the Vedas ; kings, by (the eyes of their) spies ; ordinary people, by their own eyes. (S. B. Nair).

12771*

गन्धेन सिन्धुरधुरंधरवक्त्र मैत्री-
मैरावणप्रभृतयोऽपि न शिक्षितास्ते ।
तत्त्वं कथं त्रिनयनाचलरत्नभित्ति-
स्वीयप्रतिच्छविषु यूथपतित्वमेषि ॥

(आ) Rasagaṅgā 274. 5–8, AlR 29.

Vasantatilakā metre.

O elephant-faced God Vināyaka, the elephants like the Airāvaṇa[1] and others (of the quarters) have not cultivated friendship with you in regard to the fragrance (of the ichor). How can you get the leadership of the elephants when your image is reflected in the bejewelled walls of the mountain of the three-eyed God [Kailāsa] ? (S. B. Nair).

1. =Airāvata, Indra's elephant.

12772*

गन्धेभस्कन्धकण्डूमदगुरुमरुदुल्लोललौहित्यखेलद्-
वीचीवाचालकालाचलरिपुशशिना केलितल्पे निषण्णाः ।
कामिन्यः सैनिकानां विधुतविधुरताभीतयो गीतबन्धैर्
यस्य प्राग्ज्योतिषेन्द्रप्रणतिपरिगतं पौरुषं प्रस्तुवन्ति ॥

(आ) Skm (Skm [B] 1469, Skm [POS] 3. 20. 4) (a. Umāpatidhara), JASB (1906), p. 161.

(*b*) °विपुलशिलाकेलि° [°रिपु° केलि°] Skm (var.).

(*c*) °बद्धैर् [°बन्धैर्] Skm (POS).

(*d*) यत्र [यस्य] Skm (POS).

Sragdharā metre.

The loving wives of the soldiers of this King, who are seated sportively in bright moonlight hearing the gentle murmur of the waves of the Lauhitya river tossed by the waves which are produced by the breeze wafting the fragrance of ichor on the temples of scent-elephants, and being free from all fear of separation from their lovers proclaim the King's valour that subdued the King of Prāgjyotiṣa [Assam]. (S. B. Nair).

12773

गन्धैकसारो विफलः सेव्यश् चन्दनपादपः ।
भुजंगाः पवनाहाराः सेवकाः सदृशो विधिः ॥

(आ) SRHt 148.4 (a. P, but not found therein), VS 956 (a. Luṭṭaka).

The sandal tree that deserves to be approached on account of the essence of fragrance is rendered useless; for, the serpents which subsist on air are the guards posted there : fate is similar. (S. B. Nair).

गन्धैराढ्या जगति विदिता see No. 12767.

गन्धैराढ्या भुवनविदिता see No. 12767.

12774

गन्धैर् माल्यैस् तथा धूपैर् विविधैर् भूषणैरपि ।
वासोभिः शयनैश्चैव विधवा किं करिष्यति ॥

(अ) VCsr 30.11. (Cf. VCsr 30.10 and 30.12–15).

(आ) IS 2085.

(*a*) °मार्लैस् VCsr (var.); च धूपश्च [त° धू°] VCsr (var.).

What shall a widow do with perfumes, garlands, and incense, or with manifold ornaments, or garments and couches of ease ? (F. Edgerton).

12775

गन्धैर् वा माल्यैर् वा
किं शीलवतो मुहूर्तरमणीयैः ।
दिशि दिशि यस्य प्रसृतो
गुणाधिवासो यशोगर्भः ॥

(अ) Dvi 35.

(*c*) प्रसृतः Dvi.

Ārya metre.

Of what avail are perfumes and garlands, the fascinating fragrance of which is of short duration to a man of character whose fragrance of good qualities resting on his fame spreads constantly in all directions ? (S. B. Nair).

12776*

गन्धोऽपि कुतः प्रेम्णः
परभृतहारीतगृहकपोतानाम् ।
उज्ज्वलयन्त्यसमेषुं
विरुतविशेषैस् तथापि ते यूनाम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 500, Kuṭṭ [KM] 489).

Gīti-āryā metre.

Where does even an iota of love exist in the cuckoos, the *Hārīta*-pigeons and the pet doves ? Nevertheless, by their pleasing notes, they excite the passion (for intense love-making) in (the hearts of) youths[1]. (S. B. Nair).

1. E. Powys Mathers translates the verse : "What trace of love is to be found in the green billed cuckoos or pigeons ? Yet, by their bright colours, they rouse lively love in our children's hearts".

12777*

गभस्तिमानस्तगिरिं प्रयातो
न क्वापि शातोदरि लक्षितासि ।
इतीरयन्निर्गतबाष्पधारो
निश्वस्य हा रोदिति रामचन्द्रः ॥

(आ) SH 2087 (a. Vāṇīkaṇṭhābharaṇa).

(*a*) °भान् SH; (changed to °मान्, editorially).

Upajāti metre (Upendravajrā and Indravajrā).

The sun, the possessor of rays, has set, still, O slim-waisted one[1], you are not found anywhere : thus lamenting and shedding tears in profusion and sighing deeply Śrī-Rāma, alas ! weeps. (S. B. Nair).

1. Sita.

गभीर° see गम्भीर°.

12778*

गभीरनाभीह्रदपार्श्ववर्तिनी
विराजते लोमतती मृगीदृशः ।
मुखारविन्दस्य रसाभिलाषिणी
द्विरेफपङ्क्तिश्चलितेव नीरवा ॥

(आ) SR 267. 356, SSB 88. 18.

(*b*) लोमलता SSB.

Upendravajrā metre.

Remaining near the lake of the deep navel there shines a line of hair of the gazelle-eyed damsel ; it appears like a row of bees that has moved silently to enjoy the taste (of the honey) of the lotus of her face. (S. B. Nair).

12779

गभीरश्च कुलीनश्च स्थिरप्रज्ञो विवेचकः ।
सर्वथानुगतो दूरं त्यक्तलोभो जितेन्द्रियः ॥

(आ) SSB 461. 5.

Sagacious, nobly born, firm in intelligence, discriminating, ever accompanying the master even to far-off places, abandoning all sorts of greed, and self-controlled (should be the minister to a king). (S. B. Nair).

गमनं विह्वलत्वं च see वमनं विह्वलत्वं च.

12780*

गमनमलसं शून्या दृष्टिः शरीरमसौष्ठवं
श्वसितमधिकं किं न्वेतत् स्यात् किमन्यदतोऽथवा ।
भ्रमति भुवने कन्दर्पाज्ञा विकारि च यौवनं
ललितमधुरास्ते ते भावाः क्षिपन्ति च धीरताम् ॥

(अ) Mālatī 1. 20 (in some editions 1. 17).

(आ) SkV 752, Kav 465, Sāh *ad* 6. 114 (p. 167) (a. Mālatī), Daś *ad* 2. 51 (p. 137), JS 146. 2 (a. Bhavabhūti), SR 274. 4 (a. Mālatī), SSB 101. 5, ŚB 4. 558, AA 102. 20–24 (AL edn *ad* 8. 20).

(*b*) चैतत् [न्वे°] Sāh ; °ह्येतत् JS; त्वेतत् SkV, JS (var.) ; °न्न्वेतत् JS (suggestion).

(*c*) कन्दर्पास्त्रं AA (AL edn).

(*d*) ललितललितास्ते AL (edn).

Hariṇī metre.

Slow gait and vacant eye ; / a weakened body and heavy sighs : / what can this mean ? What else than this :/ that Love's commands run everywhere, / that youth is easily swayed / and that something which is sweet and delicate / has stolen off his strength. (D. H. H. Ingalls).

12781**

गमयन्त्यर्थमुखेन हि
सुप्तिङ्वचनादयोऽपरानर्थान् ।
तेन ध्वनिलक्ष्मविधौ
शब्दग्रहणं विफलमेव ॥

(आ) VyVi 2. 127 (p. 462) (a. Saṁgraha).

Āryā metre.

Words formed of case-endings and verbal terminations, and their number etc., indicate other meanings only through their primary meanings. Therefore, in order to bring out the suggested sense, a mere knowledge of words is, indeed, useless. (S. B. Nair).

12782*

गमय समयमम्भोजन्मसम्भोगसौख्ये
विहर सह रमण्या सादरं कैरविण्या ।
क्रकचकदनखेदं यासि सम्भावयेदं
मधुप मधुप मा भूः केतकीभर्त्सनाभूः ॥

(आ) Vidy 153 (a. Rāmadāsopādhyāya).

Mālinī metre.

Spend your time happily enjoying love-sports with the lotus; sport with your beloved, the lily, attentively; consider that you will have to experience the cutting pain of a saw; O bee, the enjoyer of honey, do not become the target of a threat from the *Ketakī*-flower! (S. B. Nair).

12783*

गमयसि समयं किमेवमेतैर्
वत विषयैः क्षणभङ्गुरैः समस्तैः ।
अनुपमसुखदं तमेव देवं
हृदय भजाभिनवेन्दुखण्डचूडम् ॥

(आ) Vai 37.

(*d*) भजामि नवे° Vai; (changed to भजाभिनवे°, editorially).

Puṣpitāgrā metre.

Why do you waste your time by indulging in all the objects of senses which are so transitory? Resort, O heart, to that Lord, who is adorned with the crescent moon, the giver of matchless happiness. (S. B. Nair).

12784

गम्भीरं यत्प्रसन्नं च धनिनां मानसं महत् ।
द्विजानामुपकाराय शुचिना केन निर्मितम् ॥

(आ) SSK 1.24.

Deep and yet clear is the great [favourable] mind of the rich people; for helping the twice-born [Brāhmaṇas] by whom possessing purity was this (mind) created? (S. B. Nair).

गम्भीर° see गभीर°.

12785*

गम्भीरता चाटुपराङ्मुखत्वं
सौभाग्यमन्यप्रमदारदाङ्कः ।
दोषोऽपि यूनां गुण एव मेने
पुरन्ध्रिभिर् मानपराङ्मुखीभिः ॥

(अ) Vikram 7.62.

(*b*) दुर्भाग्य° [सौ°] Vikram (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Their gravity, they considered as aversion to flattery; the scars caused by the teeth of other women, they considered as the result of their handsomeness; thus the faults of young men were regarded as virtues by the ladies of the city, who were averse to jealousy.[1] (S. B. Nair).

1. Preferring the reading 'दुर्भाग्य°' to 'सौभाग्य°' in *pada b* S. C. Banerji translates the verse: 'Gravity, aversion to flattery, misfortune, scar caused by the teeth of other women—(these) faults of young men were regarded as virtues by the ladies who were averse to anger'.

12786*

गम्भीरनाभिह्रदसंनिवेशे
रराज तन्व्या नवरोमराजिः ।
मुखेन्दुभीतस्तनचक्रवाक-
द्वन्द्वोज्झिता शैवलमञ्जरीव ॥

(अ) Cakrapāṇivijaya (MS 4353, Baroda) 3. 27.

(आ) JS 186. 68 (a. Lakṣmīdhara), Pad 37. 57 (a. Lakṣmīdhara), ŚP 3348 (a. Lakṣmīdhara), Kav p. 97, SH 1727 (a. Lakṣmīdhara), SR 267. 353 (a. Lakṣmīdhara *or* ŚP), SSB 88.15, SRK 281. 1 (a. ŚP), RJ 719 (a. Kālidāsa).

(*a*) गभीरनाभीह्र° ŚP, SR ; °संनिधाने Pad, ŚP, SH, SR.

(*b*) तन्वी Pad, ŚP, SR, SSB ; नीला [त°] SH, SRK.

(*cd*) °वाकचञ्चुच्युता शै° Pad, SRK.

(*d*) चश्चुताशींबलवल्लरीव (*sic !*) SH (submetric).

Upajāti metre (Indravajrā and Upendravajrā).

In the vicinity of the lake of the deep navel of the slim lady there shone a fresh line of hair; it appeared like a mass of moss abandoned by the pair of ruddy geese of her breasts which got frightened of the moon of her face ! (S. B. Nair).

12787*

गम्भीरनाभीसरसो गृहीता
रोमालिशैवाललतोपभोक्तुम् ।
उरोजचक्राङ्गयुगेन मन्ये
मुखेन्दुमालोक्य तथैव मुक्ता ॥

(आ) PdT 155 (a. Prastāvacintāmaṇi).

Upajāti metre (Indravajrā and Upendravajrā).

From the lake of her deep navel was taken the creeper-like moss of the line of hair by the pair of ruddy geese of her breasts, to eat ; but on seeing the moon of her face, I think, they abandon it (hastily) and left it as before. (S. B. Nair).

12788*

गम्भीरनीरसरसोरपि पङ्कशेषाः
कुर्वन्ति ये दिनकरस्य करास्त एव ।
त्वद्वीरवैरिवनितानयनाम्बुलेश-
शोषे कथं प्रतिहता इति मे वितर्कः ॥

(आ) SkV 1424 (a. [?] Vasukalpa), Skm (Skm [B] 1589, Skm [POS] 3. 44. 4) (a. Kalpadatta).

(*c*) त्वद्वैरिवीरवनिता° Skm.

Vasantatilakā metre.

I wonder how these solar rays / which dry the deepest lake till only mud is left / have been defeated in their work of stanching / the teardrops of the women of your *valorous*[1] foes. (D. H. H. Ingalls).

1. The word in italics is supplied by the editor.

12789*

गम्भीरनीरस्थितपद्मरागः
कुलाङ्गनानां हृदयानुरागः ।
न विद्यते यद्यपि दर्शनीयः
तथापि चित्तव्यसनङ्करीयः ॥

(आ) Vidy 702.

Upajāti metre (Indravajrā and Upendravajrā).

Like the red colour of the lotus that remains in deep waters is the love in the heart of nobly born ladies; although it is not disclosed in a pleasing way, yet it brings about torment to the heart. (S. B. Nair).

12790

गम्भीरभेरीध्वनितैर् भयंकरैर्
महागुहान्तप्रतिनादमेदुरैः ।
महारथानां गुरुनेमिनिःस्वनैर्
अनाकुलैस् तैर् मृगराजताजनि ॥

(आ) Kum 14. 27.

(*a*) °भेरि° Kum (var.).

(*b*) °गुहान्तः or °गुहागृहान्तात् Kum (var.); °गुरुनाद° [°प्रति°] Kum (var.).

(*d*) °तापि किम् [°ताजनि] Kum (var.).

Upajāti metre (Indravaṁśa and Vaṁśastha).

Are the lions called kings of beasts because they are not terrified by the sound of bugles and its echo in the caves as well as by the sounds of huge cars? (H. H. Wilson).

12791*

गम्भीरस्य महाशयस्य सहजस्वच्छस्य सेव्यस्य ते
सर्वं साध्विह कूप किन्तु तदपि स्तोकं किम-
प्युच्यते ।
पात्रं दूरमधःकरोति गुणवद्यः सोऽपि तृष्णावलमः
प्रौढिप्रोन्मथने भवानतिपटुर् यत्तेन लज्जामहे ॥

(आ) JS 125.34 (a. Śrī-Bhojadeva), Any 99.54, Kav p. 64.

(*b*) साध्विदकूप (?) Any.

(*c*) °मधः करोषि JS; तृष्णाश्रम- JS.

(*d*) प्रौढः प्रो° Any; भवानपि प° Any.

Śārdūlavikrīḍita metre.

To you who are deep, full of water [high-souled], naturally pure, and deserving to be approached, everything pertaining to you, O well [king], is excellent; but still let me say one small thing: if[1] any (thirsty) person casts down afar the *pātra* [bucket] possessing *guṇa* [rope] (into you for getting water), he ever remains exhausted by *tṛṣṇā* [thirst][1]; in pulling down elevated things you are very clever. Hence we are ashamed (of you). (S. B. Nair).

1-1. Or if any *pātra* [deserving supplicant] possessing *guṇa* [virtues] approaches (you) from afar (desiring for something), he ever remains exhausted by (his unfulfilled) *tṛṣṇā* [desire].

12792

गम्भीरस्यापि सतः
सम्प्रति गुरुशोकपीडितस्येव ।
कूपस्य निशापगमे
बाष्पेण निरुध्यते कण्ठः ॥

(आ) VS 1837 (a. Bāṇakavi), Kav p. 57.

Āryā metre.

Even though deep by nature, when afflicted by an unbearable sorrow, the person's throat is choked by tears as in the case of a well, though deep, is affected by vapour at the end of night. (S. B. Nair).

12793*

गम्भीराम्भोधराणामविरलनिपतद्वारिधारानिनादान्
ईषन्निद्रालसाक्षा वृढगृहपटलारूढकुष्माण्डवल्ल्यः ।
दोर्भ्यामालिङ्ग्यमाना जलधरसमये पत्रषण्डे निशायां
धन्याः शृण्वन्ति सुप्ताः स्तनयुगमरितोरःस्थलाः
कामिनीनाम् ॥

(आ) SkV 230, Kav 120, Prasanna 95 b.

(*a*) °रणनिप° [°रल°] Kav.

(*b*) °बन्ध्याः SkV ; °वल्शाः Kav (but some texts as above) ; वल्भ्यः Prasanna ; °वद्याः [°वल्ल्यः] Kav.

(*d*) °पतितोरः° SkV (var.) ; from स्थलाः onwards missing in Kav.

Sragdharā metre.

Happy is he who in the monsoon nights, / with pumpkin vines growing over the firm roof / of his thatched pavilion, / lies breast to breast with a lovely woman, / listening in her embrace / to the constant downpour of the rumbling clouds. (D. H. H. Ingalls).

12794

गम्भीरार्थेषु काव्येषु प्रायेण स्पृहयालवः ।
उत्तानार्थेषु चावज्ञं कवयो हि वितन्वते ॥

(आ) IS 2086, Subh 115.

(*d*) ऽपि [हि] Subh ; वितन्वहे IS, Subh ; (changed to वितन्वते, editorially).

Interested mostly in poems of deep significance, poets show contempt for shallow ones. (S. B. Nair).

12795*

गम्भीरोद्गर्जितेन त्रिभुवनविवरं व्याप्य भूकम्पदेन
प्राचीमाक्रम्य विश्वं परिपिबति पयोमेदुरे कालमेघे ।
दृष्टा धाराकदम्बस्तबकधवलिताः प्रोषितैरुन्मयूरा
मूर्च्छाश्यामायमाना यममहिषकुलाकृष्यमाणा इवाशाः ॥

(आ) JS 220. 11 (a. Bhaṭṭa-Bāṇa), Kav p. 56.

Sragdharā metre.

When a dark cloud full of water spread all over the world and thundered mightily giving the effect of an earthquake and swallowed up the world (by cutting off sunlight) in front of them, the quarters were seen by wayfarers, rendered white by the rain and bunches of *Kadamba*-flowers with the peacocks with upraised necks, and darkened by their swooning sensations as if they were dragged by a herd of buffaloes of Yama, the god of death. (S. B. Nair).

12796

गम्यं निरूप्य सा स्फुटम्
अनुरक्तेवाभियुज्य रञ्जयति ।
आकृष्टसकलसारं
क्रमेण निष्कासयत्येनम् ॥

(अ) RK 12. 40.

(आ) GVS 159.

Āryā metre.

Seeing that he is quite eligible (financially) she consorts and enjoys with him as if in deep love ; then having squeezed everything out of him she throws him out in due course ! (S. B. Nair).

12797

गम्यतामर्थलाभाय क्षेमाय विजयाय च ।
शत्रुपक्षविनाशाय पुनरागमनाय च ॥

(अ) H (HJ 2. 64, HC 65. 9–10).

Go for the acquisition of wealth, for prosperity, and for victory, for the destruction of the enemy, and for (safe) return. (F. Edgerton).

12798*

गम्यतामुपगते नयनानां
लोहितायति सहस्रमरीचौ ।
आससाद विरहय्य धरित्रीं
चक्रवाकहृदयान्यभितापः ॥

(अ) Kir 9. 4.

(आ) SR 296. 4 (a. Kir), SSB 138. 5 (a. Bhāravi).

(*b*) लोहता° Kir (var.).

(*d*) °मिथुना° [°हृदया°] Kir (var.).

Svāgatā metre.

When the thousand-rayed sun was reddening and the eyes (of the sporting ladies) witnessed this, all torments (of heat) left the earth and passed on to the hearts of the ruddy geese[1], (S. B. Nair).

1. When the sun sets the ruddy geese couples get separated.

12799

गम्यते यदि मृगेन्द्रमन्दिरं
लभ्यते करिकपोलमौक्तिकम् ।
गम्यते यदि च कुक्कुरालयं
लभ्यतेऽस्थिखुरपुच्छसंचयः ॥

(अ) Cr 1423 (CNW 98). Variant of No. 12800.

(आ) IS 2087.

(*c*) कुक्कुरालयं CNW (var.).

(*d*) °षुरुपुक्ष° (*sic !*) CNW; °संचयम् CNW.

Rathoddhatā metre.

If you go to a den of a lion you will find there a pearl from the cheek of an elephant; (on the other hand) if you go to the dwelling place of a dog you will find there only a heap of bones, hoofs and tails. (S. B. Nair).

12800

गम्यते यदि मृगेन्द्रमन्दिरं
लभ्यते करिकपोलमौक्तिकम् ।
जम्बुकालयगते च प्राप्यते
वत्सपुच्छखुरचर्मखण्डनम् ॥

(अ) Cr 336 (CVr 7. 18, CPS 204. 76). Variant of No. 12799.

(आ) SR 230. 23 (a. C), SSB 622. 26, Any 29. 40, Vidy 40, SH (part II) *fol.* 4b (57).

(*a*) मृगेन्द्रमन्दिरे SR, SSB.

(*b*) प्राप्यते हि गजदन्तमौ° Any; द्विरददन्तमौ° SH; च गजकुम्भमौ° Vidy; °मौक्तिकम् (*sic !*) CV (var.).

(*c*) कुक्कुटालयगतेन लभ्यते Vidy; °गतेन लभ्यते SR, SH, SSB; ऽपि [च] Any; लभ्यते [प्रा°] CV (var.), CPS, Any.

(*d*) °खर° Cr, SH; केवलम् [°खण्डनम्] Vidy; °कम् [°नम्] Any.

Rathoddhatā metre.

If you go to a den of a lion you will find there a pearl from the cheek of an elephant; (but) if you go to the hole of a jackal you will find there only a tail of a calf, or a hoof, or a small piece of hide. (S. B. Nair).

12801

गम्यन्तां दशदिक्तटीपरिसरे रे मत्तमातङ्गजा
लीयन्तां गिरिकन्दरासु तरसा हित्वाटवीं रे मृगाः ।
युष्मच्चीत्कृतिभीतकातरनिनदप्रध्वस्तनिद्राभर-
व्याघूर्णन्नयनोऽयमेति सहसा क्रोधोद्धुरः केसरी ॥

(अ) Anyśat 90.

(*b*) ते मृगाः Anyśat; (changed to रे मृगाः, editorially).

Śārdūlavikrīḍita metre.

O rutting elephants, depart to the ends of the ten quarters, O deer, leave the forest quickly and hide yourselves in mountain-caves ; for, his sleep disturbed by your trumpets and frightened cries, here comes, all at once, the lion rolling his eyes in an angry mood. (S. B. Nair).

गरः क्षिपति दोषेण see परं क्षिपति दोषेण.

12802*

गरयति वलयादीनिन्द्रियार्थांश्च सर्वान्
दवयति हिमरश्मि जीविताशां च सद्यः ।
नयनमपि मुहूर्तं वर्षयत्यञ्जसायं
दयिततमवियोगः स्मेरपङ्केरुहाक्ष्याः ॥

(आ) AlK 243. 15–19.

(*c*) °ञ्चसा यं AlK ; (changed to °ञ्जसायं, editorially).

Mālinī metre.

It renders unwholesome decorations and all sensory objects, it inflames the moon's rays and the desire to live ; truly it makes the eyes shed profuse tears for some time : thus is this separation from the beloved most, possessing eyes of a smiling lotus. (S. B. Nair).

12803*

गरलद्रुमकन्दमिन्दुबिम्बं
करुणावारिजवारणो वसन्तः ।
रजनी स्मरभूपतेः कृपाणी
करणीयं किमतः परं विधातः ॥

(अ) Rasamañjarī of Bhānukara 128.

(आ) SR 284.10, SSB 116.12.

Aupacchandasika metre.

The moon's orb is the tender shoot of the tree of poison, spring is the elephant to the lotus of compassion ; the night is the sword of the King Cupid : O fate, what else is there to be done (by you) ? (S. B. Nair).

12804*

गरिमाणमर्पयित्वा
लघिमानं कुचतटात् कुरङ्गदृशाम् ।
स्वीकुर्वते नमस्ते
यूनां धैर्याय निर्विवेकाय ॥

(अ) BhV 2, 44.

(आ) Rasagaṅgā 649. 3–4.

(*b*) कुचयुगात् Rasagaṅgā ; सरोजदृशाम् BhV (var.).

Gīti-āryā metre.

A salutation to you, the indiscriminate fortitude of the youthful, that receive smallness [levity] from the breast of *deer-eyed*[1] women by giving it greatness [gravity] ! (H. D. Sharma).

1. Accepting the reading सरोजदृशाम्, H. D. Sharma has : "lotus-eyed".

12805

गरीयः सौरभ्यं रसपरिचये नार्हति सुधा
मुधा मृद्वीकापि प्रथिमनि निमग्नः फलभरः ।
परार्थे कोशश्रीरिति पुलकितः कण्टकमिषाद्
अहो ते चारित्रं पनस मनसः कस्य न मुदे ॥

(आ) JS 112. 33, ŚP 1024, Any 127. 157, SR 240. 133 (a. JS), SSB 641. 1, SRK 209. 1 (a. ŚP).

(*a*) गरीयान् सौरभ्ये Any; सौरभ्ये ŚP ; नार्च्छति JS (var.) ; °येनार्चति [°ये ना°] Any.

(*b*) सिता [मु°] ŚP, SR, SSB, SRK.

(*c*) पुलकितं SR, SSB, SRK.

Śikhariṇī metre.

Your fragrance is greater and as for exquisite taste nectar is no equal ; in vain does the bunch of grapes sink in its fame. For the sake of others, keeping the treasure (of good fruit), you proclaim this with your hairs standing on ends in the guise of thorns. O bread-fruit, wonderful is your conduct ; to whom does it not give pleasure ? (S. B. Nair).

12806*

गरीयसः प्रचुरमुखस्य रागिणो
रजोऽभवद् व्यवहितसत्त्वमुत्कटम् ।
सिसृक्षतः सरसिजजन्मनो जगद्
बलस्य तु क्षयमपनेतुमिच्छतः ॥

(अ) Śiś 17. 54.

(आ) SR 127. 3 (a. Śiś), SSB 436. 3 (a. Māgha).

Rucirā metre.

The dust was raised by the army which was great, of many divisions, interested in battle and concealed all beings as if with a desire to prevent the destruction of the people; as Lord Brahmā, who is great, multi-faced, rosy in colour had a large quantity of *rajas* [energy] which screened the noble quality of *sattva* and was handy for his desire to create the world. (S. B. Nair).

गरीयान् सौरभ्ये रसपरिचये see No. 12805.

12807*

गरुडासनकमलासन-
वृषभासनवन्द्यपादप्रभुयुगाम् ।
अम्बां जगदवलम्बां
वयमवलम्बामहे सततम् ॥

(आ) SH *fol.* 30a (81) (a. [?] Satkavipraśaṁsā).

Mukhacapalā-āryā metre.

The mother-goddess whose feet are worshipped by Lord Viṣṇu, Lord Brahmā and Lord Śiva, and who is the sustainer of the universe, we hang on for support always. (S. B. Nair).

12808

गरुत्मति सुपक्षतां गिरिधुरंधरे धीरताम्
उदन्वति गभीरताममृतदीधितौ सौम्यताम् ।
विवस्वति च दीप्ततां विधिरुपादधानश्चिराद्
अनर्घगुणचित्रितं किमपि चित्रमासूत्रयत् ॥

(आ) SNi 6. 11.

(*c*) °पाददान° SNi (KM).

Pṛthvī metre.

Taking up *supakṣa* [good wings : the noble aspect] from Garuḍa, courage from the best of mountains, depth from the sea, gentleness from the moon, resplendence from the sun, the God Brahmā has created a picture (of a good man) variegated by these invaluable virtues. (S. B. Nair).

12809

गरोऽपि गवि दुग्धं स्याद् दुग्धमप्युरगे विषम् ।
पात्रापात्रविशेषेण तत्पात्रे दानमुत्तमम् ॥

(आ) IS 2088, Subh 290. Cf. नीचो वदति न कुरुते.

(*a*) खलो [ग°] Subh ; स्यात् Subh.

Even poison becomes (wholesome) milk in a cow, and even milk turns into poison when given to a snake, according to the nature of the recipient (good or bad). Hence, that gift is the best which is made to a deserving person. (S. B. Nair).

12810

गर्ज ग्राम्यगृहाङ्गणेषु विहर स्वैरं वने निर्जने
　नद्याः कूलमकाण्डमुत्खन मुदा वर्तस्व दुर्वृत्तिषु ।
गोष्ठाधिष्ठित गर्वसार सुरभिप्राणेश दुर्गे पथि
　द्रष्टव्यः खलु पृष्ठलम्बिनि भरे भूयानयं ते मदः ॥

(आ) AnyS 79.

(*a*) °गृहांगनेषु AnyS (var.).

Śārdūlavikrīḍita metre.

Bellow in the courtyard of villagers, sport freely in a deserted forest, dig up the bank of a river to no purpose and remain in evil ways happily always ; O bull in the pen [shed], the embodiment of haughtiness, the lord of the life of cows, your great pride should indeed be seen when a big load is placed on your back while going along a difficult road ! (S. B. Nair).

गर्जति जलधरपटले see No. 12811.

12811*

गर्जति　वारिदपटले
　वर्षति　नयनारविन्दमबलायाः ।
भुजवल्लिमूलसेके
　विरहलता　पल्लवं　सूते ॥

(आ) Vidy 622, SR 340. 12, SSB 212. 8, RJ 6. 60 (=947).

(*a*) जलधरपटले RJ ; °पटली Vidy.

(*c*) °सेको Vidy, RJ.

(*d*) तनुते [सूते] Vidy, RJ.

Āryā metre.

When a mass of clouds thunders the lotus-eye of a (separated) woman rains tears ; when the root of the creeper of arms [bosom] is sprinkled (with rain-water of tears) the creeper of separation produces *pallava* [sprout : unsteadiness]. (S. B. Nair).

12812

गर्जति शरदि न वर्षति
　वर्षति वर्षासु निःस्वनो मेघः ।
नीचो वदति न कुरुते
　न वदति साधुः करोत्येव ॥

(अ) MK (MK [P] 111, MK [S] 142, MK [GOS] 182, MK [G] 68. 103).

(आ) SRHt 239. 40 (a. Sundarapāṇḍya), SSSN 200. 33, Dvi, Appendix 29, ŚP 243, SuM 10. 13, IS 2089, Subh in IS, NBh 237, Vidy 338, VP 1. 48.

(*d*) न वदति कुरुते हि सज्जनो लोकः Vidy; सुजनः [सा°] SRHt, SSSN, Dvi, ŚP, SuM (var.), NBh.

Āryā metre (in Vidy Gīti-āryā metre).

In the autumnal season the cloud thunders, but it does not give rain ; in the rainy season it gives rain without thundering ; a vicious man talks (much), but he does not act ; a virtuous man only acts, but he does not talk. (S. B. Nair).

12813*

गर्जत्येकः　परभृतयुवा　पञ्चमध्वानगर्भं
　वाति स्वैरं मलयपवनो दूरतो जीवितेशः ।
एह्यालिङ्ग प्रियसखि पुनः क्वावयोर् दर्शनं स्यात्
　प्रत्यासन्नं मरणमसवः कण्ठदेशे लुठन्ति ॥

(आ) Skm (Skm [B] 747, Skm [POS] 2. 55. 2), AB 552.

Mandākrāntā metre.

There is the young cuckoo on one side who sings aloud in the fifth key, the Malaya-breeze blows at will and the lord of my life is far away : O my dear lady-friend, come, embrace me, where shall we meet again ? My last moment has come, for, the life-breath chokes in the throat. (S. B. Nair).

12814*

गर्ज त्वं यदि गर्जसि
जलधर मा गर्ज गर्ज गम्भीरम् ।
निर्दय पथिकवधूजन-
हृदयस्फोटेन किं लभसे ॥

(आ) Any 18. 149.

(*d*) लभसि Any ; (changed to लभसे, editorially, as the root लभ् is usually used in *Ātmanepada*).

Āryā metre.

Thunder, O cloud, if you must, but do not, O do not thunder deeply ; O merciless one, by breaking the hearts of the wives of wayfarers what do you gain ? (S. B. Nair).

12815*

गर्जद्गभीरघनघर्घरघोरघोष-
दिग्दन्तिभीतिजननोद्गतकण्ठनादः ।
धुन्वन् मुखं तव निरस्यतु सर्वविघ्नं
लम्बोदरः सहजनाट्यरसप्रवृत्तः ॥

(आ) Skm (Skm [B] 144, Skm [POS] 1. 29. 4) (a. Pāpāka).

(*d*) °नाठ्य° Skm (B) (printing error); °प्रमत्तः Skm (POS).

Mātrāsamaka metre.

Trumpeting terrifically like the deep thunder of clouds and causing fright to the elephants that guard the quarters, and shaking his head (characteristically as elephants do), may Gaṇeśa (of protruding belly) ever indulging in the ecstasy of his dancing spree remove all your obstacles ! (S. B. Nair).

12816*

गर्जद्दुर्जयशत्रुसैन्यजलधेर् मन्थाय विद्वज्जना-
भीष्टानां परिपूरणाय वसुधावष्टम्भदानाय च ।
राजन् वीर नृसिंहदेव भवतः सृष्टे भुजे वेधसा
व्यर्थः संप्रति मन्दरः सुरतरुः सर्पाधिपश्चाभवत् ॥

(आ) Ek 159. 2–5 and 240. 7–10.

(*c*) श्रीमन्नुत्कलभूमिपाल भ° Ek 240; नृसिह् देव Ek ; (changed to नृसिंहदेव, editorially).

(*d*) °भवन् Ek 240 (var.).

Śārdūlavikrīḍita metre.

For churning the roaring sea of the army of your powerful rival princes, to fulfil the desires of learned people and to sustain the stability of the earth, there is your mighty arm created by Lord Brahmā, O the valorous King Nṛsiṁhadeva : hence in vain now has become the creation of the Mandara mountain, the wishgranting heavenly tree and the lord of serpents [Śeṣa-nāga]. (S. B. Nair).

12817*

गर्जद्भीमभुजंगभीषणफणाफूत्कारभीतिप्रदः
क्रीडत्प्रेतपिशाचराक्षसगणः प्रत्यक्षतः प्रान्ततः ।
भालस्थप्रलयानलोद्भटशिखः संक्रान्तसर्वास्पदः
शार्दूलाजिनभृद्भयानकभयो भूयाद् भवो भूतये ॥

(आ) SR 7. 87. SSB 11. 79.

(*c*) भालस्थ: प्र° SSB.

Śārdūlavikrīḍita metre.

Causing fear by the loud hissings of the frightfully-hooded serpents, remaining in front of groups of dead beings, ghosts and devils who indulge in ghostly sports, having the fire of Doomsday on his forehead and the mighty matted hair, (but) the abode of all things, wearing a tiger-skin causing terrible fear, may that Lord Śiva be for your welfare ! (S. B. Nair).

12818

गर्जन्ति न वृथा शूरा निर्जला इव तोयदाः ।
... ... ॥

(अ) R (R [Bar] 6. 53. 3 *ab*, R [B] 6. 65. 3 *ab*, R [R] 6. 65. 3 *ab*).

(आ) SSap 288.

Unlike the waterless clouds (that thunder), the heroes do not roar in vain. (S. B. Nair).

12818 A*

गर्जन्ति शैलशिखरेषु विलम्बिबिम्बा
मेघा वियुक्तवनिताहृदयानुकाराः ।
येषां रवेण सहसोत्पतितैर् मयूरैः
खं वीज्यते मणिमयैरिव तालवृन्तैः ॥

(अ) Mṛcch 5. 13.

(*c*) वरेण [र°] Mṛcch (var.).

Vasantatilakā metre.

The clouds where roars the thunder, the clouds whose fluid masses lower about the mountain peaks, are like the heart of a loving woman when she is separated from her beloved. And when the clouds reverberate, the peacocks agitate their wings and beat the air, as with fans fashioned of lustrous jewels. (R. P. Oliver).

12819*

गर्जन्तो वारिवाहा इव मदमलिनं वारिपूरं क्षरन्तो
धावन्तो ध्वान्तभारा इव जनहृदयान्यम्बुजान्य-
र्दयन्तः ।
क्षुभ्यन्तः सिन्धुनाथा इव बहुतरसा मन्दराद्रिचङ्कुशार्ताः
क्षौणिक्षामांगिभारोद्दलितसुरगजास् त्वद्गजाः
संविभान्ति ॥

(आ) PV 119 (a. Śrī-Veṇīdatta).

(*c*) मन्दराद्राङ्कु° PV (printing error).

(*d*) °क्षामांगि(?)मारो° PV ; (changed to °क्षामांगिभारो, editorially).

Sragdharā metre.

Trumpeting like thundering clouds, shedding ichor like rain, moving fast like masses of darkness, causing fear to the hearts of the people and the lotuses, agitated like rising waves of the sea and pained by the pricks of the goad of the Mandara mountain, vying with the celestial elephants that bear the burden of the world, your elephants shine to great advantage. (S. B. Nair).

12820*

गर्जन्त्यम्बुधरा रटन्ति विकटं वन्यास्विमे बर्हिणो
वायुर् वाति च शीतलः कुसुमितान् वृक्षान् मुहुः
कम्पयन् ।
कामः क्रूरतरः करोति कदनं कुन्तैर् कठोरैः शरैः
प्राणाः प्राणपतिं विना सखि कथं स्थास्यन्ति
दीना मम ॥

(अ) Janśṛṅg 70.

(*c*) कुन्तान् Janśṛṅg ; (changed to कुन्तैर्, editorially).

Śārdūlavikrīḍita metre.

Clouds thunder, these peacocks shriek ainfully in the woods, the cool breeze lows shaking the blossomed trees often ; ruel is Cupid who works havoc with pears of hard arrows ; O lady-friend, the absence of my husband, how will y life sustain itself ? (S. B. Nair).

12821*

र्जन्नम्बु ददाति तच्च कणिकारूपेण यत्र क्वचिद्
वर्षाकालमपेक्ष्य दानसमये कार्ष्ण्यं विधत्ते मुखे।
श्चात् पाण्डुरतामुपैति लघुतामप्येति भूयस् ततः
श्रीमद्राम नृपालशेखर विभो दाता कियान् वारिदः ॥

(आ) SR 213. 68, SSB 593. 74.

Śārdūlavikrīḍita metre.

It gives water [rain] with thunder and hat too in small particles [coins] here nd there ; at the time of the rainy eason when giving the gift of rain it becomes dark in the face ; thereafter, out of regret) it bocomes pale and nsignificant [light] once again. O Rāma, best of kings, lord, what sort of donor s the cloud ? (S. B. Nair).

12822

गर्जन् हरिः साम्भसि शैलकुञ्जे
प्रतिध्वनीनात्मकृतान् निशम्य ।
क्रमं बबन्ध क्रमितुं सकोपः
प्रतर्कयन्नन्यमृगेन्द्रनादम् ॥

(अ) BhKā 36 (2. 9).

(आ) VS 2412 (a. Bhaṭṭi), ŚP 591 (a. Bhaṭṭasvāmin), AP 96, ZDMG 27. 638, SR 207. 1 (a. Bhaṭṭi), SSB 571. 1 (a. Bhaṭṭi).

(*c*) पदं [क्र°] VS, ŚP, SR, SSB ; सरोषः [सकोपः] ŚP, SR, SSB.

(*d*) °नादान् BhKā.

Upajāti metre (Indravajrā and Upendravajrā).

A lion roaring in a hill-grove that was water-logged, angrily made preparations for a spring, having heard the echoes raised by himself and taking them for *the roar of another lion*[1]. (S. Ray).

1. Following the BhKā reading °नादान् S. Ray has : 'the roars of other lions'. Words in italics are supplied by the editor.

गर्ज वा वर्ष वा मेघ मुञ्च see मेघा वर्षन्तु गर्जन्तु.

12823

गर्ज वा वर्ष वा शक्र मुञ्च वा शतशोऽशनिम् ।
न शक्या हि स्त्रियो रोद्धुं प्रस्थिता दयितं प्रति ॥

(अ) Mṛcch 5. 31.

(आ) SR 298. 4 (a. Mṛcch), SSB 142. 4.

(*a*) मुञ्च [श°] Mṛcch (var.) ; मेघ [श°] SR, SSB.

Though you, O Indra, make the thunder roar and the rain descend, though you hurl down a hundred thunderbolts, you will never be able to halt a woman who is going to rejoin her lover. (R. P. Oliver).

12824

गर्जसि मेघ न यच्छसि तोयं
चातकपक्षी व्याकुलितोऽहम् ।
दैवादिह यदि दक्षिणवातः
क्व त्वं क्वाहं क्व च जलपातः ॥

(अ) Pūrva-cātakāṣṭaka (KSH 237) 4.

(आ) IS 2091, SSg 252, SR 212. 32 (a. Cātakā°), SSB 591. 38. Cf. RO 2. 105.

Pādākulaka metre, (a variety of Mātrāsamaka metre).

Thou thunderest, O cloud ! but thou givest no water, / I the bird *Cātaka* am sorely distressed ; / if the south-wind[1] were by chance to blow here, / where would'st thou be ? Where I ? and where any hope of rain ? (E. B. Cowell in JRAS 1891. 601).

1. The south-wind would dry up the cloud.

12825

गर्जितबधिरीकृतककुभा
किमनेन कृतं हि घनेन ।
इयती चातकचञ्चुपुटी
सापि भृता नैव जलेन ॥

(आ) ŚP 860, SR 212. 31, SSB 591. 37, SRK 190. 9 (a. ŚP), SuMañ 153. 14-15, Any 72. 161, Vidy 95, IS 7856. Cf. RO 2. 105.

(*a*) °कृतजगता Vidy, SuMañ.

(*b*) किमपि कृतं न ŚP, SR, SSB, Any.

(*c*) कियती [इ°] ŚP, SR, SSB, Any.

(*d*) न [नैव] ŚP, SR, SSB, Any, Vidy.

Irregular metre.

Deafening the quarters with its thunders what has been achieved by the cloud ? This small is the beak of the *Cātaka*-bird, even this has not been filled with water by it. (S. B. Nair).

12826

गर्जितमाकर्ण्य मनाग्
अङ्के मातुर् निशार्धजातोऽपि ।
हरिशिशुरुत्पतितुं द्राग्
अङ्गान्याकुञ्च्य लीयते निभृतम् ॥

(अ) Bhv 1. 101 (BhV [C] 1. 104).

(आ) SR 230. 20, SSB 622. 23.

(*a*) अङ्गे Bhv (var.).

(*c*) हरिपतिरु° Bhv (var.).

(*d*) ऽतिभृशं [नि°] Bhv (var.).

Gīti-āryā metre.

Having faintly heard the thunder, while in the lap of the mother, the young *one*[1] of a lion though half a night old, having contracted his limbs lies motionless, as if to pounce (mistaking the thunder for the voice of an elephant). (H. D. Sharma).

1. The word in italics is supplied by the editor.

12827*

गर्जित्वा बहुदूरमुन्नतिभृतो मुञ्चन्ति वार्यम्बुदा
भद्रस्यापि गजस्य दानसमये संजायते दुर्मदः ।
पुष्पाडम्बरयापनेन ददति प्रायः फलानि द्रुमा
नोत्सेको न मदो न कालहरणं दानप्रवृत्तस्य ते ॥

(आ) VS 2578. Cf. नाकारमुद्वहसि नैव.

Śārdūlavikrīḍita metre.

Having thundered and going far up clouds shed rain ; there is haughtiness even in a good elephant at the time of giving *dāna* [gifts : ichor] ; the trees generally give fruits after the delay of the exhibition [show] of flowers ; there is no pride, no haughtiness and no delay when Your Majesty sets about giving gifts. (S. B. Nair).

12828*

गर्जित्वा बहु संनिरुध्य गगनं प्रच्छाद्य दिङ्मण्डलं
संपाद्योद्दलितेन्द्रनीलशकलश्यामाभिरामं वपुः ।
प्राप्ते वारिधरागमेऽपि सलिलं तत्यक्तमम्भोमुचा
चञ्चूश्चातकपोतकस्य सकला सिक्ता न येन स्वयम् ॥

(आ) VS 848.

Śārdūlavikrīḍita metre.

Thundering much, covering the sky, screening the quarters and having obtained a charming form dark like a cut-piece of blue sapphire, the cloud has released at the time of raining that much water which has not been sufficient to wet completely the beak of the young one of a *Cātaka*-bird. (S. B. Nair).

12829*

गर्जित्वा मेघधीरं प्रथममथ शनैर् मण्डलीकृत्य देहं
शृङ्गाभ्यां धारयन्तावभिमुखमवनिं दारयन्तौ खुराग्रैः ।
मन्दं मन्दं समेत्य स्थिरनिहितपदं दत्तघातौ सरोषं
युध्येते चालयन्तौ कुटिलितमसकृत्पुच्छमेतौ महोक्षौ ॥

(आ) VS 2424, ŚP 596, SR 207. 15, SSB 572. 1.

(*b*) भीष° [धार°] ŚP, SR, SSB ; °मवनीं SR, SSB.

Sragdharā metre.

Bellowing like thundering clouds at first and then slowly bending their bodies, exhibiting their horns prominently, digging the ground with their hoofs, approaching each other slowly and planting their feet firmly, two big bulls angrily butt each other and fight, swinging their twisted tails frequently. (S. B. Nair).

गर्ज वा वर्ष वा मेघ see मेघा वर्षन्तु.

12830*

गर्तमारुतक्राङ्कार- भीमदावाग्निवल्गनम् ।
भीताजगरफूत्कार- पतदाङ्गारपादपम् ॥

(अ) Yogavāsiṣṭha 3. 108. 28. (Cf. JOIB 17. 1 ; p. 38).

(The forest) in which the terrible conflagration leaped with the wind whistling in hollows, and in which the live-coals fell from the trees by the hissing of the frightened pythons. (Sadhu Ram in JOIB 17. 1 ; p. 38).

12831**

गर्ते सरिद्रोधसि वा वराही
शावानयुग्मानपि चेत् प्रसूते ।
नाम्भोधरो मुञ्चति तावदम्भो
यावत्समुड्डीय न ते व्रजन्ति ॥

(आ) ŚP 2511.

Indravajrā metre.

If a female cuckoo [*Varāhī*][1] were to give birth to young ones in odd numbers in a hollow or on the bank of a river, the cloud will not release any rain till they have learnt to fly and depart from there. (S. B. Nair).

1. In ŚP 2512 *Śyāmā* [she-cuckoo] is used for *Varāhī*.

12832

गर्दभः पटहो दासी, ग्रामण्यः पशवः स्त्रियः ।
दण्डेनाक्रम्य भुञ्जीयान् न ते सत्कारभाजनम् ॥

(अ) Cr 1424 (CNPh 125).

(आ) SR 165. 564, SSB 498. 564, SH (II) *fol*. 99 a (37).

(*b*) ग्रामण्य CNPh ; ग्रामीणः SH ; पशवः CNPh.

(*cd*) मुञ्जीत नैते CNPh.

(*c*) युञ्जीयान् SH.

(*d*) संमानभाजनम् SR, SH ; °जनाः CNPh.

Asses, drums, serving women, villagers, animals, and women—the services of these should be enforced with a stick in hand (by the application of firmness) ; they are not to be treated gently [with respect]. (S. B. Nair).

12833

गर्दभ रसिको नान्यो
भवानिवात्रावलोक्यते कश्चित् ।
पादाहतिं न गणयन्न्
अनुधावसि यत् प्रियां स्तुवन्नुच्चैः ॥

(आ) SSB 629. 2 (a. Saṁgrahitṛ himself).

Gīti-āryā metre.

O donkey, there is no one who enjoys exquisitely as you do—no such living being is seen ; for, unmindful of the kicks administered you run after your beloved, loudly praising her ! (S. B. Nair).

12834

गर्दभो जायते जन्तुः पित्रोश्चाप्यवमानकः ।
मातापितरावाक्रुश्य शारिका संप्रजायते ॥

(अ) Mārk-pur 15. 3.

(आ) ŚP 719 (a. Mārk-pur).

(*c*) °रमाक्रु° ŚP.

One comes to be reborn as an ass if one behaves insultingly to one's parents; having reviled at one's father and mother, one comes to be reborn as a (caged) female parrot. (S. B. Nair).

गर्भं बलाकासु see No. 12848.

12835

गर्भक्लान्तिभरालसां घनमरुद्व्यालोलदावानल-
ज्वालाजालसमाकुलां सहचरीमालोक्य लोले-
क्षणाम् ।
वेगाद् दूरविनिर्गतोऽपि सपदि व्यावृत्य धावन् मृगो
गच्छन्तीं स्मृतिशेषतामुपगतः स्नेहस्य किं
दुष्करम् ॥

(आ) Skm (Skm [B] 1866, Skm [POS] 4. 46. 1) (a. Surabhi), Kav p. 115.

(*a*) घर्मक्लान्ति° Skm (POS).

Śārdūlavikrīḍita metre.

Observing his mate indolent due to its being big with child, enveloped and worried by a forest-fire, its flames fanned by a strong gale, and when its eyes were rolling due to terror, the deer, though he had run away quickly a long distance turned back and ran towards her who was fast becoming but a memory ; what is impossible for love ? (S. B. Nair).

12836

गर्भक्लेशः स्त्रियो मन्ये साफल्यं भजते तदा ।
यदारिविजयी वा स्यात् संग्रामे वा हतः सुतः ॥

(अ) Mārk-pur 22. 45.

(आ) SRHt 91. 6 (a. Mārk-pur), SSSN 104. 5, IS 2092.

(*a*) स्त्रिया SRHt, SSSN.

(*a*) सफलो हि पिता तदा SRHt; सफलो भविता तदा SSSN.

(*b*) यदा स बीजबीजा स्यात् SRHt; यदा स विजयी वा स्यात् SSSN.

The pain of labour undergone by a woman, I think, becomes fruitful at the time when the son conquers the (motherland's) enemy, or get killed in a battle (for his country's sake). (S. B. Nair).

12837

गर्भक्लेशे परं दुःखं माता जानाति यादृशम् ।
वात्सल्यं चाधिकं मातुर् दृश्यते न तु पैतृकम् ॥

(अ) SkP, Avantikh. 76. 21.

(*a*) (गर्भक्लेशपरं दुःखं is suggested, editorially).

Just as the great trouble undergone during pregnancy is known only by the mother, so is her affection great for the child ; that much is not seen in the father. (S. B. Nair).

12838**

गर्भगृहे शय्यादौ
वेहल्यामाज्यकुम्भमुख्येषु ।
चुल्हीगृहमूर्धादिषु
न शुभा निन्द्यप्रदेशे च ॥

(आ) ŚP 2548.

Ārya metre.

In the bedroom, in the bed etc., on the threshold, in vessels filled with ghee, on the top of kitchen etc., an omen seen is not auspicious; as also in censurable places. (S. B. Nair).

12839*

गर्भग्रन्थिषु वीरुधां सुमनसो मध्येऽङ्कुरं पल्लवा
वाञ्छामात्रपरिग्रहः पिकवधूकण्ठोदरे पञ्चमः ।
किं च त्रीणि जगन्ति जिष्णु दिवसैर् द्वित्रैर् मनोजन्मनो
देवस्यापि चिरोज्झितं यदि भवेदभ्यासवश्यं धनुः ॥

(अ) ViddhaŚ 1. 23.

(आ) JS 206. 5 (a. Rājaśekhara), SkV 166 (a. Rājaśekhara), Kav 68 (a. Rājaśekhara), Skm (Skm [B] 1226, Skm [POS] 2. 151. 1) (a. Rājaśekhara), Kāvyān 67. 9–12, KHpk 196 (321), KH 160. 27–161. 2, SR 333. 101 (a. JS), SSB 201. 106, ŚbB 2. 321, KāvR 18. 75.

(*a*) पल्लवाः JS, KH.

(*b*) -श्छायामा° [वा°] Kāvyān.

(*c*) तस्माद् [किं च] Skm (var.).

(*d*) चिरोज्झितं ViddhaŚ; चिरेप्सितं Kāvyān; भवत्यभ्या° JS.

Śārdūlavikrīḍita metre.

The flowers of the vine are still in bud, / the leaves within the sprout ; / the note of love within the cuckoo's throat / still dwells in expectation. / If Love would take in hand his long-left bow / two days of practice would win him all the world. (D. H. H. Ingalls).

12840*

गर्भनिर्भिन्नबीजार्थ- संबन्धो व्यसनादिजः ।
विचारनिर्णयो यस् तु स विमर्श इति स्मृतः ॥

(आ) *ad* Pratāparudrayaśobhūṣaṇa of Vidyānātha (BSS 65) 111. 18–19.

That is known as *Vimarśa* (in the drama) where there is a determination after deliberation, when certain incidents such as those of sorrow etc. connected with the *Bīja* [seed of the plot] have been developed up to the point of *Garbha-saṁdhi* (intermediate juncture]. (S. B. Nair).

12841*

गर्भमैणमदकर्दमसान्द्रं
भाजनानि रजतस्य भजन्ति ।
यत्र साम्यमगमन्नमृतांशोर्
अङ्करङ्कुकलुषीकृतकुक्षेः ॥

(अ) Naiṣ 21. 26.

Svāgatā metre.

Vessels of silver full of black paste (*of musk*[1]) looked like the moon with its bosom darkened by the deer serving as its emblem. (K. K. Handiqui).

1. Words in italics are supplied by the editor.

12842

गर्भवास इव पौरुषे स्फुरन्
किं न कर्म पुरुषश्चिकीर्षति ।
कर्मवायुरिव संस्पृशन् हठान्
मूढमेव कुरुते तु तं विधिः ॥

(अ) RT (RT [VVRI] 7. 1653, RT [S] 7. 1652).

Rathoddhatā metre.

A man of valour, restless like an embryo (moving) in the womb, what great deeds does he not wish to accomplish ? But fate obstinately deludes him, as (if it were) the break of (former) actions touching (the child as it leaves the womb). (M. A. Stein).

12843

गर्भवासव्यथां जातः शरीरी विस्मरेद् यथा ।
प्राप्तराज्यस् तथा राजा नियतं पूर्वचिन्तनम् ॥

(अ) RT (RT [VVRI] 5. 201, RT [S] 5. 201, RT [C] 5. 205, RT [T] 5. 200).

(आ) IS 2093.

(*b*) शरीरे RT (var.).

(*d*) °चिन्तितम् RT (var.).

Just as living beings, when born, forget the pain (which they endured while) kept in the womb, so the king, as soon as he obtains the crown, needs (forget) his former thoughts. (M. A. Stein).

12844

गर्भवासो हि दुःखाय न सुखाय कदाचन ।
... ... ॥

(अ) SkP, Āvantīkh. Revakh. 147. 5 *ab*.

Being in the womb is, indeed, for the (endurance of) distress and never for the (experience of) happiness. (S. B. Nair).

12845

गर्भस्थं जातमात्रं शयनतलगतं मातुरुत्सङ्गसंस्थं
बालं वृद्धं युवानं परिणतवयसं विश्वमान्यं बलाढ्यम् ।
वृक्षाग्रे शैलशृङ्गे नभसि पथि जले कोटरे पञ्जरे वा
पाताले वा प्रविष्टं हरति च सततं दुर्विबाधः कृतान्तः ॥

(अ) BhŚ 481 (doubtful), Vet 23. 3.

(आ) IS 2094, Subh 146, Sa 38. 24, SSJ 23. 10.

(*a*) जायमानं Vet (but Bdg as above); मातुरश्रस्तसं° Vet (var.).

(*b*) परिणतवपुषं निस्वभाव्यं खलार्थे Vet (var.); °वचसं निश्चयार्थं खलानां Vet (var.); निःस्वमाढ्यं खलार्यम् Vet; खलार्यं (°र्यं) or बलाढ्यं Vet (var.).

(*c*) वृक्षाग्रे BhŚ (var.); पथगते [प° ज°] BhŚ (var.); पृथितले or पथजले पङ्कजे Vet (var.); पञ्च को° (tr.) Vet.

(*d*) प्रहरति or हरति हि [हृ° च] Vet; दुर्निवार्यः Vet; दुर्निवारः (°सः) Vet (var.).

Sragdharā metre.

Whether a person is in the womb (of his mother), soon as born, lying in bed, comfortably lying in the lap of his mother, a boy, an old man, young man, advanced in age, honoured in the world, powerful, or seated on a tree-top, mountain-peak, in the sky, on the road, in water, in hollow, in a cage or has entered the nether regions—the relentless god of death takes him. (S. B. Nair).

12846

गर्भस्थितोऽप्यवज्ञां तु महान् न सहते ध्रुवम् ।
कृतावज्ञः सागरेण रामो ब्रह्मास्त्रमाददे ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 83.

(*a*) or दर्भ° Purā°.

Even when remaining in his mother's womb a great man does not tolerate contempt of others; when disregard was shown by the sea (-god), Śrī-Rāma took up the (mighty) *Brahmā*-missile. (S. B. Nair).

12847

गर्भस्थो हरते दुग्धं जन्मतः स्नेहमाहरेत् ।
पश्चाद् धनविभागेन नास्ति बन्धुसमो रिपुः ॥

(आ) Sama 2 न 63, SRM 2. 2. 583.

When remaining in the mother's womb he takes away milk, when born he deprives one of affection; thereafter he demands a share of the wealth : indeed there is no enemy equal to a kinsman. (S. B. Nair).

12848*

गर्भान् बलाकासु निवेशयन्तो
वंशाङ्कुरान् स्वैर् निनदैः सृजन्तः ।
रजोऽम्बुदाः प्रावृषि मुद्रयन्तो
यात्रोद्यमं भूमिभृतां हरन्ति ॥

(आ) KāvR 18. 11, KH 156. 9-11.

(*a*) गर्भं KH, KāvR (var.).

(*b*) °रात् KH, °नदैर्व्रजन्तः KH.

Upajāti metre (Indravajrā and Upendravajrā).

Causing conceptions to the cranes, creating shoots to the bamboos by their thunders, and making the *rajas* [dust] sealed into rain-water the clouds obstruct the efforts of kings' expeditions. (S. B. Nair).

12849

गर्भावासे शयित्वा कलिमलनिलये पूतिमध्ये जघन्ये
स्त्रीकुक्षौ पीडिताङ्गः कथमपि विवरान्निर्गतः क्लेदलिप्तः ।
भूयस् तत्रैव रागप्रकृतिरिह नरो मन्दबुद्धिर् दुरात्मा
सोऽयं संसारचक्रे भ्रमति शठमतिर् लोकमध्ये यथान्धः ॥

(अ) BhŚ 241.

(*a*) वसित्वा [श°] BhŚ (var.); किल मल or विमल or किममल° BhŚ (var.); पूतमध्ये जघन्यैः BhŚ (var.).

(*b*) पिण्डितांग: BhŚ (var.); क्लेशलिप्त: BhŚ (var.).

(*c*) राग: प्र° BhŚ (var.); °प्रकृतिहिनरो BhŚ (var.).

(*d*) शवमये or शठमये BhŚ (var.).

Sragdharā metre.

Lying in the womb, an abode of dirt and in the midst of stinks, with limbs tortured in the belly of a woman and somehow come out from the cavity and covered with dampness, foolish man gets attached to the same place due to passion : thus man of perverted mind is whirled in the ever-recurring worldly life just as a blind man in the midst of people. (S. B. Nair).

12850**

गर्भाशयो धरापीठं रजोरक्तं च भास्कर: ।
सौम्यं रेतो ब्रह्मरूपं तस्मिस् तत्र विलम्बते ॥

(आ) ŚP 4288 (a. Yogarasāyana).

(*b*) रजो रक्तं ŚP; (changed to रजोरक्तं, editorially).

The uterus is the earthly substratum [field], the menstrual blood is the solar energy [light and heat], the seminal fluid is the lunar element [water]; in that (semen), there hangs on the seed [sperm] being the form of *Brahman*[1]. (S. B. Nair).

1. Cf. the expression : बीजं ब्रह्मरूपं in ŚP 4287.

12851**

गर्भिणीगर्भतो रक्तं स्तम्भयेन्निपतद् द्रुतम् ।
पारावतमलं पीतं त्र्यहं तन्दुलवारिणा ॥

(आ) ŚP 3242.

Blood oozing from the uterus of a pregnant woman stops quickly if she drinks the water with the droppings of pigeons mixed with the rice-water [gruel][1] for the duration of three days. (S. B. Nair).

1. It seems that तन्दुल° in *Pada d* of the verse is used in the sense of तण्डुल°.

12852*

गर्भे निवेश्य भुवनानि चतुर्दशापि
संरक्षितुं कलितनिश्चितया भवत्या ।
प्राकारमेव रचितं परितोऽपि नूनम्
ऊहे सुवर्णमयमेदुरपट्टबन्धम् ॥

(आ) Ānas 70.

(*b*) °निश्चलया Ānas (var.).

(*c*) हरितोऽपि Ānas (var.).

Vasantatilakā metre.

Having placed the fourteen worlds in your interior and resolved to protect them well by your ladyship, you have constructed a rampart all around, surely, I guess, in the form of your golden smooth silken dress. (S. B. Nair).

12853

गर्भे विलीनं वरमत्र मातुः
प्रसूतिकालेऽपि वरं विनाशः ।
असंभवो वा वरमङ्गभाजो
न जीवितं चारुचरित्रमुक्तम् ॥

(आ) AS 240.

(*b*) प्रसीति (*sic !*) AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It is far better to be aborted in the womb of the mother, it is preferable to be dead at the time of birth, or to have no birth at all to an embodied being; but not life which is devoid of good character. (S. B. Nair).

12854

गर्भेऽशुचौ कृमिकुलैर् निचिते शरीरे
यद्वर्धितं मलरसेन नवेह मासान् ।
वर्चोगृहे कृमिरिवातिमलावलिप्ते
शुद्धिः कथं भवति तस्य जलप्लुतस्य ॥

(अ) AS 747.

(*a*) शरीरं AS, (but AS [var.] as above).

(*c*) °लिप्तो AS (var.).

Vasantatilakā metre.

The body was in the mother's womb, unclean and filled with worms, and nurtured by the essence of dirt for nine months, just as a worm in the bowels full of ordure : to such man how can the body become pure by a bath ? (S. B. Nair).

12855*

गर्वं खर्वं कुरु कररुहोदञ्चनं मुञ्च कण्ठे
कुण्ठः कण्ठीरव तव रवः किं च संकोचमेतु ।
शक्तः सप्ताम्बुनिधिपरिखामेखलामेष गुर्वीम्
उर्वीं वोढुं मदजलसरित्संगतो दिङ्मतङ्गः ॥

(आ) Anymuk 16.

Mandākrāntā metre.

Let your pride be dwarfed, O lion, leave off sharpening your claws, the roar in your throat is blunted, and moreover make yourself humble. The elephant guarding the quarters, which is capable of bearing the earth having the seven seas for its girdle, is now united with streams of ichor (is in a belligerent mood). (S. B. Nair).

12856

गर्वं नोद्वहते न निन्दति परान् नो भाषते निष्ठुरं
प्रोक्तं केनचिदप्रियं च सहते क्रोधं न चालम्बते ।
श्रुत्वा काव्यमलक्षणं परकृतं संतिष्ठते मूकवद्
दोषांश् छादयते स्वयं न कुरुते ह्येतत् सतां
लक्षणम् ॥

(अ) BhŚ 482 (doubtful).

(आ) SR 53. 268 (a. BhŚ), SSB 313. 275, SuB 11. 3 *ac/bd*, IS 2095, Subh 195, JSub 182. 2, SN 709, AAS 13. 8.

(*a*) गर्वन्तोद्वहते न निन्दिते Subh ; नो दहते BhŚ (var.) ; निन्दते SuB ; परं SuB ; निष्ठुरं भाषते (tr.) AAS.

(*b*) प्रोक्तः AAS ; उक्तः [प्रो°] SuB ; अप्रियश्च Subh ; अप्रियाणि AAS ; क्रोधेन BhŚ (var.); नालम्बते (°म्ब्य°) SR, SSB, SuB, Subh.

(*d*) दोषा छा° Subh ; °दयति AAS ; प्रियं प्रकुरुते चैतत् SuB; चैतत् [ह्ये°] AAS ; पापं [ह्ये°] IS (om. in Subh).

Śārdūlavikrīḍita metre.

He bears not pride, does not speak ill of others, never talks harshly, puts up with unpleasant words spoken by others, does not lose his temper, hearing bad poetry of others he remains as though dumb, conceals the defects of others, and himself does not do wrongs : such are the characteristics of good people. (S. B. Nair).

12857

गर्वं मा कुरु दुर्वहं जडखर स्कन्धोच्चलत्केसर-
प्रांशुश्रोत्रसलोमपुच्छजनिताच्छक्राश्वतौल्यभ्रमात् ।
लोकातीतशताश्वमेधमखिनां लभ्यं तदारोहणं
कर्मास्यन्तविगर्हितं कृतवतां कार्यं त्वदारोहणम् ॥

(अ) Kavik 1. 100.

Śārdūlavikrīḍita metre.

Don't you be so haughty, O stupid ass, / taking yourself to be the steed of Indra / because of a similar mane, ear and tail; / mounting that horse is the rare reward of kings / who have performed a hundred horse-sacrifices; / while mounting you is the penalty imposed / on those tainted with darkest sins ! (K. Krishnamoorthy).

12858

गर्वं मा कुरु शर्करे तव गुणाञ्जानन्ति राज्ञां गृहे
ये दीना धनवर्जिताश्च कृपणाः स्वप्नेऽपि पश्यन्ति नो ।
आम्रोऽहं मधुकूपकैर् मम फलैस् तृप्ता हि सर्वे जना
हे रण्डे तव किं गुणा मम फलैस् तुल्यं न किंचित् फलम् ॥

(आ) SSH 2. 52, SR 240. 127, SSB 640. 34, SRK 209. 6 (a. ŚP), SRM 2. 2. 405.

Śārdūlavikrīḍita metre.

Do not be haughty, O candied sugar, your merits are known only in the mansions of kings ; but those people who are humble, poor and lowly never see you even in a dream. I am the mango tree : all people get satisfaction with my fruits which are wells of honey. You slut, what are your merits ? There is no fruit equal to mine. (S. B. Nair).

12859*

गर्वग्रन्थिलगुर्जरज्वरकरः कर्णाटकर्णाटवी-
दावाग्निर् द्रविडेन्द्रवीर्यदलनो गौडेन्द्रनिद्राहरः ।
हम्मीरप्रमदामदालसलसद्भ्रूनर्तनस्तम्भन-
प्रस्थाने तव वीर डिण्डिमचमत्कारः समुज्जृम्भते ॥

(आ) SR 112. 278, SSB 409. 5.

(*c*) हम्मीर प्रमदाजनालसलसद्° SSB.

Śārdūlavikrīḍita metre.

It causes fever to the Gurjara King who is puffed up with pride, it acts as a forest-fire to the woods of the ears of the Karṇāṭa King, it cuts off the valour of the Draviḍa King, and deprives the Gauḍa King of his sleep ; it puts an end to the dance of the eyebrows which comes into play by intoxication of the ladies of Hammīra King : O hero, when you go (on an expedition) the admirable charm of your war-drums are prominently displayed. (S. B. Nair).

गर्वन्तोद्वहते न निन्दिते see No. 12856.

12860*

गर्वमसंवाह्यमिमं
लोचनयुगलेन वहसि किं मुग्धे ।
सन्तीदृशानि दिशि दिशि
सरःसु ननु नीलनलिनानि ॥

(आ) KāRu 8. 78, Kpr 10. 555, KāP 384. 1–2, KHpk 372 (586) (KH 333), Sar 4. 58 (p. 436), Cit (V) 70. 10–11, Kuv *ad* 4. 13 (13 ; p. 12), Amd 320. 925, ARJ 192. 9–10 (AR 209. 4–5).

(*a*) °संभाव्यमिमं Cit (V).

(*b*) °युगुलेन Kuv (printing erorr) ; किं व° (tr.) Kpr, Kuv, Amd, AR, KāP, Sar, Cit (V) ; भद्रे [मु°] KāRu, Kuv, Amd, AR, KāP, Cit (V).

Āryā metre.

O beautiful girl ! wherefore do you bear the pride on account of the eyes ? Here are many such blue lotuses all about in tanks ! (G. Jha).

12861

गर्वाद् योद्धुमुपेतः
पौलस्त्यः सपदि कार्तवीर्येण ।
क्रीडामृग इव बद्धो
न बलोद्रिक्तेन योद्धव्यम् ॥

(आ) Upadeśaśataka (KM II. 20) 11.

Ārya metre.

Out of his haughtiness there came to fight Rāvaṇa, all of a sudden, with King Kārtavīrya; he was captured and bound like a pet fawn : one should never fight with one of superior might. (S. B. Nair).

12862

गर्वान्दोलितकल्लोलैः सारं वारिधिगर्जनम् ।
येनात्मनीरशोषेण तोषितं भुवनत्रयम् ॥

(आ) PV 725 (a. Śiva).

(*b*) °गर्जतम् (*sic !*) PV (MS).

(*c*) °नौषेणा (*sic !*) PV (MS).

The essence of the roar of the ocean having huge billows tossed in pride results in the drying up of its waters by which the three worlds are gladdened (in the form of shedding of rain). (S. B. Nair).

12863*

गर्वायन्ते पलालं प्रति पथिकशतैः पामराः स्तूयमाना
गोपान् गोगर्भिणीनां सुखयति बहलो रात्रि-
रोमन्थबाष्पः ।
प्रातः पृष्ठावगाढप्रथमरविरुचिर् ग्रामसीमोपशल्ये
शेते सिद्धार्थपुष्पच्छदनचितहिमक्लिन्नपक्ष्मा
महोक्षः ॥

(आ) SkV 297 (a. Yogeśvara), Skm (Skm [B] 1327, Skm [POS] 2. 171. 2) (a. Yogeśvara), Kav p. 78.

(*c*) °रविरुचि Skm (var.).

(*d*) °च्छदनिचित° Skm, (but Skm variant as above).

Sragdharā metre.

The peasants now grow haughty, / being flattered by a hundred travellers for their straw; / at night the cows in calf, chewing the cud, / keep warm the herdsmen with their breath; / at dawn the first rays of the sun play on the great bull's back / as he lies covered with mustard flower / and eyelids thick with frost upon the village common. (D. H. H. Ingalls).

12864*

गर्वायसे विकचकोरकपुञ्जगुञ्ज-
दुन्मत्तषट्पदघटाविभवेन किं नु ।
वामभ्रुवां चरणताडनदोहदानि
किं नाम न स्मरसि तावदशोक तानि ॥

(आ) PV 677 (a. Rudra), SR 238. 74, SSB 637. 1, Kav p. 94, Sūktiratnāvalī of Vaidyanātha (MS IO 1203 b, Eggeling 4032) 589 (in Kav).

(*a*) गर्वायस्ये PV (var.) (see Kav); °पुञ्च-गुञ्जद्- Sūkti°.

(*b*) -दुद्वृत्त° SR, SSB; तु [नु] Sūkti°.

Vasantatilakā metre.

Do you get proud of the wealth of the bunches of flowers, fully blossomed, on which swarms of bees rest and hum sweetly? O *Aśoka*-tree, why do you not remember the kicks administered by charming damsels during the *Dohada*[1] ceremony? (S. B. Nair).

1. *Dohada* : The desire of plants at budding time.

12865*

गर्वविशविशालरावणभुजप्रोद्यत्प्रतापानल-
ज्वालाजालनवाम्बुदः कथमसौ सीतापतिर् वर्ण्यते ।
यस्यारातिनृपाः कृपाणजलधौ मग्नाः पुरो गौरवाद्
अत्युच्चैर् गतयो भवन्ति च पुनर् भित्त्वा रवेर् मण्डलम् ॥

(अ) Khaṇḍapraśasti 80.
(आ) SR 120. 139, SSB 421. 26.

Śārdūlavikrīḍita metre.

How is Śrī-Rāma [the lord of Sītā] to be described who is verily the fresh cloud in extinguishing the flames of the fire of valour rising from the numerous and arrogant arms of Rāvaṇa ? For, his rival kings get immersed in the sea of his sword and due to *gaurava* [honour : weight] they rise high up to the heavenly courses piercing the disc of the sun[1]. (S. B. Nair).

1. Heroes that die in battle go to heaven piercing through the disc of the sun.

12866

गर्वेण मातृपितृबान्धवमित्रवर्गाः
सर्वे भवन्ति विमुखा विहितेन पुंसः ।
अन्योऽपि तस्य तनुते न जनोऽनुरागं
मत्वेति मानमपहस्तयते सुबुद्धिः ॥

(अ) AS 49.
(*b*) विहृतेन AS (var.).

Vasantatilakā metre.

Due to his pride a man's mother, father, kinsmen and friends—all of them turn away from him. Other people too bear no love for him : considering thus, a man of intelligence discards pride. (S. B. Nair).

गर्हितान्योऽन्यमतयो see No. 8189.

12867**

गलग्रन्थि तलग्रन्थि धनहानिकरं धनुः ।
एभिर् दोषैर् विनिर्मुक्तं सर्वकार्यकरं स्मृतम् ॥

(आ) ŚP 1756.

Having a joint at the upper portion and at the lower end a bow causes the loss of one's wealth : free from all these defects a bow is declared to be useful in all undertakings. (S. B. Nair).

12868**

गलच्चक्षुर् मिलज्जानुः प्रस्खलंश्च पदे पदे ।
मक्षिकालक्षसंयुक्तो भट्टतट्टुर् विराजते ॥

(आ) Sama 2 ग 11.

His eyes faltering and knees bent, and gait stumbling at every step, covered with lacs of flies, the person Bhaṭṭataṭṭu is resplendent ! (S. B. Nair).

12869

गलति वस्त्रमधस्तनमीक्षते
सकलमन्यतया श्लथते तनुः ।
स्खलति पादयुगं पथि गच्छतः
किमु न मद्यवशाच्छ्रयते जनः ॥

(अ) AS 501.
(*a*) °मीक्ष्यते AS, (but AS [var.] as above).
(*d*) यतः [जनः] AS (var.).

Drutavilambita metre.

The lower garment slips, all the objects are seen differently, the body becomes infirm and uncontrolled, the feet stumble while going along the road. What does a drunkard not cling to for protection ? (S. B. Nair).

12870

गलति सकलं रूपं लालां विमुञ्चति जल्पनं
स्खलति गमनं दन्ता नाशं श्रयन्ति शरीरिणः।
विरमति मतिर् नो शुश्रूषां करोति च गेहिनी
वपुषि जरसा ग्रस्ते वाक्यं तनोति न देहजः॥

(अ) AS 276.

(*c*) वा [च] AS (var.) (*contra metrum*).

(*d*) वाव्यं (*sic !*) AS (var.).

Hariṇī metre.

All beauty disappears (in old age), a shower of saliva when speaking, the gait stumbles, the teeth are lost in the case of embodied beings; the mind becomes weak and the wife does not attend upon him: when the body is gripped by old age the son too becomes indifferent. (S. B. Nair).

12871*

गलत्परागं भ्रमिभङ्गिभिः पतत्-
प्रसक्तभृङ्गावलि नागकेसरम्।
स मारनाराचनिघर्षणस्खल-
ज्ज्वलत्कणं शाणमिव व्यलोकयत्॥

(अ) Naiṣ 1. 92.

Vaṁśastha metre.

He[1] saw a *Nagakesara*-flower, with its pollen streaming from it and with a line of bees, which had settled on it, slipping down with circular movements; as if it were a grindstone with glowing sparks[2] issuing on account of Cupid's arrows[3] being whetted on it. (K. K. Handiqui).

1. Nala. 2. Pollen. 3. Bees.

12872

गलत्यायुर्देहे व्रजति विलयं रूपमखिलं
जरा प्रत्यासन्नीभवति लभते व्याधिरुदयम्।
कुटुम्बस्नेहार्तः प्रतिहतमतिर् लोभकलितो
मनो जन्मोच्छित्त्यै तदपि कुरुते नायमसुमान्॥

(अ) AS 333.

(*b*) °रुदयाम् AS (var.).

(*c*) कुटुम्बःस्ने° AS (var.).

(*d*) °मशुमान् AS (var.).

Śikhariṇī metre.

Life wanes in the body and all beauty gets lost, old age advances and diseases take their rise; affected by love for the family, he becomes frustrated and gets goaded by greed; in spite of all these, man does nothing to prevent his re-birth. (S. B. Nair).

12873*

गलत्येका मूर्च्छा भवति पुनरन्या यदनयोः
किमप्यासीन्मध्यं सुभग निखिलायामपि निशि।
लिखन्त्यास् तत्रास्याः कुसुमशरलेखं तव कृते
समाप्ति स्वस्तीति प्रथमपदभागोऽपि न गतः॥

(आ) JS 159. 20 (a. Bilhaṇa), ŚP 3477, PG 361 (a. Śacīpati), SR 289. 58 (a. ŚP), SSB 125. 61, SH 2045 *ab* only.

(*a*) मूर्छा ŚP; तदनयोः PG.

(*b*) °सीन्मध्ये ŚP, SR, SSB; °सीत्सख्यं PG (var.); सकला° ŚP, SR, SSB.

(*c*) तत्तस्याः [तत्रा°] ŚP, SR, SSB.

Śikhariṇī metre.

A swoon comes to her and then follows another and in between them, O good man, there is a short respite during the whole of the night. Attempting a love-letter to you even the first part of the beginning "All well" does not get completed (due to the frequent swoons). (S. B. Nair).

12874

गलन्ति दोषाः कथिताः कथंचन
प्रतप्तलोहे पतितं यथा पयः ।
न येषु तेषां व्रतिनां स्वदूषणं
निवेदयत्यात्महितोद्यतो जनः ॥

(अ) AS 161.

(*b*) परः or पुनः (*sic!*) [पयः] AS (var.).

(*c*) नयेषु AS (var.), AS (KM).

(*d*) °द्यते जस (*sic!*) AS (var.).

Vaṁśastha metre.

Faults attributed (falsely) wear off somehow just as water fallen on red-hot iron; people interested in their own welfare never attribute their own faults to disciplined sages. (S. B. Nair).

12875

गलितं यौवनमधुना
वनमधुना सेवनीयमस्माकम् ।
स्फुरदुरुहारमणीनां
हारमणीनां गतः कालः ॥

(आ) Skm (Skm [B] 2258, Skm [POS] 5. 52. 3), AB 552, ZDMG 37. 547.

Ārya metre.

The time of our youth is now gone, we have to retire to the (penance-) grove now; the good time with charming girls, adorned with the necklace of sparkling big pearls, has, alas! gone. ((S. B. Nair).

12876*

गलितकरसमूहः पाण्डुरीभूतदेहः
सकलविरहिणीनां याति शापैरिवास्तम् ।
विरहविधुरकोकप्रेयसीलोकशापाद्
हृदिकलितकलङ्कम्लानिरेखः पुरैव ॥

(आ) PV 496 (a. Veṇīdatta).

(*d*) कलितहृदि° (tr.) PV (MS).

Mālinī metre

With all his *kara*-s [hands : rays] dropped out and the body rendered all white (due to white leprosy) the moon now sets, as if due to the curses of all women separated from their lovers. Due to the curse of the beloveds of the ruddy geese suffering separation, he has already the black-spot in his heart. (S. B. Nair).

12877

गलितनिखिलसङ्गोऽनङ्गसङ्गेऽप्रवीणो
विमलमननपूतं कर्मनिर्नाशनाय ।
चरति चरितमर्च्यं संयतो यन्मुमुक्षुर्
मथितसुकृतमान्द्यास्तत्तपो वर्णयन्ति ॥

(अ) AS 703.

(*a*) °संग (°गः) AS (var.); प्रवीणो [ऽप्र°] AS (KM).

(*b*) °मनसि पूतं AS (KM).

(*d*) °माद्यास्तभयो or °माद्यांस्तत्तपो AS (var.); °माद्यास्त° (°द्य°) AS (KM).

Mālinī metre.

All attachments dropped out of him, unable to indulge in love-sports a man, desiring release from the ills of the world, controls his senses and does praise-worthy acts to destroy the effects of *Karma* with a pure mind. Those who are not affected by the diminution of goodness describe this as penance. (S. B. Nair).

गलितवयसामिक्ष्वाकूणाम् see No. 776.

12878

गलितानीन्द्रलक्षाणि बुद्बुदानीव वारिणि ।
मां जीवितनिबद्धाशं विहसिष्यन्ति साधवः ॥

(आ) ŚP 4117 (a. Vāsiṣṭha), SR 372.147 (a. ŚP), SSB 269. 33 (a. Vāsiṣṭha).

All the characteristic powers of the senses have disappeared as bubbles in water ; if I now cling to (a sensuous) life, all the good people will laugh at me. (S. B. Nair).

12879

गले पाशस्तीव्रश्चरणयुगले गाढनिगडे
दृढः कक्षाबन्धः शिरसि सृणिघातः खरतरः ।
नरः स्कन्धारूढो बत रमणयोग्येऽपि समये
न जानीमो मूढ द्विरदवर कस्मात् तव मदः ॥

(आ) Skm (Skm [B] 1841, Skm [POS] 4. 41.1) (a. Laṅgadatta or Naṅgadatta), ŚP 931, Any 35.80, Vidy 59 (a. Naṅgadatta), SR 232. 76, SSB 625. 27, SRK 178. 13 (a. ŚP).

(*a*) °रणयुगयुग्मे च निगडे Skm, Vidy.

(*b*) दृढं SR, SSB ; स्कन्धे ब° ŚP, Any, SR, SSB, SRK ; °बद्धः Vidy ; सृणिपातः ŚP, Any, SR, SSB, SRK.

(*c*) °रूढा ŚP ; मरण° [र°] Skm (var.) ; विषये [स°] ŚP, Any, SR, SSB, SRK.

(*d*) जानीमोऽस्यर्थं द्विरद वद ŚP, Any, SR, SSB, SRK.

Śikhariṇī metre.

In the neck there is a tight rope, the legs are fettered, tightly tied is the chain round the body and highly painful is the thrust at the head by the goad, a man seats himself on your shoulder, alas ! at a time when you should freely enjoy life. I know not, O fool of an elephant, why you have *mada* [shedding ichor : arrogance]. (S. B. Nair).

गल्लस्थलेषु मदवारिषु बद्धराग- see No. 12599.

12880*

गल्लौ लावण्यतल्लौ ते लडहौ मडहौ भुजौ ।
नेत्रे वोसट्टकन्दोट्ट- मोट्टायितसखे सखि ॥

(आ) Sar 1. 15 (a. Bhojadeva)[1]. Cf. A. Weber's *Indische Studien* 16. 208.

(*a*) गल्ल=गण्ड ; तल्ल=अल्पं सरस्.

(*b*) लडह=मनोहर ; मडह=कृश.

(*c*) वोसट्ट=विकसित ; कन्दोट्ट=नीलोत्पल.

1. Quoted as an example of the use of provincial words.

Your cheeks, O lady-friend, are two little pools, your hands slender and charming : as for the eyes they are friends [similar] in sportive charm to blue lilies in bloom. (S. B. Nair).

गवर्थे ब्राह्मणार्थे च see No. 12887.

12881

गवां रजो धान्यरजः पुत्रस्याङ्गगतं रजः ।
रजांस्येतानि पुण्यानि पापमेभिः प्रणश्यति ॥

(अ) Cr 337 (CRr 7. 40, CPS 197. 61), GP 1. 114. 42.

(*a*) गवाम् CR (printing error); गवान् (*sic !*) CR (var.).

(*b*) पुत्रस्याङ्गभव GP.

(*c*) एतद्रजो महाशस्तं GP ; पापानि [पु°] CR (var.).

(*d*) सर्वतः परिवर्जयेत् CR (var.); महापातक-नाशनम् GP.

Dust raised by cows, the dust of food-grains, the dust on the body of the son—these dusts are holy and sin is destroyed by them. (S. B. Nair).

12882*

गवाक्षदृष्ट्या निभृताम्बुवृष्ट्या
वनोपयातो हरिरब्जहस्तः ।
व्यलोकि लोकाकुलया तयासौ
त्रपावरुद्धागमया स्मितास्यः ॥

(आ) PV 344 (a. Veṇīdatta).

(*d*) नपाव° (*sic !*) PV (var.).

Upendravajrā metre.

Directing her eyes through the window, shedding silent tears and remaining unmoved by being overcome by bashfulness, this Śrī-Kṛṣṇa with a lotus in hand, possessing a smiling face and going along the forest region, was observed by her in all eagerness. (S. B. Nair).

12883*

गवाक्षरन्ध्रैरवलोकयन्ती
लक्षीकृता कापि मनोभवेन ।
किमप्यनङ्गस्य नितान्तचण्ड-
कोदण्डपाण्डित्यमुदाजहार ॥

(अ) Vikram 12. 5.

Upajāti metre (Upendravajrā and Indravajrā).

A lady[1], made a target by Cupid, while looking through the lattices of the window, manifested the skill of Cupid in the (wielding of the) exceedingly fierce bow. (S. C. Banerji).

1. A lady's activity to greet the King of Kuntala.

12884

गवादीनां पयोऽन्येद्युः सद्यो वा जायते दधि ।
क्षीरोदधेस्तु नाद्यापि महतां विकृतिः कुतः ॥

(आ) VS 854, ŚP 217 (a. Deveśvara), AP 39, SR 45. 5 (a. VS), SSB 301. 5 (a. Deveśvara), SRK 11. 14 (a. Sphuṭaśloka [=stray verse]), IS 2097, Subh 273, SSH 1. 13, SH 546 (a. Deveśvara), VP 1. 38.

(*b*) द° जा° (tr.) VS ; दधि SH.

(*c*) क्षीरोदधि त (*sic !*) Subh.

(*d*) किकृति (*sic !*) SH ; पुनः [कु°] Subh.

The milk of cows and of others becomes sour the same day or (at the most) the next day, but untill now such thing did not happen in the case of the ocean of milk ; how can big ones pass through change ? (S. B. Nair).

गवामर्थे ब्राह्मणार्थे see No. 12887.

12885

गवार्थे ब्राह्मणार्थे च प्राणत्यागं करोति यः ।
सूर्यस्य मण्डलं भित्त्वा स याति परमां गतिम् ॥

(अ) P (Pts 1. 420). Cf. Nos. 12886 and 12887.

(आ) IS 2098.

For the protection of cows and the Brāhmaṇa-s he who gives up his life, attains the highest beatitude, having pierced through the disc of the sun. (S. B. Nair).

12886

गवार्थे ब्राह्मणार्थे च स्त्रीवित्तहरणे तथा ।
प्राणांस्त्यजति यो युद्धे तस्य लोकाः सनातनाः ॥

(अ) P (Pts 2. 104, PtsK 2. 112). Cf. Nos. 12885 and 12887.

(आ) IS 2099.

In order to protect a cow and a Brāhmaṇa, as also to prevent the robbery of a woman's wealth—he who gives up his life in a fight, reaches the worlds that are eternal. (S. B. Nair).

12887

गवार्थे ब्राह्मणार्थे च स्वाम्यर्थे स्त्रीकृतेऽथवा ।
स्थानार्थे यस्त्यजेत् प्रणांस् तस्य लोकाः सनातनाः ॥

(अ) P (Pts 1. 205, PtsK 1. 230, Pts Hamburg (MS) [Hertel 102]), Vet 15. 25. Cf. Nos. 12885 and 12886.

(आ) SR 383. 267, IS 2100.

(*a*) गवामर्थे···(च om. [*metri causa*]) Pts ; गवर्थे Pts Hamburg (MS).

(*b*) मित्रार्थे [स्वा°] Vet ; ऽथ वा SR.

(*c*) स्वाम्यर्थे [स्था°] Vet.

(*d*) स्वर्गो निरामयः [लो° स°] Vet.

For the protection of cows and the Brāhmaṇa-s, for furthering the master's welfare or to save a woman, as also for safeguarding the (native) land (against the enemies)—he who sacrifices his life, to him are the gates of eternal heaven opened. (S. B. Nair).

गवाशनानां स गिरः शृणोति see No. 12888.
गवाशनानां स वचः शृणोति see No. 12888.

12888

गवाशिवाक्यानि स वक्ति नित्यम्
अहं मुनीनां वचनानि वच्मि ।
प्रत्यक्षमेतद्भवतैव दृष्टं
संसर्गजा दोषगुणा भवन्ति ॥

(अ) Cr 338 (CRr 8. 108, CvL I 8. 28, CPS 276. 13), P (PP 1. 417, PM 1. 187, PTu 1. 6 *ba/cd*, PD 304. 76 [wrongly marked as 86] *ba/cd*). To be read together with माताप्येका पिताप्येको.

(आ) ŚKDr *ad* गवाशन: *ba/dc* (a. [?]Udbhaṭa), IS 4794, TP 474, Subh 256, SR 87. 23, SSB 367. 41, SRK 89. 10 (a. Sphuṭaśloka [=stray verse]).

(इ) TK (OJ) 47, Ślt (OJ) 45.

(*a*) गवाशनानां स वचः (गिरः Subh) शृणोति PP, PTu, ŚKDr, Subh ; गवाशनानां स शृणोति वाक्यम् SR, SSB, SRK; शृणोत्यसौ क्रूरगवाशनानां PD ; गवाशवाक्यानि (*sic !*) CR (var.); गवासिनानाङ्गिर (*sic !*) CvL I; वत्ति (*sic !*) [वक्ति] CR (var.).

(*b*) राजन्नहं चाविरतं मुनीनाम् PP ; अहं च (तु CvL I; हि SR, SSB, SRK) राजन्मुनिपुंगवानाम् [°वायः ; वचनं (or पठितं) मुनीनाम् SR, SSB] CvL I, SR, SSB, SRK, Subh; वचनं शृणोमि [व° व°] PTu, PD, ŚKDr.

(*c*) न तस्य दोषा न गुणा ममापि ŚKDr; न चास्य (तस्य) दोषो न च मद्गुणो वा SR, SSB, SRK ; एतत् CvL I; भवताپि (°ताद्य PTu) P, CvL I, Subh.

(*d*) संपर्कजा CR (var.); दोषागुण (*sic!*) CvL I.

Upajāti metre (Upendravajrā and Indravajrā).

He always speaks the words of out-castes who eat cows, but I speak the (noble) words of the sages; this has been (amply) demonstrated before your own eyes. Demerits and merits are born of association.[1] (S. B. Nair).

1. Two parrots brought up by a butcher and a sage speak the words as they were accustomed to hear.

12889**

गवा सह क्रीडति चेत् तदानीं
प्रयोजनं सिध्यति यद्यदिष्टम् ।
ग्रामप्रदेशे पुरतश्च मूत्रयन्
भवत्यभीष्टाशनलब्धये श्वा ॥

(अ) ŚP 2608.

Upajāti metre (Upendravajrā and Indravaṁsā).

(While setting out on a journey) if it [a dog] is seen playing with a cow, then what is desired is secured by him (as a result of this omen). If a dog is seen passing water in front of one in the boundary of a village, then it foretells the getting of a sumptuous meal. (S. B. Nair).

गवासिनानाङ्गिर वक्ति नित्यम् see No. 12888.

12890*

गवीशपत्रो नगजार्तिहारी
कुमारतातः शशिखण्डमौलिः ।
लङ्केशसंपूजितपादपद्मः
पायादनादिः परमेश्वरो वः ॥

(अ) SSg 8, SR 13-14. 5, SSB 22. 5, SRK 4. 7 (a. Sphuṭaśloka [=stray verse]), SRM 2. 2. 1.

(*a*) जापहारी SSg, SRM.

(*d*) न: [व:] SSg, SRK, SRM.

Upajāti metre (Upendravajrā and Indravajrā).

The lord having the lordly bull for his vehicle, who removed the suffering (due to penance) of Pārvatī, the daughter of the mountain, the father of Kumāra, (the war-god), adorned with the crescent moon, whose lotus-feet were worshipped by Rāvaṇa, the lord of Laṅkā, may that supreme god [Śiva], who is beginningless, protect you! (S. B. Nair).

12891

गहनानि विसर्जयेद् विशुद्धं
बहिरुद्यानवनं समभ्युपेतः ।
विहरन् मधुरं वयोनुरूपैर्
न च माद्येद् विषयोपभोगरागात् ॥

(अ) KN (KN [ĀnSS] 7. 35, KN [TSS] 7. 35, KN [BI] 7. 35).

(*a*) विवर्जयन् KN (BI).

(*b*) °भ्युपेयात् KN (BI).

(*c*) °रूपं KN (BI).

Aupacchandasika metre.

Avoiding dense forests, a monarch should resort to parks, the inside and outside of which have been thoroughly cleared by the guards. There he should indulge in pleasant pastimes agreeably to his age, and should not plunge headlong into sensual enjoyments. (M. N. Dutt).

12892

गां दुग्धदोहामसतीं च भार्यां
देहं पराधीनमसत्प्रजां च ।
वित्तं त्वतीतीकृतमंगवाणी-
हीनं जनं रक्षतु दुःखहारी ॥

(आ) SuM 12* (B after 15.11). (Extremely corrupt, hence reconstructed).

(*c*) त्वतिथिकृत° SuM (*contra metrum*); (changed to त्वतीतीकृत°, editorially [*metri causa*]); °वाचं SuM; (changed to °वाणी–, editorially).

(*d*) मया SuM; (changed to जनं, editorially); दुःखदुःखी SuM; (changed to दुःखहारी, editorially).

Indravajrā metre.

The cow milked out, the wife unchaste, the body dependent on others, the children unworthy, wealth exhausted, and limbs and speech defective—may you, the destroyer of miseries, protect those who suffer a lot on account of these ! (S. B. Nair).

12893

गां पङ्काद् ब्राह्मणीं दास्याद् वृत्तिं लोपाद् द्विजं वधात् ।
मोचयन् मुच्यते जन्तुः पापादा मरणान्तिकात् ॥

(आ) ŚP 646, SH *fol.* 54*a*–54*b* (474).

(*cd*) °ते पापादाजन्म म° SH.

Rescuing a cow from the mud (where it has got stuck up), a Brāhmaṇa woman from servitude, an employee from losing his job, and a Brāhmaṇa from death, a person is released from his sin till death. (S. B. Nair).

12894

गां प्रदद्यास् त्वौरसाय यद्वान्यत् स्यात् प्रियं धनम् ।
द्वयोर् विवदतोस् तथ्यं वाच्यं च मतिमंस्त्वया ॥

(अ) MBh (MBh [Bh] *ad* 5. 35. 22; 208*, MBh [R] 5. 34. 36).

(*a*) गाः MBh (var.); वै दद्यात् MBh (var.); औरसाय MBh (var.).

(*b*) च [वा] MBh (var.); ऽस्य [ऽन्यत्] MBh (var.).

(*c*) तयोर् [द्व°] MBh (var.); राजन् [त°] MBh (var.).

(*d*) प्रश्नं सत्यं यथा वदेत् or यथा धर्मस् ततो वदेत् MBh (var.); तु or तत् [च] MBh (var.).

You should give a cow to your legitimate son or some other kind of wealth that is pleasing ; when two people have dispute over something, you should, O wise one, speak the truth. (S. B. Nair).

12895

गाङ्गमम्बु सितमम्बु यामुनं
कज्जलाभमुभयत्र मज्जतः ।
राजहंस तव सैव शुभ्रता
चीयते न च न चापचीयते ॥

(आ) Kpr 10. 565, KāP 388. 4–5, AR 215. 3–4 (ARJ 196. 5–6), Can 104, Sāh *ad* 10. 747, JS 74. 1, PV 728, SR 221. 12 (a. Kpr), SSB 608. 11 (a. Kpr), VP 10. 39, IS 2101, Skm (Skm [B] 1977, Skm (POS) 4. 68. 2) (a. Surabhi), Any 59. 56 *ab*/*dc*, ASS 1. 2 *ab*/*dc*, ŚP (in one MS after 796), Sūktiratnāvalī (MS IO, 1203 b= (Eggeling, 4032) 503 (in Kav), Kav p. 715, Vidy 13 (a. Surabhi), AIS 209. 13–16.

(a) गाङ्गमङ्ग ASS; सितमन्य PV (MS); शुभ-मम्बु Skm.

(b) कल्लभाल° PV (MS); कज्ज° Sah; °मुभये निम° Any.

(c) शुद्धपक्षता [सै° शु°] Any, AAS; शुक्लता [शु°] Vidy.

Rathoddhatā metre.

O swan! even on dipping into the white water of the Gaṅgā, as well as in the black water of the Yamunā, your whiteness only improves; it does not fade away. (G. Jha).

12896*

गाङ्ग्यामुनयोगेन तुल्यं हारिहरं वपुः ।
पातु नाभिगतं पद्मं यस्य तन्मध्यगं यथा ॥

(आ) SR 13.2.

Similar to the confluence of the waters of the Gaṅgā and Yamunā is the body of the god Harihara; may the lotus which is in the navel, just as the one in the midst of the confluence, protect (us all)! (S. B. Nair).

12897*

गाङ्गेयमुख्यमिततुङ्गसमस्तनीति-
गुप्तापि विश्रुतकथाभरणाचितापि ।
अत्येति कामरणवेगमियं तनुस् तद्
अस्यामहोरुचिरभाग्यजनादितः स्यात् ॥

(अ) Ras 51.

(a) Version A : गाङ्गेय-मुख्य-मित-तुङ्ग-समस्त-नीति-

Version B : गाङ्गेयमुख्य्-अमित-तुङ्ग-सम-स्तनीति

(c) Version A : अत्येति का मरण-वेगम् इयं तनुस् ?

Version B : अत्येति काम-रण-वेगम् इयं तनुस्.

(d) Version A : अस्याम् अहो रुचिर् अभाग्य-जनाद्.

Version B : अस्या महोरुचिर-भाग्य-जनाद्.

Vasantatilakā metre.

Version A :

Though protected by the high moral philosophy of Bhīṣma and others, and though well guarded by the fame, does the body of anyone (even of a king) get rid of death ? Hence only the unfortunate people will have attachment to the body.

Version B :

This slim young woman surpasses in the sports of love due to her energy in a contrary way. Hence enjoyment with such a one is a privilege born of good luck. (S. B. Nair).

12898*

गाजीजल्लालुदीन क्षितिपकुलमणे द्राक् प्रयाणे प्रतीते
प्रेयस्यः प्रारभन्ते तरलतरगतिव्याकुला मङ्गलानि ।
नेत्राम्भःपूरपूर्णस्तनकलशमुखन्यस्तबालप्रवालास्
त्रुट्यन्मुक्ताकलापच्युतकुचकुसुमच्छन्नाकीर्ण-लाजाः ॥

(आ) SSS 147 (a. Śrī-Yājñika), SR 113. 4, SSB 409. 4.

(a) °लदीन SSS; प्रती ··· (last syllable missing in) SSS (MS); प्रतीमः SSS.

Sragdharā metre.

O best of kings, Jalla-ud-din Gājī, when you start on your tour of conquest, the beloveds are worried but with their graceful movements commence the auspicious ceremony, they show the Pūrṇakumbha [auspicious vessel] of their pot-like breasts, filled with water of tears, tender mango leaves of their tresses, and flowers and parched rice in the form of the pearls scattered from the snapped pearl-necklaces. (S. B. Nair).

12899

गाढं गुणवती विद्या न मुदे विनयं विना।
मूर्खतापि मुदे भूयान् महत्सु विनयान्विता ॥

(आ) SR 157. 207, SSB 487. 214.

However meritorious deep learning may be, it is not pleasing if it is devoid of humility ; even stupidity may give pleasure if there is humility towards the great. (S. B. Nair).

12900*

गाढं प्रौढाङ्गनाभिः सुरतरतमनःसंमदोत्सारिताक्षं
मुग्धाभिः स्रस्तनेत्रं रतिसमरभयं चिन्तयन्तीभिरेवम् ।
पान्थानामङ्गनाभिः ससलिलनयनं शून्यचित्ताभिरुच्चैः
कष्टं दृष्टोऽस्तशैलं भृशमभजदयं मण्डलश्चण्डरश्मेः ॥

(आ) SR 295. 72, SSB 137. 75.

Sragdharā metre.

Bold and experienced women viewed it[1] with eyes blooming with the anticipation of the pleasures of love-sports, the inexperienced ones saw it with frightened eyes as they were thinking of the battle of love with timidity ; the wives of travellers looked at it with tear-filled eyes and with vacant minds ; alas ! the disc of the sun was thus seen when it reached the setting mountain. (S. B. Nair).

1. Setting sun.

12901**

गाढं रुन्धि दृढं कवाटयुगलं यद्वद् गृहीत्वा गले
द्राङ् निष्कासय नास्ति न क्षितिरुह त्वं देव सुस्थो भव ।
अस्माकं पुनरप्रदाय सुलभा निष्कारणाविष्कृत-
क्रोधान्धप्रतिहारपालपिहितद्वारा न वाराणसी ॥

(आ) SRHt 270. 32 (a. BhŚ, but does not occur therein).

(*a*) ···ढं (first syllable missing in) SRHt ; (changed to गाढं, editorially).

Śārdūlavikrīḍita metre.

(*Note* : As the verse does not make proper sense, the same is left untranslated).

12902

गाढं श्लिष्यति दूरतोऽपि कुरुतेऽभ्युत्थानमार्द्रेक्षणो
दत्तेऽर्धासनमातनोति मधुरं वाक्यं प्रसन्नाननः ।
चित्तान्तर्गतवञ्चनो विनयवान् मिथ्यावधिर् दुष्टधीर्
यो दुःखामृतभर्मणा विषमयो मन्ये कृतो दुर्जनः ॥

(अ) AS 436.

(*b*) दत्त्वार्द्धा° AS (var.).

(*c*) चिन्ता° AS (var.).

Śārdūlavikrīḍita metre.

He embraces warmly (the visitor), rises and receives him, his eyes moistened (as if due to joy), seats him beside himself, and with a pleasant countenance speaks sweet words. But his mind is full of deceits, his modesty is false, and he has a wicked heart. I think, the wicked person is full of poison nourished by misery-giving nectar ! (S. B. Nair).

12903*

गाढं समालिङ्गनतत्परापरा
वराङ्गना कान्तनिपीडिताधरा ।
प्रकामकामालिजनं निरीक्षणैर्
गृहात् समुत्सारयतीह सस्मितैः ॥

(अ) Ṛtuvarṇana (in Brahmavidyā XXXIII) 3. 17.

Upajāti metre (Indravaṁśā and Vaṁśastha).

Another young woman eager to embrace her lover warmly, and being possessed of great charm and lip kissed by him, getting excited with love she makes signs with her eyes and full of smiles all the time banishes her girl-friend[1] from there. (S. B. Nair).

1. The girl-friend is banished to secure privacy.

12904*

गाढकान्तदशनक्षतव्यथा-
संकटादरिवधूजनस्य यः ।
ओष्ठविद्रुमदलान्यमोचयन्
निर्दशन् युधि रुषा निजाधरम् ॥

(आ) Sāh *ad* 4. 258 (p. 104), KāP 104. 6–7, SR 104. 85, SSB 394. 93 (Kpr).

Rathoddhatā metre.

Who, biting in battle his under-lip with rage, freed the coral lips of the wives of his enemies from the calamity of being pained by the deep wounds caused by the teeth of their lords. (*Bibl. Ind.* 9).

12905*

गाढग्रन्थिप्रफुल्लद्गलविकलफणापीडनिर्यद्विषाग्नि-
ज्वालानिस्तप्तचन्द्रद्रवदमृतरसप्रोषितप्रेतभावाः ।
उज्जृम्भा बभ्रुनेत्रद्युतिमसकृदसृक्तृष्णयालोकयन्त्यः
पान्तु त्वां नागनालग्रथितशवशिरःश्रेणयो भैरवस्य ॥

(आ) SkV 39 (a. Vallaṇa), Skm (Skm [B] 62, Skm [POS] 1. 13. 2) (a. Bhavabhūti), Prasanna 10a (a. Bhavabhūti), Kav p. 60.

(*a*) फणापीठ° SkV, Skm, (but Skm as quoted in SkV reads as above).

(*b*) °निष्टप्त° Skm.

(*c*) बभ्रुनेत्रा° Skm (var.); °सकृत्रसृ° SkV (var.).

(*d*) नागलाल° SkV (var.).

Sragdharā metre.

May Bhairava's row of skulls upon their serpent string protect you, / thirsting for blood as they gaze yawning at the glow of his red eye :— / a chaplet revivified by the elixir dripping from the moon, / which melts in the poison flame emitted by the serpent / sore hurt by the tight knotting of his swelling neck. (D. H. H. Ingalls).

12906

गाढग्रन्थिविसंस्थुलोऽपि कलयन् काठिन्यमप्यन्वहं
छायामात्रविवर्जितोऽपि निशितैरप्यङ्कितः कण्टकैः ।
मिथ्यारूढजनप्रसिद्धिवचनैर् मुक्ताफलश्रद्धया
धिङ्मूढेन मयैष वंशविटपी शून्याशयः सेवितः ॥

(आ) Any 133. 199.

Śārdūlavikrīḍita metre.

Though possessed of uneven joints [closed fist], though knowing its hardness every day and devoid of even shade [protection] and pricked by sharp thorns [harsh words], I was misled by the false praise bestowed by people on it, and desiring to get pearls[1], my foolish self served the bamboo-plant devoid of substance [man of noble birth devoid of good qualities]. (S. B. Nair).

1. Bamboos are supposed to possess pearls in them.

गाढतरनिबद्धमुष्टेः see दृढतरनिबद्धमुष्टेः.

गाढतरबद्धमुष्टेः see दृढतरनिबद्धमुष्टेः.

12907*

गाढा त्वया सपदि राढापुरी वसुनि बाढावबद्धरतिना
सोढा तथा तपनगाढातपप्रसररूढातिवृष्टि-
वितति: ।
मूढापि किं फलमगूढाजरैव शिरसोढा कुतो न विनुतो
द्रोढा जनोर्जनितषोढामुखः समिति वोढा स
हाटकगिरेः ॥

(आ) SRK 261.7 (a. Aśvadhāṭī).

Mattebhavikrīḍita metre.

You have invaded the city of Rāḍha as your mind was deeply attached to wealth; you have endured the hot rays of the sun and got drenched by heavy rain. What is the result gained? You have only borne clearly old age by your head. Why did you not extol [bow to] the god (Śiva), the father of six-faced one, who cancels rebirth and who bore the golden mountain in the battle? (S. B. Nair).

12908

गाढानुरागभिन्नं
तारुण्यरसामृतेन संसिक्तम् ।
न भजति सहृदयहृदयं
विभवार्जनसंभवा चिन्ता ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 547, Kuṭṭ [KM] 536).

(आ) GVS 719.

(*b*) °सुखा° [°रसा°] Kuṭṭ (BI), GVS.

Āryā metre.

Eagerness to accumulate money never enters the heart of a man of taste, which is pervaded by deep sentiments and which is bathed in the nectar of youthful emotions. (S. B. Nair).

1. E. Powys Mather translates the verse:
There is no care for money in the heart that has been wounded with violent passion, in the heart which Amṛta bathes in youthful lust, in the heart of a woman who has a heart.

12909*

गाढालिङ्गनपीडितस्तनतटं स्विद्यत्कपोलस्तलं
संदष्टाधरमुक्तसीत्कृतमभिभ्रान्तभ्रु नृत्यत्करम् ।
चाटुप्रायवचो विचित्रभणितं घातै रुतैश्चाङ्कितं
वेश्यानां धृतिधाम पुष्पधनुषः प्राप्नोति धन्यो
रतम् ॥

(अ) Śṛṅg 21 (in some texts omitted), RŚ 1.127.

(आ) KH 366.19-22 (KHpk 418 [714]).

(*a*) °स्थलं Śṛṅg (var.), KH.

(*b*) संदृ° RŚ (var.); ° कृतलसद्भ्रूभ्रन्तनृत्य° KH; अतिभ्रा° RŚ; °भ्रांत्या प्रनृत्य° RŚ (var.); °भीभ्रातभ्रु or °भ्राम्यद्भ्रु RŚ (var.).

(*c*) °भणितं RŚ (var.), KH; घातैर्नखैश् RŚ; घातैः क्षतैश् or घातैरुतैश्चाकितं RŚ (var.).

(*d*) °धनुषा (°षो) or °धन्यो रतं सेवते RŚ (var.).

Śārdūlavikrīḍita metre.

Lucky the man who wins the joys of the God whose bow is made of flowers, / joys sprung from pressing the half-moons of breasts in close embraces, / and from the covering of sweat-damp cheeks and the nibbling of lips, / joys marked by the catching of breath, by the knitting of brows and the dalliance / of hands, and by the murmuring of honeyed words of endearment, / by cries and blows, joys that have their strength / in the unflagging contrivance of *harlots*[1]. (L. C. Van Geyzel).

1. L. C. van Geyzel has : 'of courtezans' for वेश्यानां.

12910*

गाढालिङ्गनपूर्वमेकमनया द्यूते जितं चुम्बनं
तत् किंचित् परिरभ्य दत्तममुना प्रत्यर्पितं चानया ।
नैतत् तादृगिदं न तादृशमिति प्रत्यर्पणप्रक्रमैर्
यूनोश्चुम्बनमेकमेव बहुधा रात्रिर्गता तन्वतोः ॥

(आ) JS 272. 9 (a. Uḍḍīyakavi), ŚP 3663 (a. Uḍḍīyakavi), SR 316. 5, SSB 172. 4 (a. Uḍḍīyakavi), RJ 1112 (a. Uḍḍīyakavi), SG 430 (a. Uḍḍīyakavi), SuSS 124 (a. Uddīpakakavi).

(*a*) जिते ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Embracing him warmly she won a kiss from him as the wager in the dice-contest; then embracing her he gave her another which she returned. But this is not up to the mark, not good enough, so saying they went on with this 'give and take' in kissing. Thus the night came to an end when these two young people indulged in kissing alone many times. (S. B. Nair).

12911*

गाढालिङ्गनवामनीकृतकुचप्रोद्भिन्नरोमोद्गमा
सान्द्रस्नेहरसातिरेकविगलत्काञ्चीप्रदेशाम्बरा ।
मा मा मानद माति मामलमिति क्षामाक्षरोल्लापिनी
सुप्ता किं नु मृता नु किं मनसि मे लीना विलीना नु किम् ॥

(अ) Amar (Amar [D] 37, Amar [RK] 41, Amar [S] 35, Amar [POS] 35, Amar [NSP] 40),[1] Vet 1. 15 (wrongly marked as 1.17), Vet (Hu[2] MS) 1.16.

(आ) AR 237. 1–4 (ARJ 216. 4–7), Kpr 7. 310, Sāh *ad* 7. 593, KāP 259. 5–8, KHpk 205 (216), (KH 61), AA 24. 16-19 (in AL ed. *ad* 4. 27 and *ad* 6. 87), RŚ 5. 12, AlS 230. 11–15, ŚP 3683 (a. Amaruka), VS 2114, SR 319. 39 (a. Amar), SSB 178. 41, IS 2102, Pras 25. 4–7.

(*a*) °प्रोद्धूत° Amar (var.); °प्रोद्भूत° Amar (var.), Vet, RK, ŚP, RA, Kpr, SR, SSB; °वामनीकुचतटा प्रो° Pras; °रोमोद्गमात् Amar (var.).

(*b*) °तिरेकनिपतत्° Amar (var.); °विगलच्छ्रीमन्नितम्बाम्बरा (°विगळ°) Amar (var.), Vet, AR, Kpr, Sāh, AR, AA, RA, SR, SSB, AlS, KāP, KH.

(*c*) मुञ्च [माति] VS ; °मानितामलमतिः क्षा° Pras ; वामा Pras ; °क्षराल्लापिनी Amar (var.).

(*d*) लिखिता [न मृता] Amar (var.) ; किं [मे] Amar (var.); मे मन° (tr.) Vet; °लीनावलीना Amar (var.).

1. Western (Arj) 40, Southern (Vema) 35, Ravi 36, Rāma 43, BrMM 41, BORI I 43, BORI II 41.

Śikhariṇī metre.

Close in the tight embrace her breasts were pressed, / her skin thrilled ; and between her pretty thighs / *the night-dress slipped as*[1] the oil-smooth sap of love has overflowed. / 'No, not again, my darling. Let me rest ; / don't make me⋯', whispering, pleading soft, she sighs. / Is she asleep ? or dying ? or else melted / into my heart ? Or is she but a dream ? (J. Brough in his *Poems from the Sanskrit* ; p. 115).

1. The words in italics are supplied by the editor for covering the expression : °विगलत्काञ्चीप्रदेशाम्बरा.

12912*

गाढावधःकृतवलित्रितयौ सुसङ्गौ
तुङ्गौ स्तनाविति तयोस्तलमार्तमागात् ।
तस्याः स्फुटं हृदयमित्यपि न स्मरेषून्
तौ रक्षतः प्रविशतो विमुखोऽथ वा क्व ।।

(आ) SkV 556 (a. Vallaṇa), Kav 292 (a. Vallaṇa).

(*d*) त्वम् [क्व] Kav.

Vasantatilakā metre.

Hearing that her breasts were deep [or, impregnable], that they had put below them the three folds of her waist [*vali* ; or, *bali* : three powerful enemies], that they were close together [or, well allied] and high [or, noble], her plaintiff heart, for sure, took refuge under them. Despite this, they did not ward off Love's entering arrows. But of course ; for where is one (of them) that turns away from that which enters [or, where is one without a nipple] ? (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

12913*

गाढाश्लेषनिपीडनान्निपतितामालोक्य हारावलीं
स्थातुं हन्त भिया क्षणं निबिडया नीव्यापि न व्यापृतम् ।
विश्लेषज्वरवेदनासहनयोः कारुण्यकीर्णात्मना
क्वापि प्रापितयोः समागमसुखं यूनोर् मनोजन्मना ।।

(आ) SR 319. 43 (wrongly a. VS 2082 =No. 12914), SSB 178. 45.

Śārdūlavikrīḍita metre.

When embraced tightly the pearl-necklace of the lady snapped and fell ; seeing this the knot of the dress, though quite firm, got frightened and hence did not attempt to remain [slipped away] : this happened to two young people who were suffering unbearable pain of the fever of separation and who were brought together somehow for the happiness of being together by Cupid whose heart became filled with compassion. (S. B. Nair).

12914*

गाढाश्लेषमपास्य केलिकलहे तिर्यक्स्थिता मानिनी
… … … … … … … ।
पश्चादुत्सुकया मनोरथविधिव्याजोल्लसच्चेतसा
रक्षन्त्या निजगौरवं चतुरया भूयः समालिङ्गितः ।।

(आ) VS 2082 (a. Bhaṭṭavallaṭṭa).

(*b*) The entire *pāda b* is missing in VS.

Śārdūlavikrīḍita metre.

Having let the close embrace loose, a certain proud damsel turned across in her love-quarrel (with her lover) and, after a while, by that clever one with a joyous mind acting on impulse under the guise of orders of her innate desire and, (at the same time) keeping her pride intact, he was again embraced. (S. B. Nair).

12915*

गाढाश्लेषविशीर्णचन्दनरजःपुञ्जप्रकर्षादियं
शय्या संप्रति कोमलाङ्गि परुषेत्यारोप्य मां वक्षसि ।
गाढौष्ठग्रहपूर्वमाकुलतया पादाग्रसंदंशके-
नाकृष्याम्बरमात्मनो यदुचितं धूर्तेन तत् प्रस्तुतम् ॥

(अ) Amar (Amar [D] 62, Amar [RK] 88, Amar [K] 73, Amar [S] 77, Amar [POS] 77, Amar [NSP] 74)[1].

(आ) Skm (Skm [B] 1148, Skm [POS] 2. 135. 3) (a. Amaru and Kāśmīra-Śilhaṇa; in Skm (POS) Bilhaṇa instead of Amaru), VS 2133 (a. Amaruka), JS 280. 3 (a. Amaruka), SuM 17. 2, RJ 1186, SR 329. 22 (a. Amaruka), SSB 193. 23, IS 4014, Pr 370, AlK 403. 14-17.

(*a*) पश्याश्लेषवि° (°श्लेषेण) Amar (var.), Skm, VS; °कीर्ण° AlK; प्रत्याश्लेषविकीर्ण° Amar (var.); °प्रसङ्गाद् Amar (var.), VS, SuM, AlK ; °प्रसाराद् SR, SSB.

(*b*) शय्यां Skm ; कठिनेत्यारोप्य [परु°] Amar (var.), AlK ; वक्ष्यसि AlK.

(*c*) गाढो° Skm, VS, JS ; °पीडना° [°पूर्वमा°] Amar (var.).

1. Western (Arj) 74, Southern (Vema) 77, Ravi 72, Rāma 82, BrMM 85, BORI I 90, BORI II 88.

Śārdūlavikrīḍita metre.

'Look, darling, how we've disarranged the bed : / now it's too hard with rubbed-off sandal-paste, / too rough for your soft skin', he said, / 'come, lie on me instead'. / While he distracted me with kisses sweet, / all of a sudden, with his feet / in pincer-fashion then he caught / my *sari* firmly by the hem : / and so the sly rogue forced me then / to move the way he ought. (J. Brough in his *Poems from the Sanskrit*; p. 118).

12916*

गाढे तमसि सरन्ती
पथि स्खलन्ती सुपिच्छले मुग्धा ।
अवलम्बनाय चाराद्
धारासु करं प्रसारयति ॥

(आ) Pad 67. 53 (a. [?] Harihara).

Āryā metre.

While going along the road (to the rendezvous) in dense darkness the deeply engrossed damsel stumbled in thick mud; then to support herself she stretched her hand towards the falling showers. (S. B. Nair).

12917*

गाढोत्कण्ठकठोरकेरलवधूगण्डावपाण्डुच्छदैस्
ताम्बूलीपटलैः पिनद्धफलितव्यानम्रपूगद्रुमाः ।
कङ्कोलीफलजग्धिमुग्धविकिरव्याहारिणस् तद्भुवो
भागाः प्रेङ्खितमातुलुङ्गवृतयः प्रेयो विधास्यन्ति वाम् ॥

(आ) Mālatī 6. 19.

(*a*) °गण्डाच्छपाण्डु° Mālatī (var.).

(*c*) कक्कोली° Mālatī (var.).

Śārdūlavikrīḍita metre.

The parts of the region would act agreeably towards you, where the areca-trees are bent down with the fruit (and) enveloped by coverings of the betel-creepers possessing leaves pale like the cheeks of grown-up Kerala ladies full of deep longing, which are full of the cries of birds gratified with eating *Kaṅkolī*-fruit, and which have the fence of waving *Mātuluṅga* (-creepers)[1]. (R. D. Karmarkar).

1. Words of Kāmandakī to Mālatī and Mādhava.

12918*

गाढोपगूहनरसालसलोचनानाम्
एणीदृशां पुलकदन्तुरकुड्मलेषु ।
गण्डस्थलेषु वदनानि निवेशयन्तो
धन्याः सुखेन दिवसानतिवाहयन्ति ॥

(आ) JS 279. 22 (a. Nāthakumāra).

Vasantatilakā metre.

Resting their faces on deer-eyed young women's cheeks which are thrilled with the pleasure of close contact, whose eyes are in ecstasy by the pleasure of a close embrace, fortunate young men spend their days happily. (S. B. Nair).

12919*

गाण्डीववांस्त्रिभुवने कतमः श्रुता का
संज्ञा स्वरस्य गरुडध्वजकामिनी का ।
मुग्धा कुरङ्गनयना सुरतस्पृहालुं
कान्तं गिरा मधुरया किमु वक्ति नाजी ॥

(आ) SSB 553. 44[1].

1. A riddle of *Antarālapa*-variety.

Vasantatilakā metre.

Who is well known in the three worlds as the possessor of the *Gāṇḍīva*-bow ? [*Nā* : Arjuna]. What is the (short) name used for a vowel (in Grammar) ? [*Ac* : the symbol employed by Pāṇini]. Who is the beloved of Lord Viṣṇu ? [*Ī* : Lakṣmī]. What does an experienced deer-eyed one say sweetly to her lover when he is eager for love-sports ? [*Nājī* : *Na*+*Ajī* (Hindi usage which means : 'No please Sir)]. (S. B. Nair).

12920

गाण्डीवेनाभिधास्यामि क्लीबा हि वचनोत्तराः ।
मर्तव्यमेव सर्वेण चरमं पूर्वमेव वा ॥

(आ) SRHt 121. 19 (*a*=MBh) (*ab*=MBh [Bh] 5. App. 12 *l*. 78 and *cd*=MBh [Bh] *ad* 7. 118. 41 (972* *ab*), SSSN (included in the "Index of Verses" as appearing at page 144, but not found therein or anywhere in the text).

(*b*) भुवनोत्तराः SRHt.

(*c*) कर्त्तव्यमेव SRHt.

I shall give a (fitting) reply with my *Gāṇḍīva*-bow, those who speak in words (alone) are imbeciles ; everybody has to die (at some time or other), it may be early, or it may be later. (S. B. Nair).

12921

गाता कोकिल एव
　ज्ञाता च रसाल एव नियतमिदम् ।
यः पञ्चममुद्गायति
　यस्यास्थिषु पुलकमुकुलानि ॥

(आ) JS 109.14, ŚP 1015, Any 118.88.

(*b*) ज्ञाता पुनरेव सहकारः Any.

(*c*) यः पञ्चममुपगायति Any.

(*d*) यस्यास्थिषु विपुलपुलकमुकुलानि Any.

Āryā metre. (In Any Udgīti-āryā metre).

The singer (of sweet songs) is the cuckoo alone, and surely the enjoyer is only the mango-tree ; one gives his notes in the fifth key, the other is thrilled with buds in his person. (S. B. Nair).

12922

गात्रं कण्टकसंकटं प्रविरलच्छायाभृतः पल्लवा
　निर्गन्धः कुसुमोत्करस् तव फलं न क्षुद्विनाश-क्षमम् ।
बुब्बूलद्रुम मूलमेति न जनस् तत् तावदास्तामहो
　अन्येषामपि शाखिनां फलवतां गुप्त्यै वृतिर् जायते ॥

(आ) ŚP 1042, SR 242.161 (a. ŚP), SSB 643.2, SRK 212.1 (a. ŚP), SRM 2.2.406.

(*a*) न चायासहृन् [°भृतः प°] SR, SSB, SRK, SRM.

(*c*) बब्बूल° SR, SSB, SRK ; बब्बुल° SRM (*contra metrum*) ; मूल° om. SRM.

(*d*) ह्यन्ये° SR, SSB ; °यसे SRK.

Śārdūlavikrīḍita metre.

Your trunk is crowded with thorns, your tender leaves give but slender shade, your flowers are devoid of fragrance and your fruit does not help to satisfy hunger. O *Bubbūla*-tree, leave alone the fact that people do not come to you, but alas ! you remain as a fence around fruit-yielding trees (thus denying access to them to the people). (S. B. Nair).

12923

गात्रं ते मलिनं तथा श्रवणयोरुद्वेगकृत् क्रेङ्कृतं
　भक्ष्यं सर्वमपि स्वभावचपलं दुश्चेष्टितं ते सदा ।
एतैर् वायस संगतोऽस्यविनयैर् दोषैकमूलैः परं
　यत् सर्वत्र कुटुम्बवत्सलमतिस् तेनैव धन्यो भवान् ॥

(आ) ŚP 880 (a. Śārṅgadhara), Any 66.120, SR 228.215 (a. ŚP), SSB 619.16 (a. Śārṅgadhara), SRK 193.1 (a. ŚP).

(*a*) केङ्कृतं SR.

(*b*) °भावचटुलं Any.

(*c*) दोषैरमीभिः परं SR, SSB, SRK.

Śārdūlavikrīḍita metre.

Your body is dirt-black, your caw is painful to the ears, you eat all and sundry, and your actions are naturally vicious ; thus, O crow, though you have every conceivable vice, devoid of decency, you have one (good) point and that is you are affectionate to the family : hence you are to be considered as fortunate. (S. B. Nair).

12924

गात्रं पात्रं प्रथमवयसि प्रेयसीनां स्तनानाम्
आश्लेषाणां तदिदमधुना वन्यमेतत् कृतार्थम् ।
येनासीने त्वयि गिरितटे श्लिष्टनासाग्रदृष्टौ
हर्षस्पर्शं जहति हरिणश्रेणयः कायकण्डूः ॥

(अ) BhŚ 483 (doubtful).

(*b*) वन्यमन्यत्कृतार्थम् or धन्यमन्ये कृ° BhŚ (var.).

(*c*) °ग्रदृष्टे BhŚ (var.).

(*d*) हर्षस्पर्शाज्जहति BhŚ (var.); कामकण्डूः BhŚ (var.).

Mandākrāntā metre.

In early age [youth] the body was utilized in embracing the bosoms of beloved women; but now you are quite satisfied with the produce of the forest; for, when you are seated on mountain-regions with eyes glued to the tip of the nose, the itching in the body is removed by the herds of antelopes by rubbing with their antlers. (S. B. Nair).

12925

गात्रं संकुचितं गतिर् विगलिता दन्ताश्च नाशं गता
दृष्टिर् नश्यति रूपमेव ह्रसितं वक्त्रं च लालायते ।
वाक्यं नैव करोति बान्धवजनो भार्या न शुश्रूषते
हा कष्टं जरयाभिभूतपुरुषः पुत्रैरवज्ञायते ॥

(अ) BhŚ 242, P (PP 3.169, Pts 4.78, PtsK 3.95).

(आ) ŚP 4161, SR 96.16 (a. BhŚ), SSB 381.18, Pras 29.2, SRK 97.5 (a. Sabhātaraṅga), IS 2103, Subh 319, Sa 38.67, SSJ 62.1, Su 1038 (a. BhŚ), SMJ 1129, SN 572, SSD 4 *fol.* 11b, SSV 1115, JSub 81.3, Pr 367, SRM 2.2.343.

(*a*) विलुलिता BhŚ (var.); विदलिता BhŚ (var.); भ्रष्टा च दंतावली (°लिर् or °लीर्) BhŚ (var.), SR, SSB, SRK, Pras, SRM; गताः PtsK.

(*ab*) °गताश्/चक्षुर्भ्राम्यति Pts.

(*b*) दृष्टिर् [दृ°] BhŚ (var.); भ्रश्यति [न°] PP, PtsK; भ्राम्यति or नश्यति BhŚ (var.); वर्धते बधिरता BhŚ (var.), SRM; °ते च बधिरं BhŚ (var.); अप्युपहृतं [एव ह्र°] PP, PtsK; हृसितं or हृसते or हृरते BhŚ (var.); ह्रसते BhŚ (var.), Pts, PtsK.

(*c*) नाद्रियते च [नै° क°] BhŚ (var.), SRM; °जनैर् BhŚ (var.), SR, SSB, SRK; °जनैः पत्नी PP, PtsK, Pts, ŚP, Pras; ऽपि [न] BhŚ (var.), PP; च न श्रूयते Pras; शिश्रूषते or शुश्रूयते; BhŚ (var.).

(*d*) धिक् [हा] PtsK; जरसा BhŚ (var.), PP; विभूत° BhŚ (var.); °पुरुषं BhŚ (var.), PtsK, ŚP; °वपुषः BhŚ (var.); पुत्रोऽप्यवज्ञायते BhŚ (var.), PP, PtsK, Pras; हा कष्टं पुरुषस्य जीर्णवयसः (°वपुषः) पुत्रोऽप्यमित्रायते BhŚ (var.), SR, SSB, SRK, SRM.

Śārdūlavikrīḍita metre.

Alas! What a distress is old age to man: his body is disfigured with wrinkles, his steps become unsteady, his rows of teeth are broken, his sight is lost, his deafness is increased, his mouth is

full of saliva, his words are not respected by his relatives, his wife is disobedient, and *he is disregarded by his own sons*[1] ! (P. G. Nath).

1. Following the reading 'पुत्रोऽप्यमित्रायते' P. G. Nath has : 'his very son is even assuming the part of a foe !' The words in italics are supplied by the editor.

12926

गात्रं संकुचितं गतिर् विगलिता दन्ताश्च सर्वे च्युता
दृष्टिर् निष्प्रसरा बलं क्षयमितं म्लाना च वक्त्रप्रभा ।
कालः स्वावसरप्रतीक्षणमना व्यामोहयत्येव मां
हा नारायण साम्प्रतं न शरणं त्वत्तः परस्मान्मम ॥

(आ) SSB 273. 110.

(*b*) [क्षयमितं (क्षयम्+इतं)=क्षयं गतं].

(*c*) °प्रतिक्षण° SSB; (changed to °प्रतीक्षण°, editorially) ; व्यामोहमत्ती व (*sic !*) SSB (sub-metric) ; (changed to व्यामोहयत्येव मां, editorially).

Śārdūlavikrīḍita metre.

The body is stooping, the gait is faltering, the teeth have all gone, the eye-sight is blocked, strength has waned and the lustre of the face has withered away ; time, thus biding its time, now causes delusions to me. O Lord Viṣṇu, I have now no other refuge except you. (S. B. Nair).

12927

गात्रभङ्गः स्वरो दीनः शिरःस्वेदो महद्भयम् ।
मरणे यानि चिह्नानि तानि चिह्नानि याचके ॥

(आ) SuM 7. 26, SR 73. 9, SSB 343. 9.

(*a*) गतेर्भङ्गः SuM (var.) (see *pāda b*), SR, SSB ; हीनो [दी°] SR, SSB.

(*b*) गात्रस्वेदो [शि°] SuM (var.) (see *pāda a*); गात्रे स्वेदो SR, SSB.

There is tremor in the body, the voice becomes weak, the head [forehead] perspires and great is the apprehension ; thus the very symptoms that are observed at the point of death, are also the symptoms seen in a beggar. (S. B. Nair).

12928*

गात्राणामनुलेपनाद् व्यवहितः स्वाभाविकः श्रीभरो
विन्यासेन विभूषणस्य विहृतं साकल्यतो दर्शनम् ।
आमुक्तैरथ दामभिः सुमनसां तत्सौरभं मिश्रितं
प्रावारेण तनूरुचां प्रसरणं किंचिद् विपर्यासितम् ॥

(अ) Kṛkā 50.

Śārdūlavikrīḍita metre.

The wealth of natural beauty is screened by the application of cosmetics, a full view is obstructed by the wearing of ornaments, the natural fragrance is mixed with that of flower-garlands, and the lustre of the body is somewhat changed by the dress that is put on. (S. B. Nair).

12929*

गात्राणि कालीयकचर्चितानि
सपत्रलेखानि मुखाम्बुजानि ।
शिरांसि कालागुरुधूपितानि
कुर्वन्ति नार्यः सुरतोत्सवाय ॥

(अ) Ṛtu 4.5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 189).

(b) नखा° Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Youthful women use on their limbs / the powder perfumed with *Kāliyaka*[1] / and make up their lotus-faces, / with tracings of *Lākṣā*-juice ; / and the incense of the *Kālāguru* / lends a finishing touch to the hair / as they prepare to meet their men / the feast of love to share. (R. S. Pandit).

1. R. S. Pandit has : Kāleyaka'.

12930*

गात्राविघातदलिताङ्गदजर्जराणां
गण्डस्थलीलुलितकुण्डलताडितानाम् ।
क्षोभस्फुटन्मुकुटकोटिविघट्टितानां
नादोऽभवज्झणझणामुखरो मणीनाम् ॥

(आ) Sar 2. 26 (p. 157).

Vasantatilakā metre.

The gems produced *Jhaṇa-*, *Jhaṇa*-sounds and were thus noisy, when the bracelets came forcibly into contact with the body, when the ear-pendents struck against the cheeks and when the crown on the head got broken by the forcible impact in the general agitation. (S. B. Nair).

गात्रे ते वलयः प्राप्ताः see No. 12933.

12931*

गात्रेषु गन्धफलिकागुणबन्धुरेषु
कश्मीरसंभवरसेन परिष्कृतेषु ।
बिम्बाधरे पुनरलक्तकरञ्जितेऽपि
कस्यापि नोद्भवति तत्प्रतिभालवोऽपि ॥

(आ) AlK 383. 13–16.

Vasantatilakā metre.

Even though the body was well shaped like the bud of the *Gandha*-tree and set to advantage by the juice (of saffron) from Kashmir and the *Bimba*-like lips were painted with lipstick, none of them could produce even a semblance of her charm. (S. B. Nair).

12932*

गात्रेषु चन्दनरसो दृशि शारदेन्दुर्
आनन्द एव हृदये मम यस्त्वमासीः ।
तं त्वां निकामकमनीयमकाण्ड एव
कालेन जीवितमिवोद्धरता हतोऽस्मि ॥

(अ) Mālatī 9. 22.

Vasantatilakā metre.

You[1], who were the sandal-juice to my[2] limbs, the autumnal moon to (my) eyes, delight itself to (my) heart—by taking you away, who were all this, and exceedingly beautiful, all of a sudden, as (my) life, I am undone by Death. (R. D. Karmarkar).

1. Mādhava.
2. Makaranda.

12933

गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः ।
जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥

(अ) R (R [Bar] 2.98.22, R [B] 2. 105. 23, R [G] 2. 114. 9, R [L] 2. 119. 9).

(आ) IS 2104, Pr 367.

(a) गात्रे ते R (var.); प्रलयः [व°] R (var.); बलयः Pr (?).

(*b*) जाता श्वेता: [श्वे°] R (var.).

(*c*) कीर्णा: [जी°] R (var.).

(*d*) हित्वेह or नु कृत्वा [हि कृ°] R (var.) ; सुखी भवेत् or न भावयेत् [प्र°] R (var.).

Wrinkles emerge all over the body ; hair turns grey ; what can a man worn out by old age do about it ? (S. B. Nair).

12934

गात्रेषु सौष्ठवकृता मृगयाश्रमेण
श्यामाभिरुल्लिखितमन्मथविस्तराभिः ।
आलिङ्गनैश्च सुदृशामनुरञ्जितोऽसौ
सर्वर्तुगोत्रतिलकं शिशिरं विवेद ॥

(अ) Vikram 16. 50.

Vasantatilakā metre.

Delighted with the exertion of hunting that imparted grace to the body, with nights that prolonged amorous activities and also with the embraces of the fair-eyed ladies, he[1] knew winter to be the best of seasons. (A. K. Gupta).

1. Cupid.

12935

गात्रैर् गिरा च विकलश्चटुमीश्वराणां
कुर्वन्नयं प्रहसनस्य नटः कृतोऽस्मि ।
न त्वां पुनः पलितवर्णकभाजमेनं
नाट्येन केन नटयिष्यति दीर्घमायुः ॥

(अ) Anar 3. 1, BhŚ 484 (doubtful).

(आ) Skm (Skm [B] 2207, Skm [POS] 5. 42. 2) (a. Murāri), SkV 1526.

(*b*) अहं [अयं] Skm (var.) ; ऽसि [ऽस्मि] Skm, **BhŚ.**

(*c*) नो वेद्मि मां [न त्वां पुनः] SkV ; तद् [न] Anar ; °कर्णक° [°वर्णक°] BhŚ ; एतं [एनं] SkV ; एतत् [एनं] Skm.

Vasantatilakā metre.

Halting of voice and limb, / flattering the mighty, / I have been made an actor in a farce. / I know not what new comedy / old age will have me dance / with these white hairs for greasepaint[1]. (D. H. H. Ingalls's translation of SkV version).

1. Kañcuki's words.

12936

गाथाभिः सुकृतध्वजाभिरमितैः पद्यैश्च धर्मोत्कटैः
प्रध्वस्तामितपापया श्रुतिपुटैर् निष्पीतया गीतया ।
वारं वारमिदं सुशिक्षितमपि स्वान्तं सखे मामकं
सौन्दर्यद्रुममञ्जरीमभिनवामेकान्ततां मुञ्चति ॥

(अ) Janśṛṅg 95.

Śārdūlavikrīḍita metre.

O friend, though my mind is well instructed repeatedly with religious verses of great good merits and also verses teaching the best *Dharma* and by listening to the *Gītā* which destroys endless sins, nevertheless it leaves off concentration for the fresh cluster of the flowers of the tree of loveliness. (S. B. Nair).

12937*

गाधिजाध्वरवैरा ये तेऽतीता रक्षसा मताः ।
तामसाक्षरतातीते ये रावैरध्वजाधिगाः ॥

(अ) Rāma-Kṛṣṇa-vilomakāvya 9.

(आ) SSB 578. 9 (a. Rāma-Kṛṣṇa-viloma-kāvya).

First half pertaining to Śrī-Rāma :

The demons (Khara, Dūṣaṇa and others) who disturbed the sacrifice of the Sage Viśvāmitra were all killed by Śrī-Rāma; these demons, being recognised by the demon Rāvaṇa, were notorious.

Second half pertaining to Śrī-Kṛṣṇa :

The demons (Baka, Tṛṇāvarta and others), who were sent by Kaṁsa came roaring to attack Śrī-Kṛṣṇa, who is beyond the quality of *Tamas* [darkness]; but they came to grief on the road leading to Gokula[1]. (S. B. Nair).

1. The translation is based on the Auto-Commentary of Sūryakavi, the author of *Rāma-Kṛṣṇa-vilomakāvya.*

12938*

गानाब्धेस् तु परं पारं नोपेयाय सरस्वती ।
अतो निमज्जनभयात् तुम्बीं वहति वक्षसि ॥

(आ) SR 84. 2, SSB 362. 9, SRK 111. 7 (a. Sphuṭaśloka [=stray verse]).

The other shore of the ocean of music Sarasvatī, the goddess of learning, did not reach; hence it is out of fear of drowning that she bears on her breast the *Tumbī*-gourd[1]. (S. B. Nair).

1. The gourd represents the lute which Sarasvatī ever has; it is also used as a life-belt so as to prevent drowning.

12939

गाने वाद्ये च नृत्ये च भाषणे दर्शने रतौ ।
अद्वितीयाहिता धात्रा गणिका भुवनत्रये ॥

(आ) SSB 238. 2.

In vocal music, instrumental music, dancing, in pleasing conversation, in beauty, and in love-sports, the courtezan has been fashioned by the Creator as one without a second in the three worlds. (S. B. Nair).

12940

गान्धर्वं गन्धसंयुक्तं ताम्बूलं भारती कथा ।
इष्टा भार्या प्रियं मित्रम् अपूर्वाणि दिने दिने ॥

(अ) BhŚ 485 (doubtful). Variant of Nos. 4724 and 12941.

(आ) SR 159. 266 (a. BhŚ), SSB 489. 273 (wrongly marked as 373).

Music, fine cosmetics, betel roll, the stories that are in the *Mahābhārata*, a beloved wife and a dear friend—these are ever fresh, day by day, (and never go stale). (S. B. Nair).

12941

गान्धर्वं गीतसंयुक्तं ताम्बूलं भारती कथा ।
इष्टा भार्या प्रियं मित्रम् अपूर्वाणि दिने दिने ॥

(अ) Cr 1425 (CNP II 194, CRC 2. 44, CNG 202, CPS 49. 62, CM 53). Variant of Nos. 4724 and 12940.

(*a*) आदित्यस्योदयो (°दयं No. 4724) गानं (जात° No. 4724) CNG, No. 4724 ; गन्धसं° CRC, CPS.

(*c*) सुमित्रं च [प्रि° मि°] CNG, No. 4724.

(Instrumental) music mingled with songs, betel roll, stories from the *Mahābhārata*, an agreeable wife, and a bosom friend appear new and new, day by day. (S. B. Nair).

12942

गान्धर्वं नृत्तमालेख्यं वाद्यं च गणितं कलाः ।
अर्थशास्त्रं धनुर्वेदं यत्नाद् रक्षेन्महीपतिः ॥

(आ) Cr 335 (CRr 4. 22, CPS 91 23), GP 1. 111. 26 *v.l.* Cf. Crn 81.

(*a*) गन्धर्वं Cr (printing error); गन्धर्वविद्यामालोक्य GP; अगर्वं [ग°] CR (var.); नृत्यम् CR (var.).

(*b*) वाद्ये च गणिकागणाः GP; गणितालकान् (°दिकान्) CR (var.).

(*c*) धनुर्वेदार्थशास्त्राणि GP; अस्त्रशास्त्रं CR (var.).

(*d*) लोके रक्षेच्च भूपतिः (प्रजा° GPy) GP.

Music, dance, art of painting, instrumental music (and other) fine arts, (as also) the sciences (like) mathematics, politics and archery—these a king should patronize diligently. (S. B. Nair).

12943

गान्धर्वेण विवाहेन बह्वचोऽथ मुनिकन्यकाः।
श्रूयन्ते परिणीतास् ताः पितृभिश्चानुमोदिताः॥

(आ) Śāk 3.22 (in some editions 3.23 to 3.28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 43).

(*b*) बाह्वचो राजर्षिकन्यकाः Śāk (var.).

(*d*) चाभिनन्दिताः Śāk (var.).

For many a hermit maiden who / by simple voluntary rite[1] / dispensed with priest and witness, yet / found favour in her father's right. (A. W. Ryder).

1. *Gandharva-vivāha.*

12944**

गान्धारश्च निषादश्च कर्तव्यौ करुणारसे।
धैवतश्चैव कर्तव्यो बीभत्से सभयानके॥

(आ) ŚP 2050.

Gāndhāra, the third of the seven primary notes of the Indian Gamut, as well as the seventh one *Niṣāda* should be employed in bringing out the sentiment of pathos (while singing); in disclosing disgusting and frightful scenes the sixth note *Dhaivata* should be employed. (S. B. Nair).

12945*

गान्धारा गुप्तदारास् त्वयि चलति गलद्बाष्पधारा विहारा
गाढास् त्रासावगाढाः क्षितिपकुलमणे गूर्जरा जर्जराशाः।
तैलङ्गास् त्यक्तसङ्गास् त्रिभुवनतिलक क्लिश्यदङ्गाः कलिङ्गा
मोरङ्गा मुक्तरङ्गाः सपदि समभवन् वीरवङ्गा विहङ्गाः॥

(आ) SMH 5. 23 (in SMH [KM] 5. 21), SR 126. 21, SSB 434. 21.

(*b*) रागास् [गाढास्] SR; गारास् [गाढास्] SSB; °गाढा SMH (KM); °सान्वगाराः [°सावगाढाः] SR, SSB; गुर्ज्जरा SMH.

(*c*) °लिङ्गास् [°सङ्गास्] SR, SSB.

(*d*) वीररङ्गा SMH (KM); वीर गङ्गाविहङ्गाः SR, SSB.

Sragdharā metre.

The Gāndhāra princes are concealed by their wives when you start on your victorious march, O best of kings; the princes of Bihar shed tears, the Gāḍha-s are immersed in fright, the Gūrjara-princes lose all hopes; the Telugu-princes leave off all contacts, O the best King in the three worlds, the Kaliṅga-princes suffer bodily pain, the Moraṅga-s leave the battlefield, and the heroic princes of Bengal act like birds. (S. B. Nair).

12946*

गाम्भीर्यं दधदपि रन्तुमङ्गनाभिः
संक्षोभं जघनविघट्टनेन नीतः।
अम्भोधिर् विकसितवारिजाननोऽसौ
मर्यादां सपदि विलङ्घयांबभूव ॥

(अ) Śiś 8. 26.

Praharṣiṇī metre.

Though possessing *Gāmbhirya* [depth : serenity], he[1] was disturbed (in mind) by the close contact with the hips of young ladies to sport with them; then the reservoir possessing lotus-face [lotus-like faces] broke all boundaries[2] (of propriety). (S. B. Nair).

1. The reservoir as well as a lover.
2. The waves created in water-sports flowed over the banks.

12947

गाम्भीर्यं भयदायि ते रसवशान्नानात्वमप्यद्भुतं
न स्थैर्यं शिरसा धृतस्य च मुखं दुर्वारमेकान्ततः।
शक्तिस् ते महतोऽचलानपि भिदां नेतुं पयो ब्रूहि मे
सोदर्यास् तव किं खला विभजता लब्धास् त्वया यद्गुणाः ॥

(आ) Skm (Skm [B] 1706, Skm [POS] 4. 14. 1) (a. Keśaṭa).

Śārdūlavikrīḍita metre.

Your depth is frightening, your variety is wonderful due to *Rasa* [water : moods]; there is no stability when held on the head [honoured] and your face does not remain in one place; your strength is such that your waters break even big mountains [great men]. Tell me, are your brothers wicked people that you have shared with them such characteristics? (S. B. Nair).

12948*

गाम्भीर्यगरिमा तस्य सत्यं गङ्गाभुजंगवत्।
दुरालोकः स समरे निदाघाम्बररत्नवत् ॥

(आ) Kpr 10. 396, Amd 236. 639, KāP 312. 6–7, KHpk 342 (506) (KH 290).

(*a*) °र्यमहिमा KHpk.

(*c*) °लोकश्च समरे KāP.

The profundity of his character is really like the Lord of Gaṅgā[1] and he is hard to be looked at *in the battle*[2] like the summer sun. (G. Jha).

1. Lord Śiva.
2. Words in italics are supplied by the editor.

12949

गाम्भीर्ययुक्ता मृदुमन्दवाक्या
जितेन्द्रियाः सत्यपराः सुयोग्याः।
भाव्यर्थतज्ज्ञा विदितार्थतत्त्वाः
प्रायेण भृत्याः कृतिनो भवन्ति ॥

(अ) Cr 339 (CRr 5. 22, CPS 117. 24), GP 1. 112. 18. Cf. Crn 207.

(इ) NM (T) 6. 17. (Cf. DhN [P] 306–07, RN [P] 96–97).

(*a*) शूरत्वयुक्ता [गा°] GP; शौण्डीर्ययुक्ता [गा°] GPy.

(*b*) सत्यपराक्रमश्च GP; सत्यपरा CR (var.).

(*c*) प्रागेव पश्चाद्विपरीतरूप (°हिप°) GP; भावार्थतज्ज्ञा CR (var.); विदितार्थतत्त्व CR (var.).

(*d*) ये ते तु भृत्या न हिता भवन्ति GP; कृतिनां Cr, (but CR [var.] and NM [T] as above); कृतिना CR (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Those servants who are dignified, learned, soft-spoken, self-controlled, trustworthy, farsighted and expert in understanding men and materials, are often efficient (in discharging their duties). (S. B. Nair).

12950

गाम्भीर्येण महोदयेन शरणत्राणेन मर्यादया
सर्वाशापरिपूरणेन महता स्थैर्येण धैर्येण च ।
राम त्वामनुकर्तुमिच्छतितरां वारांनिधिः किं त्वसौ
पीतो वानरलङ्घितः प्रमथितो बद्धः श्रिया त्याजितः ॥

(अ) Khaṇḍapraśasti 160.

(आ) SR 120. 147, SSB 421. 34.

(c) नाथ [राम] Khaṇḍa°.

Śārdūlavikrīḍita metre.

By majesty [depth], greatness, protecting refugees, *Maryādā* [boundary : propriety of conduct], spreading in all quarters [fulfilling all desires], great stability and courage, O King Rāma, the ocean very much desires to imitate you ; but he has been drunk (by the Sage Agastya), crossed [kicked] by monkeys, churned (to procure nectar), bound (by the *Setu*-bridge) and abandoned by Śrī [prosperity : his daughter Lakṣmī]. (S. B. Nair).

12951*

गाम्भीर्येण समुद्रोऽसि गौरवेणासि पर्वतः ।
कामदत्वाच्च लोकानाम् असि त्वं कल्पपादपः ॥

(अ) KāD 2. 58.

(आ) Amd 257. 715, IS 2105.

(इ) KāD (T) 2. 84, KāD (M) 2. 84.

You are in depth (of character) an ocean ; you are in stability, a mountain ; and because you give whatever is desired by the people you are the *Kalpaka*-tree (V. Narayana Ayer).

12952*

गाम्भीर्येणातिमात्रेण महिम्ना परमेण च ।
राघवस्य द्वितीयोऽब्धिर् अम्बुधेश्चापि राघवः ॥

(अ) Rasagaṅgā 269. 10-11.

By his great *Gāmbhīrya* [majesty : depth] and supreme greatness [expansiveness] the ocean is second to Śrī-Rāma and Śrī-Rāma is second to the ocean. (S. B. Nair).

12953*

गाम्भीर्ये पयसां निधिः सुरतरुः सर्वार्थसम्पूरणे
सोढृत्वे वसुधा तथैव विभवे राजाधिराजोऽपरः ।
सौन्दर्ये मदनो बले च पविभृन्नीतौ च धर्मः स्वयं
भूमीन्द्रोदयसिंह एव परितः ख्यातो गुणै राजते ॥

(आ) SSB 411. 3 (a. Saṁgrahītṛ himself).

Śārdūlavikrīḍita metre.

In majesty he is the ocean, in fulfilling the desires of all he is the heavenly (wish-granting) tree, in patience he is the earth, in wealth he is another Kubera (the lord of wealth), in handsomeness he is Cupid, in power he is Indra and in conduct he is verily the god of all righteousness. King Udayasiṁha alone is thus celebrated everywhere and shines by his virtues. (S. B. Nair).

12954*

गायति गीते शंसति
वंशे वादयति सा विपञ्चीषु ।
पाठयति पञ्जरशुकं
तव संवादाक्षरं बाला ॥

(अ) ArS 2. 211.

(आ) PG 190 (a. Govardhanācārya), SR 288. 11, SSB 123. 15.

(*c*) °शुकांस् ArS.

(*d*) सन्देशाक्षरं PG, SR, SSB; राधा [बा°] PG; रामा [बा°] ArS (var.), SR, SSB.

Aryā metre.

When she sings or plays on the flute or lute your beloved sweetheart gives instruction to the parrot in the cage in the words of your sweet conversations.[1] (S. B. Nair).

1. So said by the lady's friend to her lover.

12955

गायति नृत्यति वल्गति
धावति पुरतो नृपस्य वेगेन।
किं किं न करोति पुमान्
उदरगृहपवनवशीभूतः ॥

(अ) AS 382.

(*a*) वलाति (*sic!*) or जल्पति [व°] AS (var.).

(*b*) पुरषो or पुरुतो AS (var.).

(*d*) °ग्रहपीडितो लोके AS (var.); °ग्रहपवन° AS (var.).

Āryā metre.

He sings dances, perambulates, runs quickly before the King (to show him the way); what (demeaning) action does not a person do when prompted by the winds of hunger. (S. B. Nair).

गायति नृत्यति हसति च see No. 12956.

गायति विहसति नृत्यति see No. 12956.

12956

गायति हसति च नृत्यति
हृदयेन धृतां प्रियां विचिन्तयति ।
समविषमं न च विन्दति
गृहगमनसमुत्सुकः पथिकः ॥

(आ) ŚP 579, VS 2408, SR 208. 30, SSB 574. 1.

(*a*) विहसति [हृ° च] VS; नृ° हृ° च (tr.) VS (var.).

Āryā metre.

He sings, laughs and dances, he imagines that he is holding his beloved in his arms [embracing]; he does not mind the ups and downs of the road, when the traveller is eager to reach home. (S. B. Nair).

12957*

गायति हि नीलकण्ठो
नृत्यति गौरी तडित्तरलतारा ।
आस्फालयति मृदङ्गं
तदनु घनोऽयं महाकालः ॥

(आ) SkV 244, Kav 122, Prasanna 96 b.

Āryā metre.

Śiva [*or* : the peacock] sings, Gaurī, eyes flashing like lightning, [*or* : the white lightning with shaking stars] dances. Then thick-set *Mahakāla* [*or*: this great black cloud] beats the drum. (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

12958

गायन्तं च रुदन्तं
शान्तं क्रुद्धं क्षणे हसन्तं च ।
रक्ष विभो मामार्तं
गृहीतमाशापिशाचिकया ॥

(आ) AIR 113.

Āryā metre.

When I sing and cry, remain quiet, get angry, and laugh at the next moment, being possessed of the devil of hopes and desires and in distress, O Lord, please protect me. (S. B. Nair).

12959*

गायन्ति किन्नरगणाः सह किन्नरीभिः
प्रोत्तुङ्गशैलशिखरेषु हिमाचलस्य ।
शङ्खेन्दुकुन्ददलबालमृणालनाल-
नीहारहारहरहाससितं यशस् ते ॥

(आ) VS 2494, ŚP 1247 (a. Śrī-Vālmīki-kavi), SR 118. 119 (a. VS), SSB 419. 4 (a. Śrī-Vālmīka), KāRu *ad* 8. 25.

(*a*) गायन्तु ŚP, SR, SSB ; कामिनीभिः [किन्न°] VS.

(*b*) श्रीरामचन्द्र शि° ŚP, SR, SSB ; उत्तुङ्गशृङ्ग-कुहरेषु KāRu.

(*c*) शेषेन्दु° SR, SSB ; क्षीरेन्दु° KāRu ; °दल-शङ्खमृ° KāRu.

Vasantatilakā metre.

On the high peaks of the Himālayas, groups of *Kinnara* demi-gods along with their *Kinnarī* wives sing your glory [fame] which is white like conch-shell, jasmine flowers, tender stalk of lotuses, snow, pearl-necklace and the laughter of Lord Śiva. (S. B. Nair).

12960

गायन्ति देवाः किल गीतकानि
धन्यास् तु ते भारतभूमिभागे ।
स्वर्गापवर्गास्पदमार्गभूते
भवन्ति भूयः पुरुषाः सुरत्वात् ॥

(अ) Viṣṇu-purāṇa 2. 3. 24.

(आ) ŚP 688 *ac*/*bd*, SRRU 470.

(*c*) °वर्गस्य च हेतुभूताः ŚP.

(*d*) कृतिनः [पु°] ŚP.

Upajāti metre (Indravajrā and Upendravajrā).

Happy are those who are born, even from the condition of gods as men in Bhāratavarṣa as the gods sings their songs and as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. (H. H. Wilson).

12961*

गायन्तीनां गोपसीमन्तिनीनां
स्फीताकाङ्क्षामक्षिरोलम्बमालाम् ।
निश्चाञ्चल्यामात्मवक्त्रारविन्दे
कुर्वन्नव्याद् देवकीनन्दनो वः ॥

(आ) SR 22. 123, SSB 37. 25.

Śālinī metre.

When the cowherdesses sing (his praise) having deep longing for him, the row of bees of their eyes which are steady, he shelters within the lotus of his face : may that Kṛṣṇa, son of Devakī, give protection to you all ! (S. B. Nair).

गायन्तु किन्नरगणाः see No. 12959.

12962**

गार्ग्यतालेन गीयेत कारुण्ये मधुरो ध्रुवः ।
अङ्घ्रिर् द्विसप्तभिर् वर्णैर् आनन्दफलदः सदा ।
चतुर्द्रुतो विरामान्तस् तालोऽयं गार्ग्यसंज्ञकः ॥

(आ) ŚP 1983.

The introductory song is sweet depicting pathos when sung with the *Gārgya*-musical time [-*Tāla*] ; it should have fourteen letters in each foot [*Pada*] so as to give joyous music always. Four quick beats and a pause constitute the *Gārgya-Tāla*. (S. B. Nair).

12963*

गालीं ददाति वितनोति करेण तालीं
स्वालीं दुनोति परिकर्षति केशपालीम् ।
व्यालीव वक्त्रगरलाखिलदुःखजाली
जालीकृताङ्गवसना कलिकामिनीयम् ॥

(आ) PV 388 (a. Veṇīdatta).

Vasantatilakā metre.

She uses abusive language, claps her hands, worries her companion and pulls her hair ; she gives a lot of pain by the poison of her words as a female serpent does by the poison of its mouth ; thus this loving girl in her temper makes a heap [*or* : net] of her clothes. (S. B. Nair).

12964

गावः पश्यन्ति गन्धेन राजानश्चारचक्षुषा ।
नैकस् तिष्ठेद् वने घोरे धर्ममेकं च चिन्तयेत् ॥

(अ) PdP, Sṛṣṭikh. 18. 370. Cf. Nos. 12751 and 12770.

Cows see [recognize what is good] through the smell, the kings see through the eyes of spies, one may not remain alone in a frightful forest, and one should (always) think only of righteous things. (S. B. Nair).

गावो गन्धेन पश्यन्ति see No. 12770.

12965

गावो भूयः पशून् पान्ति रणे भीता नृपानपि ।
तृणमेव परं मन्ये नरादनुपकारिणः ॥

(आ) NBh 284.

(*a*) or पाति NBh.

Cows, often, give protection to (other) animals, those afraid in the battlefield protect kings ; I consider grass to be much superior to men who do not help others. (S. B. Nair).

12966

गावो विप्राः सनिगमा अलुब्धा दानशीलिनः ।
सत्यनिष्ठा इति स्वामिस् तेषां मुख्यतमा सती ॥

(अ) SkP, Māheśvarakh. 2. 11. 34.

Cows, Brāhmaṇa-s learned in the Vedas, those free from greed and the people liberally disposed, and those who keep to the vow of truth—among these, O lord, the most important is a chaste woman. (S. B. Nair).

12967**

गाश्चारयँश्चिरादासीत् कामं गोवर्धनः क्षितौ ।
सोऽप्यर्थवान् बभूवाहो शालिवाहोपजीवनात् ॥

(आ) SMH 2. 15.

Tending the cattle for a long time Govardhana indeed live on the farm ; he too, oh ! wonder, became a wealthy man by[1] becoming a courtier of Śālivāhana[1]. (S. B. Nair).

1-1. The expression शालिवाहोपजीवनात् may also mean : "by adopting paddy cultivation as his profession".

12968*

गाहन्तां महिषा निपानसलिलं शृङ्गैर् मुहुस्ताडितं
छायाबद्धकदम्बकं मृगकुलं रोमन्थमभ्यस्यतु ।
विश्रब्धं क्रियतां वराहततिभिर् मुस्ताक्षतिः पल्वले
विश्रामं लभतामिदं च शिथिलज्याबन्धमस्मद्धनुः ॥

(अ) Śāk 2. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 28).

(आ) KH 240. 15 (KHpk 288 [p. 448]), Alkeś 16. 21–25, AlS 239. 4–7, KāP 229. 9–230. 2, Kpr 7. 250, KāVā 4. 17–20, Sar 1. 76, VyVi *ad* 2. 31 (p. 304), Amd 134. 313, Suvṛ *ad* 38 (KM II; p. 46), SR 141. 1 (a. Śāk), SSB 458. 2 (a. Kālidāsa).

(*a*) °संलिलं KāP (printing error).

(*b*) अभ्यस्यताम् KāP, Kpr.

(*c*) विश्रब्धैः Śāk (var.), KH, Alkeś, AlS, KāP, Kpr, KāVā, Sar, Amd, Suvṛ, SR, SSB ; विश्वस्तैः Śāk (var.); °पतिभिर् [°तति°] Śāk (var.), Amd, SR, SSB ; °क्षितिः Amd ; पल्लले AlS, KāP.

(*d*) विश्रान्तिं Śāk (var.), KH, AlS, Kpr, KāVā, VyVi, Amd, Suvṛ, °बद्ध° [°बन्ध°] Śāk (var.).

Śārdūlavikrīḍita metre.

All undisturbed the buffaloes shall sport / in yonder pool, and with their ponderous horns / scatter its tranquil waters, while the deer,/couched here and there in groups beneath the shade / of spreading branches, ruminate in peace. / And all securely shall the herd of boars / feed on the marshy sedge ; and thou, my bow,/with slackened string, enjoy a long repose. (Sir M. Monier-Williams).

12969

गाहन्ते कविचक्रवर्तिपदवीमेके बुधाः पञ्चषैः
श्लोकैरेव महाश्रमेण घटितैर् यत्तल्लघीयः पदम् ।
तादृग्वा मनसोऽवरोधकलया ध्यायन्ति चेदीश्वरं
तत् तेषां कर एव किं न विलसन्त्यष्टौ महा-
सिद्धयः ॥

(आ) JS 50. 5 (a. Harihara), SH *fol.* 35a (157) (a. Śrī-Harihara).

(*a*) ऽबुधाः SH.

(*b*) °तल्लीयः फलम् SH (scribe's error making the *pāda* sub-metric).

(*c*) तादृक् चेन् SH.

Śārdūlavikrīḍita metre.

Some learned people compose with great difficulty, five or six verses and they attain the honour of being a poet laureate : but this is an insignificant position. If only they control the mind and meditate on god will not the great eight superhuman powers[1] be within the palm of their hands ? (S. B. Nair).

1. *Aṇimā, Mahimā,* etc.

12970

गिरं स्खलन्तीं मीलन्तीं दृष्टिं पादौ विसंस्फुलौ ।
प्रोत्साहयति याच्ञायां राजाज्ञेव दरिद्रता ॥

(अ) Kalivi 55.

Words faltering, eyes cast down and feet trembling one is prompted to begging by poverty as though it were the command of a king. (S. B. Nair).

12971

गिरः श्रुता एव तव श्रवः सुधाः
श्लथा भवन्नाम्नि तु न श्रुतिस्पृहा ।
पिपासुता शान्तिमुपैति वारिजा
न जातु दुग्धान्मधुनोऽधिकादपि ॥

(अ) Naiṣ 9. 5.

(c) वारिणा Naiṣ (var.).

Vaṁśastha metre.

Already have I[1] heard thy words, serving as nectar to my ears, but unrelenting in my longing to hear thy name; thirst for water is never allayed by milk nor honey, nor even by something better. (K. K. Handiqui).

1. Damayantī.
2. Nala

12972

गिरन्ति ननु कल्पान्ते जलानां निधयो जगत् ।
कल्पमध्ये गिरत्येष कथमन्यो महार्णवः ॥

(आ) JS 233. 12 (a. Sūktisahasra).

At the end of an aeon [*Kalpa* : Doomsday] the mighty oceans indeed swallow the world; in the midst of such a vast deluge what does another great ocean swallow? (S. B. Nair).

12973

गिरयो गुरवस्तेऽभ्यो-
ऽप्युर्वी गुर्वी ततोऽपि जगदण्डम् ।
तस्मादप्यतिगुरवः
प्रलयेऽप्यचला महात्मानः ॥

(अ) BhV 1. 92.

(आ) Rasagaṅgā 626. 19–20, SR 47.105, SSB 304. 107, SRK 221. 45 (a. Sabhātaraṅga), IS 7857, GSL 72.

(c) जगदण्डादपि गुरवः BhV (var.), Rasagaṅgā.

Āryā metre.

Mountains are weighty; the earth is weightier than mountains; the Universe is weightier than the earth; but far weightier than the Universe are the magnanimous, unperturbed even in the face of a great calamity. (Dr. A. Sharma).

12974

गिरयोऽपि हि भिद्यन्ते नीरपूरेण भूयसा ।
तृणेनारूहता संधौ प्रासादोऽपि च पात्यते ॥

(अ) P (PM 1. 151).

Even mountains are crumbled by the constant flow of water; by grass growing in crevices of walls even a mighty mansion is felled down. (S. B. Nair).

12975*

गिरयोऽप्यनुन्नतियुजो
मरुदप्यचलोऽब्धयोऽप्यगम्भीराः ।
विश्वंभराप्यतिलघुर्
नरनाथ तवान्तिके नियतम् ॥

(आ) Kpr 10. 483, KāP 354. 1–2, SR 103. 76, SSB 394. 84 (a. Kpr).

(b) °प्यबलो° KāP (var.).

Āryā metre.

O Lord of men! in your presence, mountains become lowered, winds motionless, and oceans shallow, and the earth too small. (G. Jha).

12976

गिरयो येन भिद्यन्ते धरा येन विदार्यते ।
संहतेः पश्य माहात्म्यं तृणैर् वारि निवार्यते ॥

(आ) IS 2106, Subh 272.

(*c*) संहते Subh.

That by which mountains are broken and the earth pierced — look at the strength of union (of small things) : by grass (the flow of) water is stopped. (S. B. Nair).

12977

गिरां देवी वीणागुणरणनहीनादरकरा
यदीयानां वाचाममृतमयमाचामति रसम् ।
वचस्तस्याकर्ण्य श्रवणसुभगं पण्डितपतेर्
अधुन्वन् मूर्धानं नृपशुरथवायं पशुपतिः ।।

(अ) BhV (BhV [POS] 4. 27, BhV [C] 39).

(आ) SH 434, IHQ 10. 485, SR 35. 15, SSB 279. 4.

(*a*) °गुणरसन° BhV (var.); °कला [°करा] BhV (var.).

(*b*) °मयवाचा° SH.

(*c*) अहो तस्याप्यस्यामतुलभणितौ प° SH.

(*d*) स्पृहा न स्यादाकर्णयितुमथ कस्यामलमतेः SH.

Śikhariṇī metre.

He must either be Śiva or a beast in the form of man who does not nod his head on hearing the poems sweet to the ear of the best of poets, the nectar-like sweetness to whose poetical composition is tasted by the Goddess of speech, suffering her hands to disregard the playing upon the chords of her lute. (H. D. Sharma).

12978*

गिरानुकम्पस्व दयस्व चुम्बनैः
प्रसीद शुश्रूषयितुं मया कुचौ ॥
निशेव चान्द्रस्य करोत्करस्य यन्
मम त्वमेकासि नलस्य जीवितम् ॥

(अ) Naiṣ 9. 120.

Vaṁśastha metre.

Be kind with thy[1] words ; favour me[2] with thy kisses ; be pleased to have thy breast served by me ; for, thou alone art the life of Nala as the night is of the lunar rays. (K. K. Handiqui).

1. Damayantī.
2. Nala.

12979*

गिरिः कैलासोऽयं दशवदनकेयूरविलसन्-
मणिश्रेणीपत्राङ्कुरमकरमुद्राङ्कितशिलः ।
अमुष्मिन्नारुह्य स्फटिकमयसर्वाङ्गसुभगे
निरीक्षन्ते यक्षाः फणिपतिपुरस्यापि चरितम् ।।

(अ) Anar 7. 46.

(आ) JS 363. 11 (a. Murāri), SkV 1582.

(*c*) अतस्तस्मिन्नारुह्य SkV (var.) (hypermetric) ; °विमले [°सुभगे] Anar, JS.

Śikhariṇī metre.

This is Kailāsa, whose cheek of stone / was marked as though with crocodile of musk / by the shining armlet gems of Rāvaṇa ; / ascending to whose height the Yakṣas see / within its crystal surface the reflection / of all that happens in the lower world. (D. H. H. Ingalls).

12980*

गिरिगह्वरेषु गुरुगर्वगुम्फितो
गजराजपोत न कदापि संचरेः ।
यदि बुध्यते हरिशिशुः स्तनंधयो
भविता करेणुपरिशेषिता मही ॥

(अ) BhV (BhV [POS] 1. 51, BhV [C] 1. 52).

(आ) SR 231. 67, SSB 625. 18, SRK 179. 20 (a. ŚP).

(*b*) संचर SR, SSB, SRK.

Mañjubhāṣiṇī metre.

O young cub of the king of elephants, never enter the caves of the mountain, being pulled up with great pride; if the cub of a lion sucking breast is awakened, there will remain only female elephants on the earth. (H. D. Sharma).

12981*

गिरितनयैकपयोधर-
निहितकरः पातु वश्चिरं गिरिशः ।
विश्वासयितुं मनसिज-
मिव स्पृशन् काञ्चनं लिङ्गम् ॥

(आ) JS 20. 23 (a. Jayadeva).

Āryā metre.

Placing his hand on the breast of Pārvatī, the daughter of the mountain, may the Lord Śiva protect you all for long: it appears as if he touches a golden emblem to reassure Cupid[1]! (S. B. Nair).

1. Having been burnt by Śiva in days gone by, Cupid is ever frightened of Lord Śiva.

12982

गिरिपतिराजसानुमधिरोहतु यातु सुरेन्द्रमन्दिरं
विशतु समुद्रवारि धरणीतलमेकधिया प्रसर्पतु ।
गगनतलं प्रयातु विदधातु सुगुप्तमनेकधायुधैस्
तदपि न पूर्वकर्म सततं बत मुञ्चति देह-
धारिणम् ॥

(अ) AS 374.

(*d*) मुञ्चते (°त) AS (var.); देहधारिणाम् AS (var.).

Pañcakāvalī (Sarasī) metre.

Let a man climb to the peaks of the Himālayas, let him go to the abode of Indra, enter the waters of the sea, wander continuously all over the earth, go to the skies, and protect himself in various ways with weapons: none the less the effect of the actions [*Karma*] done previously never leaves an embodied being. (S. B. Nair).

12983*

गिरिपरिगतचञ्चलापगान्तं
जलनिवहं दधतं मनोऽभिरामम् ।
गलितमिव भुवो विलोक्य रामं
धरणिधरस्तनशुक्लचीनपट्टम् ॥

(अ) BhKā 870 (=10. 60 *or* 10. 61).

Puṣpitāgrā metre.

The sea contained a charming mass of water supplied[1] by the ends of the rivulets moving from the hills, and they[2] appeared like white China silk-cloths dropped, at the very sight of Rāma from the earth's breasts—the mountains playing the part of breasts. (S. and K. Rays).

1. Formed.
2. The chain of waters.

12984

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।
अरण्ये निःशलाके वा मन्त्रयेदविभावितः ॥

(अ) Mn 7. 147, MBh (MBh [Bh] 5. 38. 17, MBh [R] 5. 37. 17–18, MBh [C] 5. 1414–15) (Cf. Y 1. 343), Vet Intr. 14 (Hu² Intr. 7), Yuktikalpataru, Gītiyukti in ŚKDr *ad* मन्त्रणा (Vol. 3. 620). (Cf. ZDMG 115. 146).

(आ) Parāśaramādhava, Ācāra 409, IS 2107.

(*a*) गिरिपृष्ठमुपारुह्य (°समारुह्य or °समारोहेत् or समागम्य) MBh, MBh (var.).

(*b*) प्रासादे MBh (var.), Vet ; रहोगतम् Rāghavānanda's Commentary.

(*c*) स्वयते [अ°] Yu°; वाग्निशाले MBh (var.); निर्जने स्थाने Vet ; वा शलांकचित् (*sic !*) Vet (Hu² MS).

(*d*) तत्र मन्त्रो विधीयते (अभिधीयते or न भिद्यते) MBh, Vet, Vet (Hu² MS), Yu° ; मन्त्रयेताविभावितः Parā°.

Ascending the back of a hill, or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him[1] consult with them[2] unobserved. (G. Bühler).

1. The king.
2. The ministers.

12985*

गिरिरिव गजराजोऽयं
गजराज इवोच्चकैर् विभाति गिरिः ।
निर्झर इव मदधारा
मदधारेवास्य निर्झरः स्रवति ॥

(आ) Kuv *ad* 3. 11 (p. 11), Cit (V) 144. 7–8, AIS 85. 17–20.

Gīti-āryā metre.

On account of the height, like a mountain is this lordly elephant, and like a lordly elephant does this mountain shine ; the ichor shed is like a mountain stream and the mountain stream flows like a stream of rut[1]. (S. B. Nair).

1. Quoted as an example of the Trope : *Upameyopama*.

12986

गिरिर् महान् गिरेरब्धिर् महानब्धेर् नभो महत् ।
नभसोऽपि महद् ब्रह्म ततोऽप्याशा गरीयसी ॥

(आ) Kuv *ad* 49. 108 (p. 128), SMa 1. 2. 48, SRHt 226. 21 (a. P, but does not occur therein), SR 76. 12 (a. Kuv), SSB 348. 14, SRK 68. 19 (a. Sphuṭaśloka [=stray verse]), SSSN (included in the "Index of Verses" as appearing at page 173, but not found there or anywhere in the text).

(*cd*) महो ब्रह्मन्ततोऽप्याशा SRHt.

Great is the mountain, greater is the ocean, the sky is greater than the ocean, and *Brahman* is greater than the sky : but man's (soaring) desire is the greatest of all. (S. B. Nair).

गिरीन्द्रशिखराकारो see No. 12987.

12987

गिरीन्द्रसदृशाकारो लीलयोन्मूलितद्रुमः ।
करिणीस्पर्शसंलोभाद् आलानं याति वारणः ॥

(अ) KN (KN [ĀnSS] 1. 44, KN [TSS] 1. 44, KN [BI] 1. 42), Śukr 1. 104.

(आ) SRHt 70. 7 (a. Kāmandakī), SSSN 58. 9 (a. KN).

(*a*) गिरीन्द्रशिखराकारो KN (BI), Śukr, SRHt, SSSN.

(*c*) °संमोहाद् Śukr, KN (BI), SRHt, SSSN.

(*d*) बन्धनं [आलानं] Śukr.

Huge-bodied like the peak of a mountain, capable of uprooting mighty trees in sport, a male-elephant, stupified with the touch of the female-elephant, submits to be bound by chains. (M. N. Dutt).

12988*

गिरेर् नितम्बे मरुता विभिन्नं
तोयावशेषेण हिमाभमभ्रम् ।
सरिन्मुखाभ्युच्चयमादधानं
शैलाधिपस्यानुचकार लक्ष्मीम् ॥

(आ) BhKā 35 (=2. 8).

(*d*) °पस्थानुचकार BhKā (Ray's edn) (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

A cloud, snow-white broken and spread out by the wind on the waist of a certain mountain, and engaged in swelling the sources of streams because of some remnant of water still, initiated the beauty of the King of mountains. (S. Ray).

12989

गिरो यत्राधीरा भुजयुगलमाश्लेषचतुरं
लुठद्बाष्पापीडं प्रसरति च चक्षुः सरभसम् ।
न तन्मन्ये प्रेम प्रणयिनि चिराद् दृष्टिपथगे
क्षणं मूकोऽन्धो वा भवति न जडो यत् प्रियजनः ॥

(आ) JS 271. 3.

Śikhariṇī metre.

As the words are unsteady, the pair of hands eager for an embrace and tears flow quickly from the eyes, I consider that love, when the beloved is seen after a long separation, renders the lover dumb, dull and blind ! (S. B. Nair).

12990

गिरौ कलापी गगने पयोदा
लक्षान्तरेऽर्कश्च जलेषु पद्माः ।
इन्दुर् द्विलक्षे कुमुदस्य बन्धुर्
यो यस्य हृद्यो नहि तस्य दूरः ॥

(अ) Cr 1426 (CRC 8. 78, CRBh II 7. 7, CPS 252. 86), VC (VCsr 3. 11, VCmr 3. 11), Nītisāra in KSH 504, Śto 327. 1–2, MK (S) 134.

(आ) KāP 388, SR 173. 866 (a. Nītisāra), SSB 509. 866, SuM 11*, IS 2109, TP 456.

(इ) Cf. PrŚ (C) 65.

(*a*) मयूरा (°रो VCsr) [क°] CRBh II, VCsr (VJE in VCsr as above), SR, SSB; गगणे Nītis°; गगनेषु मेघा CRBh II; पयोदो CRC; पयोदः CPS; च मेघो (°घा SuM) VCsr (मयूरा ···मेघाः Nd in VCsr),

VCmr, SuM ; च मेघा Śto, MK; मेघा: M in VCsr, Dn in VCmr; पयोदो TP.

(*b*) भानु CRBh II, CPS ; भानुर्जलेषु Cr (*contra metrum*) ; भानुरथाप्सु Śto ; ऽर्क: सलिले (भानु जले NQ in VCsr) च (°लेषु Q in VCsr, VCmr) पद्मम् VCsr, VCmr; जले च MK; जले च पद्मम् CRC, CPS, SuM ; पद्मम् CRBh, SR, SSB, TP.

(*c*) द्विलक्षसोमे कुमुदोत्पलानि (नां IS) (°दो घनानां SuM) SRBh II, SuM; लक्षद्वये (द्विलक्षो) सोम: or °मो MNdV or °मे N or °दूरे J in VCsr ; सोमो द्विलक्षे E in VCmr ; द्विलक्ष° Śto, MK (fn.); ग्लौ: कुमुदानि भूमौ (कुमुदस्य नाथो VS or °दस् सुरभ्यो E or °दा पलानि Q ; सरस्याम् VCmr) VCsr, VCmr ; °द्विलक्षं Nītis°, SR ; बन्धु: CPS.

(*d*) स्नेहे च बन्धौ (°धुर् N) न° MNNd in VCsr; मैत्री (मित्रं KR in Śto) न च तस्य दू° Śto; मित्रं (मैत्री T) न कदापि (कदाच or °चिद् Nd-VNNd) दू° VCsr ; मित्रं न हि तस्य दू° VCmr, SR, SSB ; भूतेन च तस्य दू° CRBh II ; चित्ते न कदापि दूरे (°रं) SuM, MK ; न तयोर् हि T in VCsr; स कथं हि E in VCsr ; दूरम् Śto, VCsr, VCmr, SR, SSB, TP, MK, CRBh II.

Upajāti metre (Upendravajrā and Indravajrā).

The peacock is on the mountain and the clouds, (the friends of peacock), are (far away) in the sky ; the sun, (the friend of lotuses), is a hundred thousand *Yojana*-s away and the lotuses are in the ponds ; the moon, the friend of lilies, is two hundred thousand *Yojanā*-s away (from lilies) : if one is dear to another, distance never exists for him. (S. B. Nair).

गिरौ मयूरा गगने पयोदा see No. 12990.

गिर्भिर् गुरूणां परुषाक्षराभिस् see No. 13015.

12991

गीतं कोकिल ते मुदा रसविदः शृण्वन्ति कर्णामृतं
नो किंचिद् वितरन्ति ते तरुदलैरेव स्वयं जीवसि ।
कर्णायुर्हरमुद्गिरन्ति विरुतं काकास् तु तेभ्यो बलिं
प्राज्ञा एव दिशन्ति हन्त धिगिदं वक्रं विधेः क्रीडितम् ॥

(आ) SR 94. 105, SSB 379. 114, SRM 2. 1. 137.

Śārdūlavikrīḍita metre.

Connoisseurs appreciate your music, O cuckoo, which is nectar to their ears and yet they give you nothing ; you live by (eating) the tender leaves of the mango-tree. The crows caw harshly shortening the life-span of the ears and yet even wise people give them (nice) oblations. Fie upon this crooked sport of the Fate. (S. B. Nair).

12992*

गीतं पान्थमनोहरं बत शरत्काले वितन्वत्यलं
सोत्कण्ठस्तनभारबन्धुरगलत्त्रुटच्चद्यतिव्याहृतिः ।
शालिं ग्रामवधू(र्नंनूत्तुस)मपि व्यालोकयन्ती वृशा
सद्यः कोकनदच्छदच्छविजुषा नोत्कण्डनं मुञ्चति ॥

(आ) JS 231. 33.

(*c*) °रकुर्कुर° or °कुक्कुर° or °रकुकस° [°र्नंनूत्तुस°]

JS (var.) (MS), (but editor's suggestion as above).

(*d*) °च्छबि° JS ; (changed to °च्छवि° editorially).

Śārdūlavikrīḍita metre.

The village girl sings sweetly to the joy of wayfarers in the autumn ; so impassioned is it that her breasts heave and the musical pauses get disarranged in her throat ; although the rice which she husks has been polished she looks on with her eyes resembling lotus-petals and does not cease pounding with the pestle. (S. B. Nair).

12993*

गीतं प्रभो तव यशस् त्रिदशाङ्गनाभिः
शृण्वन्नतृप्तिचपलः सुरलोकपालः ।
पूर्वं विलोचनसहस्रकरीमहल्यां
भूयोऽपि चिन्तयति कर्णसहस्रकामः ॥

(आ) JS 340. 36.

Vasantatilakā metre.

Your fame, my lord, is sung by divine damsels and the lord of the gods [Indra] listening to the same is never satisfied : he thinks of Ahalyā, who was the cause for giving him a thousand eyes, that he may now get a thousand ears (to listen to the songs of your fame). (S. B. Nair).

12994*

गीतं स्फुरत्पञ्चममञ्चितभ्रु
विलोकितं नूपुरनिस्वनश्च ।
नृपाङ्गनायास् त्रयमेतदासीत्
त्रैलोक्यराज्ये मदनस्य शस्त्रम् ॥

(आ) Vikram 10. 33.

Upajāti metre (Indravajrā and Upendravajrā).

Song in which the fifth note vibrated, glance in which the eyebrows were curved, the tinkling of the anklets—these three things of the princess were the weapons of Cupid in his kingdom of the three worlds. (S. C. Banerji).

12995

गीतज्ञो यदि गीतेन नाप्नोति परमं पदम् ।
शिवस्यानुचरो भूत्वा तेनैव सह मोदते ॥

(आ) MK (MK [S] 67, MK [G] 51. 42).

(*a*) गीतयज्ञो MK (var) (hypermetric).

If one who knows the finer points of vocal music does not attain the highest heavenly abode through his song, he will (at least) be satisfied with Śiva by becoming his follower. (S. B. Nair).

12996-98**

गीतनृत्यप्रिया केकि- वाणी चित्राम्बरैषिणी ।
सुगन्धिवक्त्रेभगतिः सुन्दरी मधुरप्रिया ॥

मधुगन्धिरतद्रावा कोष्णाङ्गी कठिनस्तनी ।
गौरी श्यामशरीरा वा सुविशालकटीतटा ॥

अजालघुस्मरावासा बाह्यसंभोगरागिणी ।
नारी या चित्रिणीचिह्ना साप्सरोजातिरुच्यते ॥

(आ) ŚP 3098-3100 (a. Śrīdhara). Cf. R. Schmidt's *Beiträge zur indischen Erotik*, (Berlin 1922), p. 166.

A damsel belongs to the species of the divine damsels [*Apsara*-s] if she is interested in music and dance, whose voice resembles that of a peacock, has

desire for multi-coloured garments, sweet breath, gait of an elephant, is charming, fond of sweets, smells of honey in love-sports, slightly warm, has firm breasts, white or dark complexion, broad hips, whose residence smells slightly of a she-goat, is fond of outdoor pleasures and is endowed with various excellences. (S. B. Nair).

12999*

गीतमाकर्ण्यतेऽद्यापि तस्य वाग्गेयकारिणः ।
विपक्षैरपि पक्ष्माग्र- लुठद्बाष्पोदबिन्दुभिः ॥

(अ) RT (RT [VVRI] 7. 942, RT [S] 7. 942).

Even to this day, if one of the songs he[1] composed for the voice is heard, tears roll on the eyelashes even of his enemies. (M. A. Stein).

1. King Harṣadeva.

13000

गीतवाद्यप्रसक्तेषु द्यूतक्रीडारतेषु च ।
मृगयासक्तचित्तेषु देवयात्राप्रसङ्गिषु ॥

(अ) Mānasollāsa 1. 2. 1234.

(आ) SRHt 166.10 (a. Mānasollāsa), SSSN 148. 10 (a. Mānasollāsa).

(*b*) °रसेषु SRHt ; °रसेऽपि SSSN.

(*c*) मृगव्यासक्त° Mānaso°, SRHt, (but SSSN as above).

(*d*) द्यूतयात्रा° SRHt; °पसक्तिषु (°प्र° ?) [°प्रस°] SSSN.

(When the enemies are) excessively attached themselves to music, both vocal and instrumental, or greatly involved in the game of gambling, or deeply devoted to hunting, (they should be attacked). (S. B. Nair).

गीतशास्त्रविनोदेन see No. 9921.

13001

गीतशीतांशुताम्बूल- कर्पूरवनितादिभिः ।
असारोऽप्येष संसारः सारवानिव लक्ष्यते ॥

(आ) Sar 3. 58 (p. 339).

By (the pleasing of) songs, moonlight, betell roll, camphor, beloved women, etc. this world which is (really) devoid of essence appears to be possessed of substance. (S. B. Nair).

13002

गीतसूक्तिरतिक्रान्ते स्तोता देशान्तरस्थिते ।
प्रत्यक्षे तु कवौ लोकः सावज्ञः सुमहत्यपि ॥

(आ) KāvR 10. 5.

Songs and praises on the author when he is beyond, there are panegyrists when the author is in another country ; the world has disregard for a poet when he is in our midst, however great he may be ! (S. B. Nair).

13003

गीतस्य माहात्म्यवशादभीष्टं
वरं हरात् प्राप स रावणोऽपि ।
यत् कौतुकाद् गोपकुलस्य मध्ये
बभूव कृष्णोऽपि स गोपरूपः ॥

(आ) JS 392. 60.

Upajāti metre (Indravajrā and Upendravajrā).

Due to the greatness of (the devotional) song even the demon Rāvaṇa secured from Lord Śiva boons of his choice ; due to its attraction even Lord Kṛṣṇa came into the midst of the horde of cowherds as a cowherd. (S. B. Nair).

13004*

गीतान्तरेषु श्रमवारिलेशैः
किंचित् समुच्छ्वासितपत्रलेखम् ।
पुष्पासवाघूर्णितनेत्रशोभि
प्रियामुखं किंपुरुषश् चुचुम्बे ॥

(अ) Kum 3. 38. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 46).

(आ) Sar 5. 198, SCSL 92, SR 331. 33, SSB 198. 33.

(*a*) शमवारि° Kum (var.).

(*b*) °रेखम् Kum (var.).

(*c*) °शोभं Kum (var.).

(*d*) रुचुम्बे or चुचुम्ब Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In the intervals of singing the *Kinnara* kissed his wife's face the painting of which was a little washed off by drops of perspiration and bedecked by eyes rolling a little by the effect of liquor. (H. H. Wilson).

13005

गीतार्थो मानवो धर्मस् तव शीलं वरानने ।
स्त्रीशीलं वैष्णवी माया विस्मयाय मुहुर्मुहुः ॥

(अ) Śto 5. 4 (334. 23–24).

The teachings of the *Bhagavadgītā*, the laws of Manu, your conduct, O lady of charming face, the conduct of women (in general) and illusions produced by Viṣṇu—these are causes for ever recurring wonder. (S. B. Nair).

13006

गीता विदुरवाक्यानि धर्माः शान्तनवेरिताः ।
न श्रुता भारते येन तस्य जन्म निरर्थकम् ॥

(आ) Sar 1. 178 (p. 128).

He who has not listened to the *Bhagavadgītā*, the speeches of Vidura and the disquisitions on *Dharma* by Bhīṣma in the *Mahābhārata* has his birth on the earth in vain. (S. B. Nair).

13007

गीता सुगीता कर्तव्या किमन्यैः शास्त्रचिन्तनैः ।
या स्वयं पद्मनाभस्य मुखपद्माद् विनिःसृता ॥

(आ) Sama 1 ग 5.

The *Bhagavadgītā* should be repeatedly recited well; of what use are thoughts about other scriptures ? For, it has come out of the lotus-mouth of the Lord Kṛṣṇa [the lotus-navelled one] Himself. (S. B. Nair).

13008*

गीतोर् वैणवमन्द्रगानमधुराः सम्भावयन्निर्भर-
स्वेदाम्बुस्नपितं विलोक्य पुरतो राधामुखाम्भो-
रुहम् ।
उत्कम्पस्खलदङ्गुलिः परिगलद्वेणुर् निमीलध्वनिः
स्विद्यत्पाणिरपाकरोतु दुरितं गोपालवेषो हरिः ॥

(आ) JS 32. 90 (a. Mādhavaśila *or* Mādhavaśiva), Kav p. 66.

(*a*) °गानमन्द्र° (tr.) or °यन्त्रदान° JS (var.).

Śārdūlavikrīḍita metre.

Honouring Rādha with songs from his flute, songs gentle and sweet, Kṛṣṇa found her lotus-face bathed in sweat by emotion; then his fingers too were shaking and faltering and the flute was slipping from his sweating hand, silencing all sounds—may this Lord Viṣṇu in the guise of the cowherd [Kṛṣṇa] remove all your difficulties! (S. B. Nair).

13009

गीती शीघ्री शिरःकम्पी तथा लिखितपाठकः ।
अनर्थज्ञोऽल्पकण्ठश्च षडेते पाठकाधमाः ॥

(अ) Pāṇinīya-Śikṣā 32.

(आ) Śikṣā 32 in Weber's *Indische Studien* 4.270, IS 2110, Subh 204.

(*b*) यथालिखितवाचक: Subh.

(*c*) अल्पज्ञश्चाल्प° Subh.

(*d*) वाचकाधमा: Subh.

One who reads in a sing-song manner, reads too quickly, shakes his head while reading, reads as written (without correcting scribal errors), does not understand the sense, and has a faint voice—all these six are inferior reciters [readers]. (S. B. Nair).

13010

गीते नाट्ये पठे वादे संग्रामे च सुरागृहे ।
आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ॥

(अ) Cr 1427 (CNN 32). Cf. धनधान्यप्रयोगेषु.

(आ) IS 2111, Subh 136, NT 61.

(*a*) नट्ये CNN; नाटे पठे Subh; वाद्ये तथा नृत्ते NT.

(*b*) सुरतोत्सवे [च सु°] Subh; रिपुसंकटे [च सु°] NT.

(*d*) अष्टौ लज्जा (लज्जां IS; लजा CNN) न कारयेत् Cr, IS, CNN; सदा [सुखी] Subh, (but NT as above).

In singing, dancing, reading, discussion, in battle, in the drinking booth, in taking meals and transacting business —in these (eight) activities one who renounces shyness (ever) remains happy. (S. B. Nair).

13011

गीते वाद्ये च नृत्ये च शक्तिः साधारणो गुणः ।
सा चेदस्ति किमन्येन दूषणेन गुणेन च ॥

(आ) ŚP 2076.

In singing, in playing on musical instruments and in dancing self-confidence is the common [important] merit. If this is present in a person, why worry on account of any other merit or any defect. (S. B. Nair).

गीते वाद्ये तथा नृत्ते see No. 13010.

13012*

गीतेषु याताः किमु शिष्यभावं
वामभ्रुवां विभ्रमदोलितानाम् ।
पुंस्कोकिलाः काननचारिणो यच्
चातुर्यमापुः कलपञ्चमस्य ॥

(अ) Vikram 7.27.

Indravajrā metre.

Have the male *cuckoos*[1], wandering in the forest, undergone the studenthood of the fine-browed sportively swinging women in their songs, because (they) have acquired skill in the melodious fifth note? (S. C. Banerji).

1. S. C. Banerji has: 'cuckooes'.

13013

गीत्वा किमपि व्याधः
शृङ्गं जग्राह तरुणहरिणस्य ।
तमथ समीक्ष्योद्यतकरम्
एणीमपि लज्जिता व्याधी ॥

(आ) ŚP 522 (a. Śārṅgadhara), SR 185. 30 (a. ŚP), SSB 530. 30 (a. Śārṅgadhara), SRK 148. 11 (a. ŚP).

Āryā metre.

The hunter produced some music and when the young deer came attracted by the melody he grasped it by the horn : the doe made the same sacrifice as her husband, seeing which the hunter's wife felt ashamed (that she and her husband were not as devoted to each other as these beasts). (S. B. Nair).

13014*

गीयन्ते यदि पन्नगीभिरनिशं त्वत्कीर्तयस् तद्वयं
तुष्टा एव परं तु चेतसि चमत्कारोऽयमारोहति ।
तासां तादृशभावभङ्गवलनासंस्थानसंदर्शिनि
व्यालेन्द्रे रसधूतमूर्धनि महीचक्रं पुनर् भ्रंश्यते ॥

(अ) Anar 356. 23–26 (*ad* 7. 79).

(आ) Skm (Skm [B] 1633, Skm [POS] 3. 53. 3) (a. Murāri), SR 137. 65, SSB 450. 65, RJ 159 (a. Murāri).

(*a*) अनघास् [अनिशं] Skm (POS); अभितस् [अनिशं] Anar.

(*c*) °भङ्गि° Skm; °चलना° [°वलना°] SR, SSB; °बलना° Skm.

(*d*) ऽप्यवधू° [रसधू°] SR, SSB; पुनर्भ्रम्यति Anar, SR, SSB.

Śārdūlavikrīḍita metre.

If the female serpents incessantly sing your glory, O King, we are indeed pleased by it, but this delicate situation flits through my mind : if they sing in an impassioned manner swaying their hoods in ecstasy, the lord of serpents Śeṣanāga too will nod his heads in appreciation and the earthly orb resting there will drop down ! (S. B. Nair).

13015

गीर्भिर् गुरूणां परुषाक्षराभिस्
तिरस्कृता यान्ति नरा महत्त्वम् ।
अलब्धशाणोत्कषणा नृपाणां
न जातु मौलौ मणयो वसन्ति ॥

(अ) BhV (BhV [POS] 1. 71, BhV [C] 1. 72).

(आ) Rasagaṅgā 444. 5–6, SR 173. 860 (a. Rasagaṅgā), SSB 508. 806, SRM 2. 1. 55, VP 1. 45, AlK 286. 1–2, SH (II) *fol.* 102a (30).

(*a*) गिर्भिर् SH ; पुरुषा° SH.

(*c*) अजातशाणोपलानां SH (*contra metrum*) ; नपाणां (*sic !*) [नृ°] SH.

Upajāti metre (Indravajrā and Upendravajrā).

Men scolded with harsh words by the elders or teachers rise to greatness ; precious stones are never placed on the head of a king unless they are rubbed against stones[1]. (H. D. Sharma).

1. Touchstones or whetstones.

13016

गीर्वाणवाणीषु विशिष्टबुद्धिस्
तथापि भाषान्तरलोलुपोऽहम् ।
यथा सुराणाममृते स्थितेऽपि
स्वर्गाङ्गनानामधरासवे रुचिः ॥

(अ) Cr 340 (CVr 10. 18, CPS 282. 28).

(आ) Sama 1 ग 6.

(*a*) °बुद्धि CV (var.).

(*c*) सुधायाममरेषु स्त्यां CV (var.); सुधायां च सुरेषु सत्यां CV (var.); मुतेसत्यपि निर्जराणां CV (var.); सुराणां सुधायां च सत्यां CV (var.); च सेवते [स्थि°] CV (var.), CPS; च सेविते Sama.

(*d*) स्वर्गगिना° (*sic !*) CV (var.); °धरोस(रस ?)वे CV (var.).

Upajāti metre (Indravajrā [*pāda a*], Upendravajrā [*pāda*-s *b* and *c*] and Indravaṁsā [*pāda d*]); (irregular); (in Sama *pāda c* Vaṁśastha).

I have a special interest in the speech of the gods [Sanskrit language], nevertheless I have a liking for the other languages; for, though nectar is ever present before them, the gods have a taste for the liquor of the lips of the divine damsels. (S. B. Nair).

13017*

गीर्वाणाः प्रतियन्ति नैव पिदधे कर्णौ सुधर्माधिपः
कर्णाकर्णिकयन्ति हन्त निभृतं शंभुस्वयंभूगणाः ।
दूरादेत्य कृतान्तदूतनिवहाः स्वाकारसंगोपनैर्
उद्ग्रीवं कलयन्ति कोणपचमूनाथे शयाने रणे ॥

(आ) SR 365. 8, SSB 258. 8, RJ 1357.

(*d*) कौण° SSB.

Śārdūlavikrīḍita metre.

Gods turn back (in fear), the lord of Sudharmā [Indra] closes his ears; Śiva, Brahmā and other gods pass on the information from ear to ear; the messengers of the god of death remaining at a respectable distance and concealing their bodies look with upraised neck, when the body of the army-chief of the *Koṇapa*-s[1] was lying in the battlefield. (S. B. Nair).

1. Demons.

13018*

गीर्वाणासुरमौलिरत्ननिकरप्रेङ्खन्मयूखाम्भसः
संसेकादिव पादमूलकलितैः स्निग्धैः प्रभापल्लवैः
आश्वासं कृपयेव शश्वदकरोन्मुग्धैणसार्थस्य यः
सोऽभूद् वत्समुनिः पवित्रचरणन्यासेन पूतावनिः ॥

(आ) JS 1. 4.

Śārdūlavikrīḍita metre.

The Sage Vatsa who, out of compassion, gave succour to the innocent people resembling deer with tendrils of lustre, glossy and remaining at his feet as if well sprinkled with the water of rays from the mass of gems at the diadems of gods and demons (bowing at his feet), (that Sage) rendered the earth holy by treading the same with his sanctifying feet. (S. B. Nair).

ग्रीष्मभीष्मरुतोस्तापे see ग्रीष्मभीष्मरवेस्तापे.

APPENDICES

APPENDIX I

ABBREVIATIONS-CUM-BIBLIOGRAPHY

Note : Volume I of the *Mahā-subhāṣita-saṁgraha* contains the main list of Abbreviations used in the Project. Three subsequent lists of additional Abbreviations are prefixed to Volumes II, III and IV. To Volume VI, after making some additions, a consolidated list of the same is appended. But while working on the present Volume, the editor felt the need of further enlarging and revising the said consolidated Abbreviations and, therefore, at the risk of reiteration, towards making the reference easier as also the Volume self-sufficient, a complete list of Abbreviations, in its revised and enlarged form, is appended hereto, which may well serve the purpose of Bibliography also.

a. — ascribed to.

AA — Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Library 70).

A. A. R. — A. A. Ramanathan.

AAS — Anyoktyaṣṭaka - Saṁgraha. Ed. by P. D. Trivedi, Bhāratīya Vidyā Series 11.

AAus — Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter, ZDMG 16. 749–51 ; 25. 238-243 and 25. 455-463.

AB — Th. Aufrecht. Beiträge zur Kenntnis Indischer Dichter. ZDMG 36. 361-383 and 509–559.

ABayA — Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl.

ABORI — Annals of the Bhandarkar Oriental Research Institute.

Acharya M. C. N. — See Hams.

Acharya M. K.	See Kṛṣṇa.
AGGW	Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen.
AKM	Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft.
Akṣayanīti of Akṣaya Siṁha Varma	Gaṅgāviṣṇu Śrīkṛṣṇadāsa, Bombay 1982 V. (1925).
AL	Sanskrit Manuscripts in the Adyar Library, Vol V. The Adyar Library, Madras 1951.
Al	Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.
Alaṁkārasaṁ(graha) of Amṛtānandayogin	The Adyar Library Series 70.
ALB	The Adyar Library Bulletin, Adyar, Madras.
AlK *or* Alk	Alaṁkāra-Kaustubha of Viśveśvara Paṇḍita. KM 66.
Alkeś	Alaṁkāraśekhara of Keśavamiśra. Ed. by Pt. Śivadatta. KM 50.
Alm	See Al.
Almm	See Al.
Almu	Alaṁkāramuktāvalī. HSS 54.
AlR	Alaṁkāra-ratnākara of Śobhākara-mitra. POS 77.
AlS	Alaṁkārasūtra. Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).
Amar	Amaruśataka.
Amar (A)	Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
Amar (D)	The Text of the Amaruśataka by S. K. De. In OH 2. 1; pp. 9–25.

Amar (K)	Amaruśataka with the Commentary of Kokasaṁbhava by C. R. Devadhar. In ABORI 39. 227–265 and 40. 16-55.
Amar (NSP)	Amaruśatakam. Third edition. NSP. 1954. (Main reference is made to this edition).
Amar (POS)	Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101.
Amar (RK)	The Amaruśataka with the Commentary of Rudrama-deva-Kumāra. In OH 2. 2; pp. 265–316.
Amar (S)	Das Amaruśataka ... Von R. Simon. Kiel 1893. Western Recension : Arj=Arjunavarman; Koka=Kokasaṁbhava; Catur = Caturbhuja; Sūrya = Sūryadāsa. Southern Recension : Vema=Vemabhūpala; Rāman=Rāmānandanātha. Eastern Recension : Ravi=Ravicandra; Rudr=Rudramadeva (BrMM=MS in the British Museum; BORI I and II=MSS in BORI Nos. 457 of 1891-95 and No. 366 of 1887-91, respectively); Rām=Rāmarudra (as quoted in Amar [D]).
Ambaḍa	Amarasūri's Ambaḍacaritra, Jāmnagar 1919.
Amd	Alaṁkāramahodadhi of Narendraprabha Sūri. GOS 95.
Amṛtamanthana	Vidyābhavana-Saṁkṛta-Granthamālā-25, Chowkhamba, Banaras 1956.
an.	quoted anonymously.
Anar(gharāghava) of Murāri	Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśikar. KM 5.
Ānas	Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI; pp. 91–111.
ĀnSS	Ānandāśrama Sanskrit Series, Poona.

Any	The Anyoktimuktāvalī of Haṁsavijayagaṇīśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88.
Anymuk	Anyoktimuktālatā of Śambu. KM II (1886); pp. 61-79. Sec. edn. (1932).
AnyS	Anyoktistabaka of Vaṁsīdhara Miśra by J. T. Parikh and R. S. Asti. Surat 1955.
AnyŚat *or* Anyśat	Anyoktiśataka of Bhaṭṭa-Vīreśvara. KM V (1937); pp. 101-19.
AnyT	Anyoktitaraṅgiṇī, with an auto-commentary by Mahāmahopādhyāya Mathura Prasad Dikshit, Vārānasi, 2023 V. (1966).
AOS	American Oriental Series.
AP	Th. Aufrecht, *Über die Paddhati von Śarṅgadhara*. ZDMG 27. 1-120.
Ap	Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40. 50. Translated by G. Bühler in SBE 2.
Apar	See Y.
APK	Alaṁkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54.
APMBS	J. Gray. Ancient Proverbs and Maxims from Burmese Sources, London 1886.
Ar	Arabic. Pañcatantra translated into Arabic.
AR	Alaṁkārasarvasva of Rājānaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289-458 and 597-628.
Arabic	See Ar.
Ariel	See Caur (A).
ARJ	Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965.

ARR	Alaṅkārasūtram of Ruyyaka. TSS 40.
ĀrS	Āryāsaptaśati of Govardhana. KM 1.
Āry	The Āryā-śataka.
Āry (F)	L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA 253 of 1965; pp. 51-82.
Āry (G)	The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gore, Poona 1944.
AS	Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908. *Also* KM 82, ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932.
Āś	Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Sankararāma Śāstrī. ŚBS 9.
	Translated the same by C. Sankararāma Śāstrī. ŚBS 10.
ASB	Asiatic Society of Bengal, Calcutta.
Asiatica	Asiatica. Festschrift Friedrich Weller, Leipzig 1954.
Āsīnagaraprākāra-praśasti	As quoted in ŚP, SR, SSB.
ASS	See AAS.
Aśvaśāstra	Aśvaśāstram of Nakula. Ed. by S. Gopalan. TSMH 56.
Aśvavaidyaka	Aśvavaidyakam of Jayadatta.
Āśv.-Gṛh	Āśvalāyana-gṛhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3. 4.
Auc	Aucityavicāracarcā of Kṣemendra. KM I; pp. 115-60. *Also* Kṣ (RP). Translation in KṣS by Dr. Sūryakānta.
Aufrecht Th.	See AB and AP.
Ava	Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha; pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958.

Avimāraka	Avimāraka of Bhasa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962.
B	Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16, 2. Translated by G. Bühler in SBE 14.
Bae B. K.	See SHP.
Bahud(arśana)	As quoted in IS.
Bālarāmāyaṇa of Rājaśekhara.	Text with Hindi Rendering. Ed. by Dr. Bhāskarāchārya Tripāthī. Nāg Publishers, Delhi 1995.
Banerji S. C. (*and* Gupta A. K.)	See Vikram.
Banerji S. Ch.	See Banerji S. C.
Bartoli E.	See SuB.
BBĀ	Bālambhaṭṭi on Mitākṣara (on Y). Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa.
Beiträge zur indischen Erotic	By R. Schmidt, Berlin 1922.
Benfey Th.	See PtsK.
Bhāgavṛtti	Ed. by Yudhishthira Mimamsaka, Ajmer. Bharatiya Pratisthan, 2021 V.
BhKā	See Bhaṭṭikāvya of Bhaṭṭi.
Bhaktirasa(-amṛtasindhu)	As quoted in PG.
Bhallaṭakāvya	See Bhallaṭaśataka.
Bhallaṭaśataka of Bhallaṭa	KM IV ; pp. 169–188.
Bhandare M. S.	See Bhāratamañjarī *and* Śiś.
Bhār(atamañjarī of Kṣemendra)	Ed. by Mm. Pt. Śivadatta *and* K. P. Parab. KM 64. *Also* : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co., Bombay 1918.

Bharata-pārijāta — A recent work on the life of Mahātmā Gandhi by Bhagavadācharya. Pub. by Ravaji Bhaye Mombasa, Kenya (East Africa) 1951.

Bhartṛharinirveda — A play by Harihara. KM 28. Translated by L. H. Gray in JAOS 25. 197–230 (1904).

Bhaṭṭikāvya of Bhaṭṭi — Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. with translation by S. Ray *or* S. *and* K. Rays, Calcutta.

BhC — Bhojarāja's Cārucaryā. Malayamārutaḥ II; pp. 79-95.

BhG — Bhagavad-Gītā, (see MBh). Ed. and transl. by F. Edgerton. HOS 38–39.

Bhikṣāṭana-kāvya of Utprekṣāvallabha.

BhKā — See Bhaṭṭikāvya.

BhL — A list of the Inscriptions of Northern India by D. R. Bhandarkar, EI 20, Appendix.

Bhojacaritra (*or* °carita) of Rājavallabha — Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratīya Jñānapeeṭha, Varanasi 1964.

BhP — Bhojaprabandhīyaḥ. (MS BORI 248 of Viśrāmbag).

BhPañ — Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore–Mysore 1956.

BhPṇ — Bhāgavata-purāṇa.

- BhPṇ (B) — Le Bhāgavata Purāṇa traduit et publié par M. E. Burnouf (Vol. I-III) and by M. Hauvette-Besnault and P. Roussel (Vol. IV–V). Imprimene Nationale, Paris 1884-1898.
- BhPṇ (NSP) — Edited in MS form, NSP 1950. (Translated by J. M. Sanyal, Calcutta).

BhPr	Bhojaprabandha of Ballāla.
BhPr (B)	BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955.
BhPr (NSP)	BhPr. NSP 1932.
	The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.
Bhramarāṣṭaka	As included in KSH ; p. 240 ff.
BhŚ	Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari......Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967. The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkaṭeśvara Press, Bombay 1896.
BhV	Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.
BhV Journal	Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.
Bhv *or* BhV	Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha.
BhV (C)	Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa *and* Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936.
BhV (H)	Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885.
BhV (POS)	Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50.
BI	Bibliotheca Indica.
Bibl. Ind.	See BI.

Bilhaṇa Kāvya of Bilhaṇa	See Caur (KM).
Bilvamaṅgala-stava	A stotra by Bilvamaṅgala.
Bloomfield	See BPC.
Bodhicaryāvatāra of Shantideva,	Asiatic Society, Calcutta 1960.
Böhtlingk O.	See IS *and* KāD.
BORI	Bhandarkar Oriental Research Institute, Poona.
BORS *or* JBORS	Bihar and Orissa Research Society, Journal of.
Botto O.	See CRC.
BP	Brahmavaivarta-purāṇam ...... Ed. by J. Vidyāsāgara, Calcutta 1888.
BPC	Śrī Bhāvadevasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919.
BPS	Bhojaprabandhaśloka, MS BORI, Viśrambag I·248, as quoted in BhŚ (as BPS) and in SkV (as Bps).
Brāhmadharma	In Pratna Kamranandinī. Benares.
Br.Dh.	See Brāhmadharma.
Brahmap(urāṇa)	In MS form, Veṅkaṭeśvara Press, 1906. *Also* : ĀnSS 28.
Brahmavaivarta-purāṇa	See BP.
Bṛhadāraṇyakopaniṣad-bhāṣya-vārttika of Ānandapūrṇa	Tirupati, Kendriya Sanskrit Vidyapeeth, Pt. I—1971, Pt. II—1975.

Bṛh	Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.
Brough J.	See SCSL.
BṛSaṁ	Bṛhatsaṁhitā of Varāhamihira, Vidyābhavana Saṁskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS (NS) 4. 430–79; 5. 45–90 and 231–288; 6. 6–91 and 279–338; 7. 81–134.
BSOAS	Bulletin of the School of the Oriental (and African) Studies, London.
BSOS	See BSOAS.
BSS	Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay.
Buddhacarita of Aśvaghoṣa.	Bombay, 1912.
Bühler G.	See Āp, B, G, Mn *and* Vās.
Burnouf E.	*And* M. Hauvette-Besnault *and* P. Roussel. See BrPn (B).
C	Cāṇakya's apporisms.
Cakrapāṇivijaya	A kāvya, MS 4353, Oriental Institute, Baroda.
Camatkāracandrikā of Viśveśvara Kavicandra.	Meharcandra, Delhi 1972.
Can	Candrāloka of Jayadeva. ChSS 458–59.
Cand	Caṇḍakauśika-nāṭaka of Kṣemīśvara, Varanasi 1965. *Also* : Ed. with English transl. by S. D. Gupta. BI, Calcutta 1962.
Caṇḍ (Raj)	Caṇḍīśataka of Bāṇa-bhaṭṭa with the Commentary of Kumbhakarṇa. Ed. by Gopal Narayan Bahura. Rajasthan Prācya Vidyā Pratishṭhān, Jodhpur 1968.

Caṇḍ (Col) — See May.

Capeller C. — See Kir.

Cār — Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. *Also* : transl. by A. C. Woolner and L. Sarup in PAB.

Cāruc(aryā) of Kṣemendra — KM II ; pp. 128-138. *Also* : in Kṣ (RP) 135-44.

Cātakāṣṭaka — Pūrva-cātakāṣṭaka and Uttara-cātakāṣṭaka, short *kāvya*-s containing 8 verses each as included in Kāvya-Saṁgraha (KSH) ; pp. 237-239.

Caturvarga-saṁgraha of Kṣemendra — KM V ; pp. 85-100.

Caur — Caurapañcāśikā of Bilhaṇa Kavi.

- Caur (A) — Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469-534.
- Caur (B) — Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 ; (pp. 1-20 and 77-83).
- Caur (KM) — Bilhaṇakāvya. KM XIII ; pp. 145-169.
- Caur (POS) — Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS. 86.

  The Secret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966.

CC — Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I–III).

Chaudhuri J. B. — See SkṛP.

CHLT — The Collection of Hindu Law Texts. Ed. by J. R. Gharpure, Bombay.

ChSS — Chowkhamba Sanskrit Series, Banaras.

CII — Corpus Inscriptionum Indicarum.

Cit(ramīmāṁsā) of Appaya-dīkṣita *and* Cit(ramīmāṁ)s(ākhaṇḍana) by Paṇḍitarāja Jagannātha. KM 38.

CitV — Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

CKl — J. Klatt. De trecentis Cāṇakyae poetae Indici sententiis. Dissertatio Halis Saxonum. Berolini 1873.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL ; Rājanīti. Cāṇakyamuniviracitam. Agra 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3–4 ; pp. 151-66 (first *adhyāya*) ; *also* : E. Bartoli. II codice napolitano di Cāṇakya in RIGI IV. 3-4 ; pp. 129-33 and V. 3–4 ; pp. 115-19 (second to eighth *adhyāya*-s).

CLH — CL ; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL ; MS 2411 in the Library of IO.

CLL I — CL ; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL ; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL; MS Cod. 8859; UB/123 in the University Library, Leiden.

CLP II — CL; MS 17072-2 (C) in UPICI.

CLP IV — CL; MS 17072-4 (D) in UPICI.

CLP V — CL; MS 17072-5 (E) in UPICI.

CLṢ — CL; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl. Jñāna Sāgara Press, Bombay Saṁvat 1932.

CLT — CL; Laghucāṇakyam. Sentenze ... di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI; pp. 352-404; Pisa 1878.

CLTb — CL; MS *or* fol. 1037 in the Universitätsbibliothek in Tübingen.

CM — Cāṇakya. Recension de cinq receuils de stances morales ... par E. Monseur, Paris 1887.

CN — Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB — CN; Bṛhat-Cāṇakya-ślokāḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919.

CNF — CN; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG — CN; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.

CNHU — CN; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I — CN; MS 1518a (Eggeling 3990) in the Library of IO.

CNI II — CN; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNJV	CN ; Cāṇakyaśatakam. Ed. by Jīvānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr I. 1 ; pp. cxl–cxlvi.
CNL	CN ; MS A. 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.
CNM	CN ; Rājanītau Cāṇakyamuni-viracitam. No place ; no date.
CNMN	CN ; Cāṇakyamuni-kṛtaṁ nīti-sāra. Allahabad 1880.
CNN	CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).
CNNM	CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1917).
CNNSS	CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12).
CNP I	CN ; MS 17072-3 (A) in UPICI.
CNP II	CN ; MS 17072-1 (B) in UPICI.
CNPh	CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S. A.
CNPN	CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.
CNS	CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. POS 71.
CNŚ	CN ; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaṭṭācāryya. Ghose Press, Calcutta 1319 (1912-13).
CNSap	CN ; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965.
CNŚC	CN; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛtyunjaya, 1st edn. Calcutta 1915.

CNŚK — CN; Cāṇakya-ślokāḥ. New Sanskrit Press. Calcutta 1887.

CNŚL — CN; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing works. Calcutta 1322 (1915).

CNŚl — CN; Cāṇakya-śloka-saṁgrahaḥ. Compiled and transl. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.

CNŚlV — CN; Cāṇakya-ślokāḥ. Ed. by Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914).

CNŚPK — CN; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909).

CNŚT — CN; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca-Calcutta 1319 (1912).

CnT — Etc. See below.

CNT IV — CN; MS No. 5119, as quoted in CKr as TjD.

CNW — CN; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem jahre 1864. Berlin 1865; pp. 400-31.

CnT — Note-book MSs.

CnT I — CnT; MS No. 5031, as quoted in CKr as TjA.

CnT II — CnT; MS No. 5117, as quoted in CKr as TjB.

CnT III — CnT; MS No. 5118, as quoted in CKr as TjC.

CnT V — CnT; MS No. 5120, as quoted in CKr as TjE.

CnT VI	CnT ; MS No. 5121, as quoted in CKr as TjF.
CnT VII	CnT ; MS No. 5122, as quoted in CKr as TjG.
Comfort A.	See Ratirahasya.
Cowell E. B.	See Vik.
Cowell E. B. *and* F. W. Thomas.	See Harṣ.
CPS	Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925).
Cr	L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śākhā - Saṁpradāyaḥ. Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-29. (The numbers refer to Vol. II).
CR	Cāṇakya-rāja-nīti-śāstra Version. See Cr I. 2.
CRB	CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford.
CRBh I	CR ; MS 347 of 1892-95 in BORI.
CRBh II	CR ; MS 348 of 1892-95 in BORI.
CRC	CRC ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. *Adhyāya*-s IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crca	L. Sternbach. A new Abridged Version of Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966.

CRCa I — CR; MS. Add. 2525 in the University Library in Cambridge.

CRCa II — CR; MS Add. 1040 in the University Library in Cambridge. See Crca.

CRP — CR; MS 1959 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach. A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958.

CRT — CR; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S. Śāntiniketan 1958.

Crn — L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963.

CS — Cāṇakya-sāra-saṁgraha Version. See Cr I. 1.

CSB I — CS; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen.

CSB II — CS; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen.

CSBD — CS; Bodhī Cāṇakyam *or* Cāṇakya-sāra-saṁgraha. Ed. and transl. by B. C. Dutt. Calcutta 1888.

CSC I — CS; MS Add. 1539 in the University Library in Cambridge.

CSC II — CS; MS Add. 1346 in the University Library in Cambridge.

CSJ — CS; MS belonging to Australian National University, Canberra; previously to Prof. J. W. de Jong, Leiden.

CSLD — CS; MS Cod. Or. 8857; Lub/D 122 in the University Library, Leiden.

CV — Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Cāṇakya *or* Maxims of Cāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).

CVAh — CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913).

CVM — CV ; Vṛddha-Cāṇakya, NSP. Bombay 1874.

CVND — CV ; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.

CVNS — CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh.

Cv — Vṛddha-Cāṇakya, *textus simplicior* Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86. 1 ; pp. 1–4.

CvA — Cv ; Rāja–nīti, Cāṇakya-muni-viracitā. Agra 1920.

CvGt — Cv ; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen.

CvH — Cv ; MS H 250 in the Harvard University Library, Cambridge, Mass.

CvI — Cv ; MS 2411 in the Library of IO.

CvL I — Cv; MS A 445 in the Universitätsbibliothek in Leipzig.

CvL II — Cv ; MS A 446 in the Universitätsbibliothek in Leipzig.

CvP IV — Cv ; MS 17072-4 (D) in UPICI.

CvP V — Cv ; MS 17072-5 (E) in UPICI.

CvṢ — Cv ; Ṣoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lāl. Jñāna Sāgara Press. Bombay Saṁvat 1932 (1875).

CvTb — Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen.

CvW — Cv ; MS Walker 205c in the Bodleian Library in Oxford.

Da — Daśarūpāvaloka. Daś with Commentary on it. Ed. by K. P. Parab, NSP 1941.

Dakṣa — Dakṣa-Smṛti in Smṛtīnāṁ samuccaya, ĀnSS 48 ; (pp. 72-84). *Also* : in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol. I ; (pp. 569-590). *Also* : in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 (1941) ; (pp. 53-63). *Also* : Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I. Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433-458) ; by M. N. Dutt.

Damayantīkathā in Proben in Verzeichmiss der Oxforder Handschriften, herausg. von Th. Aufrecht.

Dampatiś(ikṣānāmaka) in Beṅgālī characters n. p. 1840.

Dar — Darpadalana of Kṣemendra.

Dar (KM) — Darpadalana of Kṣemendra in KM VI ; pp. 66-118.

Dar (RP) — Darpadalana in Kṣ (RP) ; pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51.

Daś(arūpaka) — Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and Transl. by G. C. O. Haas. Columbia University Indo Iranian Series 7, New York 1912. *Also* : Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ.-Granthamālā 7. Vārāṇasī 1952.

Daśak	Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālakṛṣṇa Godbole. NSP. Bombay 1925.
Daśāvatāra-Khaṇḍa-praśasti.	See Khaṇḍapraśasti.
Dasgupta S. N.	See De (*or* De S. K.).
David K. N.	See Veṇī.
DCA	A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80.
De (*or* De S. K.)	A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta *and* S. K. De Calcutta 1947.
Deś	Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. *Also* : in Kṣ (RP); pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.
Devadhar C. R.	See Amar *and* Dramas of Kālidāsa.
Devī-māhātmya	As included in the Markaṇḍeya-purāṇa. Edited and translated by Vasudeva S. Agrawala, All-India Kashiraj Trust, Ramnagar, Varanasi 1963.
Devīśataka	of Anandavardhana. KM IX; pp. 1-31. Bombay 1916.
Dh	Dharmakośa. Ed. by L. Jośī. Prājñapāṭhaśālā-maṇḍala-granthamālā. Wai 1937-47.
Dhanañjaya-vijaya of Kāñcanācārya	Ed. by Paṇḍit Śivadatta and Kāśināth Pāṇḍurang Parab, KM 54, third edition, Bombay 1939. *Also* : Ed. with a full Sanskrit Commentary by Pandit Jibananda Vidyasagara, third edition, Calcutta 1889.
Dhaśa	Dhanadarāja's Śatakatraya. KM XIII; pp. 33-80 (Śṛṅgāra°).

DhD	See Daś.
DhN(P)	The Dhammanīti (Pāli). In PMB.
Dhv	Dhvanyāloka of Ānandavardhana in HSS 66. *Also* : KM 25.
DikAny	Anyāpadeśaśataka of Nīlakaṇṭha Dikṣita. KM VI; pp. 143-158.
Dillon M.	See Nāṭyalakṣa.
Dixit S. V.	See Kir(D) *and* Nais(D).
DK	See Kuṭṭ.
Dṛṣṭāntaśataka of Kusumadeva	In KSH; pp. 217-226. *Also* : with Hindi Commentary by Nandalala Shastri, Published by Gangavishnu Shri Krishna Das, Bombay Saṁvat 1985.
Durgāsaptaśatī	With Hindi Commentary by Nandalala Shastri, Jñānasāgar, Bombay 1916. *Also* : Gita Press, Gorakhpur 2020 VS (1963).
Dūt(aṅgada) of Subhaṭa.	Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.
Dūtaghaṭotkaca of Bhāsa,	Oriental Book Agency, Poona 1957.
Dutt B. C.	See CSBD.
Dutt M. N.	See Dakṣa, GG, KN *and* R.
Dūtavākya of Bhāsa	Chowkhamba. Varanasi 1960.
Dvi	Nītidviṣaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.
Dvivedi R. C.	See Kpr.
Ed. *or* edn.	editor *or* edition.

Edgerton F.	See BhG, Megh, PRE *and* VC.
Edn. *or* ed.	edition.
EI	Epigraphia Indica.
Ek	Ekāvalī of Vidyādhara. Ed. by K. P. Trivedi. BSS 63.
Emeneau M. B.	See Śāk.
EU	Ekādaśa-dvāranibhandha-Upadeśa. Malayamāruta II; pp. 96-107.
Fauche H.	See Śiś *and* Śṛṅg.
Filliozat P.-S.	See Āry.
Fritze L.	See Pts.
G	The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.
G (in Introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42.
GDH	L. Sternbach. Subhāṣita : Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974.
GG	Gītagovinda of Jayadeva.
GG (NSP)	Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949.
GG (RS)	Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmīnarasiṁha Śāstrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. *Also* : translated by E. Arnold in Indian Poetry. Trübner and Co. London 1881.

Gharpure J. R. — See Y *and* CHLT.

Ghaṭakarpara — Vivek Publishers. Aligarh 1975. *Also* : see GhN.

GhN — Ghaṭakarpara - Nītisāra in KSG I. 374 and KSH 120-24.

Ghosh M. — See Nāṭyaśāstra.

GIL — Geschichte der Indischen Literature by M. Winternitz.

GMBh — Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrīnivāsachārya. OLPSS 50.

GMLM — Government Manuscripts Library. Madras.

Gore N. A. — See Āry.

Gorresio G. — See R(G).

GOS — Gaekwad's Oriental Series. Baroda.

Goswami B. Bh. — See Ratnāvalī.

GP — Garuḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.

GPy (*or* GPY) — Garuḍa - purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also* : in Kāshī Sanskrit Series 165.

GR — Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523-25.

Gray L. H. — See BhPr *and* Dūt.

GSAI — Giornale della Societa Asiatica Italiana.

GSL	Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.
Gupta A. K.	See Vikram.
Gupta S. D.	See Cand.
GVS	Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series No. 4. Hoshiarpur 1953.
H	Hitopadeśa.
Haas G. C. O.	See Daśarūpaka.
Hamb(urg)	Hamburg MS of P.
Hams	Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937.
Han (*or* Hanu *or* Hanum)	Hanumannāṭaka. HSS 271.
Handiqui K. K.	See Naiṣ.
Hanu } Hanum }	See Han.
Haravijaya	Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khaṇḍa I—1982, Khaṇḍa II—1983.
Hariv	The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839.
Harivaṁśapurāṇa	As quoted in Purāṇa (Journal) 3. 1.
Harṣ	Harṣacarita of Bāṇabhaṭṭa.

Harṣ (BSS)	Harṣacarita-mahākāvyam. Ed. by A. A. Führer. BSS 66.
Harṣ (NSP)	Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2. London 1897.
Hauvette-Besnault	See BhPṇ.
HC	Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampōre 1804.
HC (in Introduction)	Haraprasāda Śāstrī's A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB, Vol. VII. Calcutta 1934.
HDh	Halāyudha's Dharmaviveka in KSG I. 381 and KSH 507-09.
HeK	Hemavijaya, Kathāratnākara by Śrī-Hemavijayagaṇī in MS form. Pt. Śrāvak Hīrālāl Haṁsarāj. Jāmnagar 1911.
HemCvc	Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72, Vol. I.
Hertel J.	See PT.
HH	The Hitopadeśa in Sanskrit language. Library East-India House. London 1810.
HIL	History of Indian Literature.
HJ	Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson. 2nd edn. Hartford-London 1864.
HK	The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924.

HM	The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865.
HN	Nārāyaṇa, Hitopadeśa. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930.
HP	Hitopadeśa of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.
HPañ	Pañcatantra translated into Hebrew.
HS	Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et annotationes criticas...... A. G. a Schlegel et Ch. Lassen. Parts I–II. Bonnae ad Rhenum 1831.
HOS	Harvard Oriental Series. Cambridge, Mass.
HSL	A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.).
HSS	Haridas Sanskrit Series. Banaras.
Hu[1] Hu[2]	See Vet.
IA	Indian Antiquary (Journal).
IHQ	Indian Historical Quarterly (Journal). Calcutta.
IIJ	Indo-Iranian Journal. The Hague.
Indische Studien of Weber.	
Ingalls D. H. H.	See SkV *and* Cv.
IO	India Office. London.

IS — Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-73. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l'Academie des Sciences de St. Pétersbourg. XXI. 93-132 ; 202-242 and 370-409. *Also* : August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also* : Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also* : Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also* : See Pr.

ISPP — Indian Studies, Past and Present. Calcutta.

JA — Journal Asiatique. Paris.

Jacobi H. — See AR.

Jainarājataraṅgiṇī — See RT (VVRI).

Jāna(kī) *or* Jānakī — Jānakīharaṇam of Kumāradāsa. Ed. and transl. by G. R. Nandargikar. Bombay 1907.

Jānakī (C) — Jānakīharaṇam of Kumāradāsa. Ceylonese Version. Government Press, Ceylon 1974.

Janśṛṅg — Śṛṅgāraśataka of Janārdana. KM XI ; pp. 157-72.

JAOS — Journal of the American Oriental Society. Baltimore, Maryland.

JASB	Journal of the Asiatic Society of Bengal.
JAS (Calcutta)	Journal of the Asiatic Society. Calcutta.
JBBRAS	Journal of the Bombay Branch of the Royal Asiatic Society.
JBORS	See BORS.
JBRAS	Journal of the Bombay Branch of the Royal Asiatic Society. Bombay.
JGJRI	Journal of the Ganganatha Jha Research Institute. Allahabad.
Johnson F.	See HJ.
Jhā G.	Gaṅgānatha Jhā. See Kpr.
JM	Jalhaṇa's Mugdhopadeśa. KM VIII ; pp. 125-135.
Joh	Johannus de Capua's Lation Version of Pañcatantra.
JOIB	Journal of the Oriental Institute. Baroda.
Jolly J.	See Bṛh, N *and* Vi.
JOR	Journal of the Oriental Institute. Madras.
Joshi C. N.	See Uttara.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland. London.
JS	The Sūktimuktāvalī of Bhagadatta Jalhaṇa. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938.
JSAIL	L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidass 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol. I.

JSS — Journal of the Siam Society.

JSu — Subhāṣitāvalī. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).

JSub — Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Jsv).

JSV *and* Jsv — See JSub.

K *or* KA — Kauṭilya's Arthaśāstra.

K(G) — The Arthaśāstra of Kāuṭilya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 79, 80 and 82.

K(J) — Arthaśāstra of Kauṭilya. Ed. by J. Jolly. PSS 4.

K(K) — The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit, and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies... ..No. 2.

K(P) — Kauṭilīyam Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī.

K (S) — Kauṭilīyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. *Also* : Index verborum. OLPSS No. 65, 66 and 68.

K (V) — Kauṭilīyārthaśāstram. Ed. by V. N. S. Veṅkaṭanāthachārya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.

KāBh — Kāvyālaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhāṣā-Pariṣad. Patna 1932.

KāD — Kāvyādarśa of Daṇḍin.

KāD (B) — Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig 1890.

KāD (Bh)	Kāvyādarśa of Daṇḍin. Ed. by Vidvān Pt. Ranga-charya Reddi Shastri. Government Oriental Series, Class A, No. 4, BORI. Poona 1938.
KāD (M)	Kāvyādarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03–17. Ulan Bator 1979.
KāD (R)	Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray. Calcutta 1961.
KāD (T)	Kāvyādarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Calcutta. Calcutta 1939.
Kal	Kalāvilāsa of Kṣemendra.
Kal (KM)	Kalāvilāsa. KM I ; pp. 34–79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1–33 (parts 1–4); in WZKM 28. 406–35 (parts 5–10).
Kal (RP)	Kalāvilāsa. In Kṣ (RP) ; pp. 219–272.
Kāla	Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.
Kale M. R.	See Ragh *and* Pra.
Kalee Krishen Bahadur	See NS, CN *and* Moh.
Kalivi(ḍambana) of Nīlakaṇṭha-Dīkṣita	KM V ; pp. 132–142.
Kāmasūtra of Vātsyāyana	NSP. Bombay 1900.
Kane P. V.	History of Sanskrit Poetics. Bombay 1951.
Kangle R. P.	See K(K).
KāP	The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgāprasāda and W. L. Ś. Paṇśikar. KM 24.

Kapph(iṇābhyudaya) of Bhaṭṭa Śivasvāmin — Ed. by Gauri Shankar. Lahore 1937.

Kar — Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.

Karmarkar R. D. — See Māl, Mālatī, Kum *and* Ragh.

KāRU — Kāvyālaṁkāra Rudraṭa-praṇīta. Ed. by Satyadeva Chaudharī, Vāsudeva Prakāshan. Dillī (Delhi) 1960.

KāRu — See RK.

Kāty — Kātyāyana-smṛti-sāroddhāraḥ *or* Kātyāyana-smṛti on Vyavahāra......Text (reconstructed), Translation, Notes and Introduction, by P. V. Kane......Reprint from the Hindu Law Quarterly. Bombay 1933.

Kav — Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).

KāVā *or* **KāVa** — Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. KM. 15.

Kāva — See KāvR.

Kavi(kaṇṭhābharaṇa) of Kṣemendra.

- **Kavi (KM)** — Kavikaṇṭhābharaṇa. KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KṣS.
- **Kavi (RP)** — Kavikaṇṭhābharaṇa in Kṣ(RP) 63-84.

Kavik — Kavikaumudī of Kalya Lakṣmīnarasiṁha. Ed. by Dr. K. Krishnamoorthy. Dharwar 1965.

Kaviratna J. C. C. — See CNNSS.

KāvR — Kāvyamīmāṁsā of Rājaśekhara. GOS 1.

Kāvyakalāpa	Kāvya-kalāpa, Gunpat Krishnaji Press. Bombay 1864.
Kāvyālaṅkāra	See Kālā.
Kāvyālaṁkārasūtrāṇi	See KāVā.
Kāvyān	Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta *and* K. P. Parab. KM 43.
Keith A. B.	A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. *Also* : The Sanskrit Drama. Oxford University Press, 1959.
KH	Kāvyānuśāsana of Hemacandra. KM 71.
Khaṇḍapraśasti	Also known as Daśāvatāra-Khaṇḍapraśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān *or* Hanumat-kavi. Rājasthāna Purātana Granthamālā No. 124, Jodhpur 1975.
Khaṇḍapraśasti-prārambha	See Khaṇḍapraśasti.
KHpk (*or* KHpK)	Kāvyānuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964.
Kir	Kirātārjunīyam of Bhāravi.
Kir (D)	Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I-III). Thalakwadi—Belgaum 1954.
Kir (NSP)	Kirātārjunīyam. 4th edn. NSP. 1954.
Kir (R)	Kirātārjunīyam. Ed. and transl. by K. Ray *or* S. Ray *and* K. Ray. Calcutta.
Kir (V)	Kirātārjunīyam. Ed. by Pt. Jīvānand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.

KK — Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.

Kk — See Kt.

Klatt J. — See CKl.

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Gucchaka-s. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-Nītisāraḥ.

KN (BI) — Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra *and* Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

KN (ĀnSS) — Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).

KN (TSS) — Kāmandakīya-Nītisāraḥ in TSS 14.

Kpr — Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā (Reprint from the Pant. D. I. Benaras 1898) *and* by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsa-s I–VI). Motilal Banarsidass. Delhi 1966.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hirālal Haṁśarāj. Jāmnagar 1911.

Kr — M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.

Kressler O. — See CV *and* CKr.

Krishnamacharya V. — See Lau,

Krishnamoorthy K. — See Kavik.

Kṛkā — Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. KM VI ; pp. 31–46.

Kṛṣṇa(karṇāmṛta) of Līlāśuka — Ed. and translated by M. K. Acharya. Madras 1958. *Also* : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

KRSS — Kāvya-ratna-sāra-saṁgraha. Compiled by Bholānātha Mukhopādhyaya. Calcutta 1876.

KṣB — The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śiva-datta and K. P. Parab. KM 69.

KSG — Kāvya-saṁgrahaḥ......Ed. by Jīvānanda Vidyāsāgara. (3 Volumes). 3rd edn. Saraswati Press Calcutta.

KSH — Kāvya-saṁgraha. A Sanskrit Anthology .. Ed. by Pr. J. Haeberlin. Calcutta 1847.

Kṣ (RP) — Kṣemendra-laghu-kāvya-saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961.

KṣS — Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya–vicāracarcā *and* Suvṛttatilaka by Dr. Sūryakanta. POS 91.

KSS — Kathā–Sarit–Sāgara of Somadeva-bhaṭṭa.

KSS (AKM) — Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 *and* 4. 5. Translated by C. H. Tawney. Calcutta 1880 *and* 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924–1928 (10 Volumes). *Also* : Reprinted by Motilal Banarsidass, Delhi.

KSS (NSP) — Kathā-Sarit-Sāgara. Ed. by Pt. Durgāprasāda *and* K. P. Parab. 4th edition. NSP, 1930.

KSSKP — See SSK *or* SSKR.

Kt — Kavitāmṛtakūpa with a translation in Beṅgālī. School Book Society Press. Calcutta 1828.

KtR — Kavitāmṛtakūpam in Malayamāruta ; pp. 34–46.

KU — Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

Kum — Kumārasambhava of Kālidāsa.

Kum (K) — Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951.

Kum (NSP) — Kumārasambhava. 14th edn. Re-edited...by Nārāyaṇa Rāma Ācārya Kāvyātīrtha. NSP 1955.

Kum (R) — Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sagra-s). Saṁskrita Sāhitya Sadana. Mysore 1962.

Kum (SA) — Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trūbner and Co., 1879 *and* by H. H. Wilson. Varanasi 1966.

Kuṭṭ — Kuṭṭanīmatam of Dāmodaragupta.

Kuṭṭ (BI) — Kuṭṭanīmataṁ Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.

Kuṭṭ (KM) — Kuṭṭanīmatam. KM III; pp. 32–110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.

Kuv	The Kuvalayānanda of Appaya Dīkṣita, NSP 1947. *Also* : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.
KV	See Kāvyān.
Lacy Johnstone de P.	See Ragh.
Lakṣmīnarasiṁha Śāstrī S.	See GG.
Langle de L.	See Kuṭṭ *and* Sam.
Lau	Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library Pamphlet Series 34.
Lāu	Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS 1.
Linga-purāṇa.	
LN (P)	The Lokanīti (Pāli) in PMB. Also in JASB 47. 239.
Lok	Lokoktimuktāvalī of Dakṣiṇāmūrti. KM XI; pp. 78-91.
Madana	The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114.
Madhyamavyāyoga of Bhāsa.	Chowkhamba. Vārāṇasī 1960.
Mandāra	Mandāra-maranda-campū. KM 52.
Mahān	Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also* : Veṅkaṭeśvara Press. Bombay Saṁvat 1966 (1909).

Mahāvīra — Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar *and* S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871.

Mahim — The Mahimnastava (*or* Praise of Shiva's Greatness). Ed., translated and presented ..... by W. Norman Brown. American Institute of Indian Studies. Publication No. 1. Poona 1965.

Māl — Mālavikāgnimitra of Kālidāsa.

Māl (K) — Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar, 4th edn. Poona 1950.

Māl (NSP) — Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 9th edn. NSP. Translated by C.H. Tawney. 2nd edn. Calcutta 1891.

Mālatī — Mālatīmādhava of Bhavabhūti.

Mālatī (K) — Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935.

Mālatī (NSP) — Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936.

Malaya — Malayamārutaḥ, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973.

Mānasollāsa of Someśvara, Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute. Baroda 1939.

Mārk-p(ur) — The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind. 125. *Also* : by M. N. Dutt in Wealth of India. Calcutta 1896.

Mathers Powys E. — See Kuṭṭ and Sam.

Matsya-p — Matsya-purāṇam in ĀnSS 54. Chapters 1–128. Translated by Taluqdar of Oudh in Oudh. SBH 17.

May — The Sanskrit Poems of Mayūra. Ed. with a translation......together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

Mayūrāṣṭaka — An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31. 343-354.

MBh — Mahābhārata.

MBh (Bh) — Mahābhārata. BORI edition. Poona 1927-66.

MBh (C) — Mahābhārata. Asiatic Society of Bengal. Calcutta 1834-39.

MBh (Cit) — Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933.

MBh (R) — Mahābhārata. Ed. by P. C. Roy, Calcutta 1886-88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also* : Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.). Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also* : Translated by M. N. Dutt, Calcutta 1897-1901.

MBh (Ju) — Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll.

Megh — Meghadūta of Kālidāsa.

Megh (D) — Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957.

Megh (E) — Meghadūta. Ed. and transl. by Franklin *and* Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.

Megh (ES) — Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Émile Senart. Paris 1938.

Megh (G) — Kalidasae Meghaduta...ex recensione J. Gildemeisteri. Bonnae 1841.

Megh (K) — Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn.

Megh (W) — Meghadūta. Transl. into English verse, with Notes and illustrations by H. H. Wilson. Second Edn. East-India College. London 1843.

Menon V. P. N. (*or* P. N.) — See MBh.

Meyer J. J. — See Kuṭṭ *and* Sam.

MhN (P) — The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975.

Miller B. S. — See BhŚ.

Mit — See Y (ChSS) *and* Y (NSP).

MK — Mādhavānala-Kathā.

MK (C) — Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date.

MK (D) — Mādhavānala-Kathā of Damodara. GOS 93; (pp. 443-509).

MK (G)	Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.
MK (GOS)	Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. (Mādhavānalākhyānam). GOS 93 ; (pp. 342-379).
MK (K)	Mādhavānala - Kāmakandalā - Caupāī. GOS 93 ; (pp. 381–442).
MK (P)	Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translation of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I ; (pp. 430–53).
MK (S)	H. Schöhl. Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914.
Mn	Mānava-dharmaśāstra.
Mn (J)	Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25.
Mn (Jh)	Mānava-dharmaśāstra. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256.
Moh	Mohamudgara attributed to Śrī-Śaṅkarācarya.
Moh (KSG)	Mohamudgara in KSG I. 352–57.
Moh (KSH)	Mohamudgara in KSH ; 265–68.
Moh (NS)	Mohamudgara in NS (pp. 47–50) with English translation by Kalee Krishen Bahadur.
Monier–Williams, Sir M.	See Śāk.
Monseur E.	See CM.

MP	See Mark-p(ur).
Mṛcch	Mṛcchakaṭika of Śūdraka.
Mṛcch (K)	Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950.
Mṛcch (NSP)	Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938; and by J. A. B. van Buitenen, Delhi 1971.
MŚ (*or* Śiś)	Māgha's Śiśupālavadha. See Śiś.
MS (MSS *or* **MSs)**	Manuscript(s).
Mudita-kumudacandra-nāṭaka.	A *nāṭaka* by Yaśaścandra.
Mudr	Mudrārākṣasa by Viśākhadatta.
Mudr (BSS)	Mudrārākṣasa. Ed. by K. T. Telang. BSS 27.
Mudr (K)	Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927.
Mudr (W)	Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2; by M. R. Kale, 5th edn. Delhi 1965; and by J. A. B. van Buitenen, Delhi 1971.
Mugdhopadeśa of Jalhaṇa.	A *kāvya*-work of 66 verses dealing with prostitutes. KM VIII; pp. 125-35.
Muir J.	Metrical translations from Sanskrit Writers. Trübner and Co. London 1879.
N	The Institutes of Nārada .....Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.

Nāg	Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. *Also* : Ed. and Transl. by C. S. R. Sastri in Śrī Bālamanoramā Series No. 18. 5th edn. *Also* : See ŚHP.
Nāgara-sarvasva of Padmaśrī.	Edited with Jagadjyotirmall's Sanskrit Commentary and editor's own Anāvilā Hindi Commentary by Babulal Shukla Shastri. Eastern Book Linkers. Delhi 1994. *Also* quoted in ŚP. For details see DCA Vol. 2, entry no. 783.
Nair, S. B.	S. Bhaskaran Nair.
Naiṣ	Naiṣadha of Śrīharṣa.
Naiṣ (D)	Naiṣadha. Ed. with transl. by S. V. Dixit. (I-III *Sarga*-s). Belgaum 1954.
Naiṣ (NSP)	Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 9th edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965.
Nalacampū of Trivikrama-Bhaṭṭa.	Chowkhamba Sanskrit Series. Banaras 1932.
Nāladyār(°ṭiyār)	An anthology in Tamil. For details see SMS Vol. II ; pp. 946.
Nambiar S. K.	See Prab.
Namisādhu	*Ad* Kāvyālaṅkāra of Rudraṭa. *Also* : See RK.
Nānāsaṁhitā,	As quoted in ŚP.
Nandargikar G. R.	See Jānakī *and* Ragh.
Nārada-smṛti	Attributed to Śrī-Nārada *or* Puruṣottamadeva. Quoted in PV *and* other sources. *Also* : See N.

Nāradīya-pur	Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa (Journal) Vol. I ; pp. 61–63.
Nariman G. K. etc.	See Priy.
Nāṭaka-candrikā	By Rūpa-Gosvāmin.
Nath P. G.	See BhŚ.
Nāṭyadarpaṇa of Rāma-candra *and* Guṇacandra.	Oriental Institute. Baroda 1959.
Nāṭyalakṣa	The Nāṭyalakṣaṇaratnakośa of Sāgaranandin. Ed. by M. Dillon. Oxford Univ. Press. London 1937. Translated by M. Dillon, M. Powler *and* V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia.
Nāṭ(yaśāstra)	The Nāṭyaśāstra attributed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I–II). *Also* : Chapters XV and XVI ed. by P. Regnaud. Paris 1880.
Navaratnaya (C)	Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.
Navasāha(sāṅka-carita) of	Padmagupta *alias* Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53.
NBh	Narābharaṇam in Malayamāruta, Part I ; pp. 47–83.
NCC	New Catalogus Catalogorum by V. Raghavan *and* others. Madras..... (incomplete).
Nerurkar V. R.	See Ṛtu.
NIA	New Indian Antiquary (Journal).
Nīsaṃ	Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937).

Nit. Ghaṭa	Nītisāram of Ghaṭakarpara in KSH ; pp. 504-06.
Nītidviṣaṣṭikā of Sundara-pāṇḍya.	As quoted in *subhāṣita-saṁgrahas*. See SMS Vol. I; p. 370.
Nītipradīpa of Vetāla-bhaṭṭa.	Short collection of gnomic verses included in KSH.
Nītiratna attributed to Vararuci.	As included in KSH.
Nītisāra.	As included in KSH.
Nītisāra of Kāmandaki	See KN.
Nītisāra of Ghaṭakarpara	See Nīt. Ghaṭa.
Nītiveṇpā(°bā)	A Tamil work on *nīti*. See SMS Vol. I, Intro. para. 78. 1.
Nītiyukti	A part of Yuktikalpataru. For details see Yuktikalpataru.
NKy (B)	Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252.
NMS	Nāradīya-Manu-Saṁhitā. Ed. by K. Sāmbaśiva Śāstrī. TSS 97.
NM (T)	Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals X. 1961.
NPR	The Nārada-Pañca-Rātra. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865.
NPr	Nīti-Prakāśikā. Ed. by G. Oppert. Madras—London 1882.
NŚ *or* NS	The Neeti Sunkhulun *or* Collection of the Sanskrit Ślokas..... with a transl. in English by Mahārāja Kaleẹ Ḳrishen Bahadur. Serampore Press. 1831.

NŚ (OJ) *or* NS (OJ) — Nītiśāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbatjaraka. Bibliotheca Javanica 4. Bandoeng 1933.

NSP — Nirṇaya Sāgara Press. Bombay.

NT — Nītiśāstra in Telugu, as quoted in IS.

NV — Nītivākyāmṛta Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmṛta di Somadeva Sūri. Università di Torino. Torino 1962.

OH — Our Heritage (Journal), Calcutta.

Old Arabic — See Arabic.

Old Syriac — Pañcatantra in Old Syriac Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.

OLPSS — Oriental Library Publications. Sanskrit Series. Mysore.

P — Pañcatantra.

PAB — Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930.

Pad — The Padyaracanā of Lakṣamaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha *and* W. L. Ś. Paṇśīkar. KM 89.

Padmaprābhṛtaka-bhāṇa. — Attributed to Śūdraka-kavi. MS No. 4377 of VVRI Collection.

Padyakādambarī of Kṣemendra — As quoted in his Kavikaṇṭhābharaṇa.

Padyasaṁgraha	In KSH ; pp. 529-532.
PAn	The Purāṇic Anthology. (Purāṇa-kāvya-stotra-sudhā). Ed. by R. D. Karmarkar. Thalakwadi, Belgaum 1958.
Pañcākhyāna-vārttika	A Commentary on *Pañcākhyāna* Recension of Pañcatantra.
Pañcaratna	As included in KSG.
Pañcarātra of Bhāsa	Ed. by S. Rangacharya. Saṁskṛta Sāhitya Sadana. Mysore 1958.
Pāñcarātra of Nārada.	See NPR.
Pañcarātra-rakṣā of Rāmānuja	AL Series 3936 ; p. 105.
Pañcārtha-bhāṣya of Kauṇḍinya	A Commentary on Pāśupata-sūtra, TSS, Trivandrum 1940. *Also* : Cf. Brahmavidya (Journal), Vols. 31-32 ; p. 397.
Pañcasāyaka of Jyotirīśvara.	Cf. R. Schmidt : Beiträge zur indischen Erotik ; pp. 48-55.
Pañcastavī of unknown authorship	KM III ; pp. 9-31.
Pañcāyudha-prapañca-bhāṇa of Trivikrama	Lithographic Print. Ed. by Vishnu Vasudeva Godebale. Śaka 1786 (1864 A. D.).
Pandit R. S.	See Ṛtu.
Pāṇinīya-Śikṣā	A treatise on Sanskrit phonetics.
Pargiter F. E.	See Mārk-p.
Pārśv	See BPC.
Pathak S.	NM (T).

Pavanadūta of Dhoyī	Ed. by Umesh Chandra Sharma *and* Girish Chandra Sharma. Vivek Publications. Aligarh 1978.
PC	Prabhāvakacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni. SJS 13.
PD	The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 255.
PdP	Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 vols. ĀnSS extra-1.
PdT	Padyāmṛta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. Śaṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941.
PG	The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. Dacca University Oriental Publication Series No. 3. Dacca 1934.
Pickford J.	See Mahāvīra.
PJain	J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandhungen des kōn, sächs. Gesell. der Wiss. zu Leipzig, Phil.-hist. Klasse; pp. 23-134. 1902.
PJKS	Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University. Hyderabad.
PKS	J. Hertel. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64. 58.
PM	J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67. 639.
PMB	J. Gray. Ancient Proverbs and Maxims from Burmese Sources *or* The Nīti Literature of Burmā. Trübner and Co. London 1886.

PN	Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100-26; PT I, pp. 117-35; and PRE 2. 192-258.
PO	Poona Orientalist (Journal). Poona.
POS	The Poona Oriental Series *or* Punjab Oriental Series, as the case may be.
Powys Mathers	See Kuṭṭ and Sam.
PP	The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka......The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925.
Pr	Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361.
Pra (*or* Pranā)	See Pranā.
Prab	Prabodha-candrodaya of Kṛṣṇamiśra.
Prab (B)	Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835.
Prab (NSP)	Prabodha-candrodaya. Ed. by V. L. Ś. Paṇśīkar. 6th edn. NSP. 1935.
Prab (TSS)	Prabodha-candrodaya. Ed. by K. Sāmbaśiva Śāstrī. TSS 72. Trivandrum 1936.
Prab (V)	Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Vārāṇasī 1955.
	Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz, Königsberg 1842.

Prabhā — See PC.

Prajñāśataka-prakaraṇa (Tibetan).

Pranā — Pratimānāṭaka of Bhāsa. Edn. and transln. Saṁskṛta Sāhitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale.

Pras — Prasaṅgābharaṇam of Śrīmatkavikulatilaka. Gopal Nārāyan and Co. Bombay. (No date).

Prasanna — Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV.

Prasannarāghava of Jayadeva. — NSP. Bombay 1922.

Praśnottara-ratnamālā of Vimala (*or* Vimala-Pra°) — In Monatsberichte der kön. Preuss. Ak. der (Wiss. zu Berlin 1868), pp. 99–100; in Journal of the Greater Indian Society. (1958), Tibetan [T]. *Also* : KM VII (Bombay 1926); pp. 121–23.

Pratāparudrayaśobhūṣaṇa of Vidyānātha — BSS 65. *Also* : See Ratnāpaṇa of Kumārasvāmin.

Prati — Pratijñāyaugandharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Davadhar. POS 61. *Also* : Transl. in PAB.

Prāyaścittaviveka — A Dharma-śāstra text of Śūlapāṇi. MS No. 4638. Alphabetical Index of Sanskrit Manuscripts, Vol. II, University of Kerala. Trivandrum 1965.

PrC — Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Bibl. Ind. 141.

PRE — The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3. 1924.

Priy	Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. *Also* : See ŚHP.
PrK	Prabandhakośa of Rājaśekhara Sūri. SJS 6.
PrŚ, PrŚ(C)	Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A. V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88-116.
PS	Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension *a* ; herausg. von J. Hertel. Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906.
PSb	Das südliche Pañcatantra. Sanskrittext der Recension *a* mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930.
PSDh	Parāśara-Dharmasaṁhitā *or* Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74.
PSh	M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884).
PSS	Punjab Sanskrit Series.
PT PTem	The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...... Ed. by J. Hertel. HOS 14., 1915 (PT) ; Tantrākhyāyikā .....die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt......von J. Hertel I-II. Leipzig *und* Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kōn. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).

Pts	Pañcatantra (*textus simplicior*). Ed. by E. Kielhorn (I) *and* G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96. Translated by L. Fritze. Otto Schulze. Leipzig 1884.
PtsK	Pantchatantrum......Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln . ...aus dom Sanskrit übersetzt......von Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux. Paris 1871 (*and* 1965).
PTu	Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstrī. TSS 132.
PT_2	J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.
PuPra	Purātana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.
Purāṇa	Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.
Purāṇārtha(saṁgraha)	Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2 ; pp. 370–89.
Pūrva-cātakāṣṭaka	See Cātakāṣṭaka. *Also* : See Uttara-cātakāṣṭaka.
PV	The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.
PW	Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.
PWW	Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. Bharatī Vidyā VII. 11–12 and VIII. 1–2.
PX	J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60. 769–81 and 61. 18–72.

PY	Yaśodhara's Pañcākhyāna. MSS 424 of 1879–80 and 289 of 1882–83, Deccan College, Poona, as quoted in J. Hertel's Das Pañcatantra, Seine Geschichte und Seine Verbreitung. Leipzig-Berlin 1914.
Quackenbos G. P.	See May, Mayūrāṣṭaka *and* Caṇḍ (Col.).
R	Rāmāyaṇa.
R (B)	Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.
R (Bar)	The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960–75.
R (G)	Rāmāyaṇa. poema indico di Valmici......della Scuola Gauḍana. per G. Gorresio. (Text and Italian translation). 1843–50.
R (Kumbh)	Rāmāyaṇa. Kumbhakonam edition. (Southern Recension).
R (L)	Râmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.
R (R)	Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958.
	Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 *and* Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119.
RA	Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar. Bhāratīya Vidyā Series 8.
Radhakrishnan S.	The Principal Upaniṣads. Edn. and transln. Harper and Brothers Publishers 1953.

Ragh	Raghuvaṁśa of Kālidāsa.
Ragh (C)	Raghuvaṁśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.
Ragh (K)	Raghuvaṁśa. Ed. and transl. by R. D. Karmarkar. Poona 1925-54.
Ragh (S)	Raghuvaṁśa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832. Translated by P. de Lacy Johnstone. London 1902. *Also* : by G. R. Nandargikar. Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6. Paris 1928.
Raghavacharya T. S.	See R.
Raghunathji	See CV.
Raghu Vira	See SS (OJ).
Rāj	See RT.
Rājendrakarṇapūra of Śambhu	Ed. with Hindi translation by Veda Kumari Ghai *and* Ram Pratap, Jammu Tawi 1973.
Rāma-Kṛṣṇa-vilomakāvya	of Daivata-Śrī-Sūrya-Kavi *or* Daivajña-Śrī-Sūrya-Paṇḍita with an auto-commentary. KM XI ; pp. 172-91, Bombay, 1933. *Also* : ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Nath Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.
Rangachar(iar) S.	See Kum *and* BhPañ.
RAS	Royal Asiatic Society.
Ras	Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also* : KM IV ; pp. 96-149.

Rasa	See Rasamañjarī.
Rasagaṅgā(dhara) of Jagannātha-Paṇḍita	Sixth edn. KM 12.
Rasamañjarī of Bhānukara *or* Bhānudatta	Harikṛṣṇa-nibandha-maṇimālā No. 4. Second edn. Banaras 1951.
Rasaratnahāra of Śivarāma Tripathi.	As mentioned by P. V. Kane in his History of Sanskrit Poetics, p. 410 and included in CC_2 (116).
Rasārṇava-sudhākara of Śiṅgabhūpāla	Ed. by Reva Prasad Dvivedi Saṁskṛta Pariṣad, Sagar University, Sagar 1969.
Ratirahasya of Kokkoka	Srī-Kāñcināthakṛtayā dīpikākhyayā ṭīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāstra. London 1964.
Ratnāpaṇa of Kumārasvāmin	The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and......an Appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS 65.
Rat(nāvalī of Śrī-Harṣa)	*Also* : See ŚHP.
Rat (D)	Ratnāvalī. Ed. and transl. by C. R. Devadhar *and* N. G. Suru. Poona Oriental Book House. 2nd edn. 1954.
Rat (ES)	Ratnāvalī texte traduit par M. Lehot. Collection Émil Senart. Paris 1933.
Rat (G)	Ratnāvalī. Ed. and transl. by B. Bh. Goswami. Calcutta. (No date).
Rat (NSP)	The Ratnāvalī-nāṭikā. 4th edn. NSP. 1938.
Rav (T)	Ravigupta's Āryākośa in the Tanjur (Tibetan).

Ray K, *and* Ray S and K	See KāD, Kir, Uttara *and* Bhaṭṭikāvya.
Rdh (M)	Rājādhirāj. Preliminary Notes on Mōñ Proverbs. Appendix F to "On Siāmese Proverbs and Idiomatic Expressions" by Col. G E. Gerini. JSS 1. 133.
Regnaud I, II, VI	P. Regnaud. Stances sanskrites inédités, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2; pp. 1-22 (I); II. 2; pp. 193-212 (II); Vol. VI; pp. 1-85 (VI). (Subhāṣita-Savaskṛta (?)-śloka).
Regnaud P.	See RJ *and* Nāṭyaśāstra.
Renou L.	See Ragh.
RIGI	Rivista Indo-greco-italica di Filologia-lingua-antichità.
RJ	The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 2. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884.
RK *or* KāRu	The Kāvyālaṅkāra of Rudraṭa. Ed. by Mm. Pt. Durgāprasāda *and* W. L. Ś. Paṇśīkar. KM 2. *Also* : See KāRu (Delhi 1960).
RN (P)	The Rājanīti (Pāli) in PMB.
RO	Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.
Roy P. C.	See MBh.
RP	See Kṣ (RP).
RR (*or* RRK)	The Rājanīti-Ratnākara by Caṇḍeśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936.

RS ; RŚ	Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdaya-līlā (RS). Ed. by R. Pischel. Kiel 1886.
RT (*or* Rāj)	Rāja-Taraṅgiṇī of Kalhaṇa.
RT (BSS)	Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54.
RT (C)	Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara *and* Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835.
RT (S)	Rāja-Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay *and* Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.
RT (T)	Rāja-Taraṅgiṇī. Ed. and transl. into French by A. Troyer. (*Taraṅga*-s I-VI only). Paris 1852.
RT (VVRI) *or* RT (V)	Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri *and* S. Bhaskaran Nair. Woolner Indological Series 5-6. Vishveṣhvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65.
Ṛtu	Ṛtusaṁhāra of Kālidāsa.
Ṛtu (ES)	Ṛtusaṁhāra. Ed. and transl. by Assier de Pompignan Collection Émile Senart. Paris 1938.
Ṛtu (NSP)	Ṛtusaṁhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. 1952.
	Translated by R. S. Pandit in Ritusaṁhāra *or* the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : By M. R. Kale, Delhi 1967; H. H. Wilson, Vārāṇasī 1965 ; *and* V. R. Nerurkar, Bombay 1916.

Ṛtuvarṇana	As included in *Brahmavidyā* XXXIII.
Ru	W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.
Rudraṭa-Kāvyālaṅkāra	See RK.
Ryder A. W.	See PP *and* Mṛcch.
Śa / **Sa**	Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhāṣitārṇava, attributed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa *or* SA.
Sab	See SG.
Sabh	Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). *Also* : See SG.

Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV ; pp. 189-98.

SACA	L. Sternbach. Auteurs cités dans les anthologies et dans les inscriptions. Pondicherry 1978.
Sadāca (*or* **Saśā**)	Sadācāra-śāstra. Compiled and edited with Hindi translation by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.
Sādhanapañcaka of Śaṅkarācārya.	As included in KSH 485.
Ṣaḍratna	As included in KSG 1. 280. *Also* : See KSG.
Śā-gṛh	Śāṅkhāyana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960.
	Translated by H. Oldenberg in SBE 29.

Sāh (*or* SāhD)	Sāhitya-Darpaṇa of Viśvanātha-Kavirāja.
Sāh (BI)	Sāhitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also* : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsa Mitra. Bibl. Ind. 9.
Sāh (C)	Sāhitya-Darpaṇa. Ed. by Yuktaharidāsa......Calcutta Śaka 1875 (1953 A. D.).
SāhD	See Sāh.
Sāhitya-ratna-kośa	Comp. by K. A. S. Iyer, Sahitya Akademi, Delhi 1971.
Śāk	Abhijñāna-Śākuntala of Kālidāsa.
Śāk (Beng)	Kālidāsa's Śākuntala. Edn......of the Bengali Recension by R. Pischel. 2nd edn. HOS 16.
	Translated by M. B. Emeneau. University of California Press, 1962.
Śāk (D)	Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951.
	Translated by Sir Monier Monier - Williams in Śakoontala *or* the Lost Ring. George Roufledge and Sons. London.
Sam	Samaya-mātṛkā of Kṣemendra.
Sam (KM)	Samaya-mātṛkā. Ed. by Durgāprasāda and K. P. Parab. KM 10.
Sam (RP)	Samaya-mātṛkā in Kṣ (RP) ; pp. 349-416.
	Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also* : By E. Powys

Mathers in Eastern Love, Vol. 2. John Rodker, London 1927. *Also* : By L. de Langle in Les Maitres de l'amour. Paris 1920.

Sama — Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Pāṇḍeya. HSS 165. *Also* : Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa. Bombay 1957.

Śānt (*or* Śāntiś) — Śānti-śataka.

Śānt (KSH) — Sānti-śataka in KSH ; pp. 410-29.

Śānt (Sch) — Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übersetzung und Anmerkungen von K. Schönfeld. Leipzig 1910.

Śāntiv(ilāsa) of Nīlakaṇṭha-Dīkṣita. KM VI ; pp. 12-20.

Śāntiś — See Śānt.

Sanyal J. M. — See BhPṇ.

Sar — Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojadeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇśīkar. KM 94.

Śāradātilaka-bhāṇa — Critically ed. with Intro. and transln. by Fabrizia Baldissera. BORI. Poona 1980.

Sarup L. — See Cār *and* PAB.

SarV — The Sarasvatī-Vilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71.

Saśā — See Sadācā.

Śāstrī — See Shastri.

Satyavrata-rukmāṅgada-nāṭaka. — MS No. 13200, Oriental Institute, Baroda.

ŚB	The Budhabhūṣaṇa of King Śambhu. Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926.
Sb	Subhāṣita-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śāradā script.
ŚbB (*or* ŚBh)	Śṛṅgāraprakāśa of Bhoja, as quoted in SkV.
SBE	Sacred Books of the East.
SBH	Sacred Books of the Hindus.
ŚBh	See ŚbB.
S. B. Nair	See Nair, S. B.
ŚBS	Śrī Bālamanoramā Series.
SC	Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11.
Scharpé	A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śāk); Vol. I. 2 (Māl, *and* Vik); Vol. I. 3. (Kum, Megh, Ṛtu *and* Incerta); Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64.
Schmidt R.	See AS, Dar, Kal *and* Śto. *Also* : See Beiträge zur indischen Erotik.
Schöhl H.	See MK (S).
Schönfeld K.	See Śānt (Sch).
SCM	Smṛticintāmaṇi. MS in the Library of IO, as quoted in Dh.
SCSL	Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951.

SG (*or* Sabh) — Sabhyālaṅkaraṇa of Govindajit. Saṁskṛta-koṣa-kāvya-saṁgraha, Vol. V. Calcutta 1947.

SGD — See GDH.

SGo — Subhāṣitārṇava of Gopinātha. MS BORI 820 of 1886-92, as quoted in BhŚ and in SkV (as SG).

SGPS — Saṁskṛta-Gadya-Padya-Saṁgraha. HSS 243.

SH — Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. *Also* : See Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeeṭha 28.

Shama Sastry — See K (S).

Sharma H. D. — See BhV.

Shastri A — See GSL.

Shastri C. S. — See Āś.

Shastri C. S. R. — See Nāg.

Shastri H. P. — See R.

ShD (T) — She-rab Dong-bu *or* Prajnya Danda (Tibeten) of Li Thub (Nāgarjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919.

ŚHP — Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Śiś (*or* MŚ) — Śiśupālavadha of Māgha.

Śiś (GN) — Śiśupālavadha. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.

Śiś (NSP)	Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and Pt. Śivadatta. 11th edn. NSP. Bombay 1940.
	Translated into French by H. Fauche in Une tédrade ou drame, hymne, roman et poème Vol. III. Paris 1865. *Also* : Partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiśupālavadha im Auszuge. Stuttgart 1915.
Śiva-purāṇa	Dehātī Pustaka Bhaṇḍāra, Delhi 1964.
Śivot(karṣa-mañjarī)	In the Minor Poems of Nīlakaṇṭha-Dīkṣita, Śrīraṅgam 1911. (In CC_1 22. 3, Śivotkarṣa-mañjarī is attributed to Appaya-Dīkṣita).
SJ (*or* SM)	See SMJ.
SJS	Siṅghī Jain Series. Bombay.
SK	Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa, (MS BORI 93 of 1883-84), as quoted in BhŚ.
ŚKDr	Śabda-Kalpa-Druma. ChSS 93.
SKG	Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted in BhŚ.
Skm	Sadukti-karṇāmṛta of Śrīdharadāsa.
Skm (B)	Sadukti-karṇāmṛta. Ed. by S. C. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965.
Skm (BI)	Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā, Bibl. Ind. 217 (up to 2. 51. 1).
Skm (POS)	Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.
SkP	Skanda-Purāṇa. Veṅkaṭeśvara Press. Bombay 1808-09.

SkṛP — Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B).

SkV — Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi *and* V. V. Gokhale. HOS 42. 1957.

Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965.

SL — Subhāṣitaślokāḥ. MS BORI 324 of 1881-82, as quoted in BhŚ *or* in SkV (as Sl).

SLP — Śṛṅgārālāpa. MS BORI 92 of 1883-84, as quoted in BhŚ *or* in SkV (as Slp). *Also* : See SMŚṛ.

SLPr — Saṁskṛta-Lokokti-Prayoga. Śaktiprakaraṇa. No place ; no date.

ŚlS — Bṛhat-kathā-Śloka-Saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacôte. Paris 1908-29.

Ślt (OJ) — Ślokāntara, an Old Javanese didactic Text. Ed. by Sharada Rani. International Academy of Indian Culture. Delhi 1957. (Old Javanese).

ŚM — See Mṛcch.

SM (*or* SJ) — See SMJ.

SMa — Subhāṣita-Mañjarī. A poetical Anthology by S. Veṅkaṭa-rama Śāstrī. Kumbakonam 1921.

SMH — Sūkti-Muktāvalī *or* Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha, Patna 1949. *Also* : Harihara-Subhāṣita of Śrī-Harihara in KM 86.

SMJ — Jain Anthology. MS BORI 1396 of 1884-87, as quoted in BhŚ (as SM).

SMR	See SRM.
SMS	Mahā-Subhāṣita-Saṁgraha being published by VVRI, Hoshiarpur.
Smṛtimuktā(phalam)	Ed. by J. R. Gharpure. CHLT 25. (1-5), (6 volumes).
SMŚṛ	MS Subhāṣita-Muktāvalī ; Śṛṅgārālāpa. MS BORI 1423 of 1887-91.
SN	Jain Anthology. MS BORI 1423 of 1887-31, as quoted in BhŚ (as SN).
SN (P)	The Suttavaḍḍhananītī (Pali) in PMB.
SNi (*or* SNī)	Subhāṣita-Nīvī of Śrīman Vedānta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : KM VIII ; pp. 151-164.
ŚP	The Paddhati of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888.
SPLBNK	L. Sternbach. The Pāli Lokanīti and the Burmese Nīti-Kyan. In BSOAS 26. 329-45.
SPR	Subhāṣita-Padya-Ratnākara of Śrī-Vijayadharmasūrī. Jain Granthamālā Series 27, 31, 34, 48, *and* 52.
SR	Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP 1952.
SRB (*or* SSB)	See SSB.
SRHt	Sūkti - Ratna - Hāra of Sūrya - Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938.

Śrīkaṇṭha(caritam) of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. 2nd edn. KM 3, 1900.

SRK — Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.

SRM (*or* SMR) — Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 *and* 1912.

ŚṛṅC (*or* ŚrC) — Śṛṅgāra-sāriṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.

Śṛṅg — Śṛṅgāra-tilaka attributed to Kālidāsa.

Śṛṅg (G) — Kalidasae Meghadūta et Śṛṅg. ex reconsione. J. Gildemeisteri. Bonnae 1841. Transl. into French by H. Fauche in Oeuvres Complètés de Kālidāsa, traduites .. ...(Vol. I). Paris 1859-60.

Śṛṅg (K) — Śṛṅgāra-tilaka. in Śrīkṛṣṇa-Granthamālā 5. ChSS. Vārāṇasī 1952.

Śṛṅg (V) — Śṛṅgāra-tilaka. Veṅkaṭeśvara Press, Bombay *Śaka* 1847 (1925 A. D.).

Śṛṅgāra-bhūṣaṇa of Vāmana-bhaṭṭa-Bāṇa. — Ed. Pt. Shiv Dutt, KM 58, Bombay 1927.

Śṛṅgāra-tilaka of Rudraṭa. — Ed. by P. Pischel. Kiel 1886.

SRN (T) — Sa-skya legs-bcas. Subhāṣita - Ratna - Nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : Ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.

SRRU — Saṁskṛtasūkti-Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.

ṢRS — Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar *and* V. G. Sant. 5th edn. Ahmedabad 1922.

ŚŚ	See Śukr.
SSap (*or* SSSap)	Subhāṣita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960.
SSB (*or* SRB)	Subhāṣita - Sudhāratna - Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Veṅkaṭeśvara Steam Press. Bombay *Saṁvat* 1985 (1928 A. D).
SSD	Subhāṣita-Sura-Druma of Keḷadī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD).
SSg	Subhāṣita-Saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885.
SSH	Sūkti-Śatakam I-II. Ed. by. H. Jhā. HSS 263.
SSJ	Subhāṣīta-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS).
SSK / SSKR	Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941.
SSkṛ	Saṁskṛta-pāṭhopakāraka. Calcutta *Śaka* 1761 (1840 A. D.).
SSkṛP	See SkṛP.
SSM / ŚSM	Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm=SU).
SSMā	Śrīmātuḥ Sūkti-Sudhā. Śrī Aravindāśrama. Pondicherry. 1953.
SSNL	Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115.

SS (OJ)	Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira. Śatapiṭaka Series 24. New Delhi.
SSpr	Sūkti-Sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1963.
SSR (*or* SSB)	See SSB.
SSS	Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943.
SSSap (*or* SSap)	See SSap.
SSSJG	Sūkti-Saṅgraha. Ed. by Bhauroṅdana Jeṭhan. Satisa Jaina Granthamālā.
SSSN	Sāyaṅa's Subhāṣita-Sudhā-Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.
SSTC / SSTCS } (*or* STC)	See STC.
SSV	Sāra-Sūktāvalī of Srī-Municandragaṇī. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).
ST *and* St	Sabhā-Taraṅga of Jagannātha-Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).
Stasiak S.	Le Cātaka par S. Stasiak. RO 2 of 1919-24; pp. 33-117.
STC (*or* SSTC *or* SSTCS)	L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.
Stein M. A.	See RT(S).
Sternbach L.	See JSAIL, SuM, GVS, Cr *and* Crn.
ŚtM (*or* ŚtsM)	Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. AKM 10. 4. (1897).

Śto	Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90).
	Translated by R. Schmidt in Die Śukasaptati (*Textus ornatior*). Stuttgart 1899.
Śts	Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10. 1. (1893). *Also* : Published by Motilal Banarsidass. Delhi 1959.
	Translated by R. Schmidt in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.
ŚtsA	Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54. 515-547 and 55. 1-44.
ŚtsAn	Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.
ŚtsM (*or* ŚtM)	See ŚtM.
Stutikusumāñjali of Śrī-Jagaddhara.	Ed. by Pt. Shrikrishna Pant, Pt. Prem Vallab Tripathi *and* Shri Govind Narahari Baijapuskar. 2nd edn. Acyuta-Granthamālā-Kāryālaya, Vārāṇasī *Saṁvat* 2021 (1965 A.D.).
SU *or* Su	Subhāṣita-saṁgraha (MS) BORI 527 of 1887-91, as quoted in BhŚ *or* in SkV (as Ssm).
SuB	Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli. Napoli 1911. (Selected stanzas were translated by E. Bartoli).
Subh	Subhāṣitārṇava (MS), as quoted in IS.
Śuddhi-Kaumudī	(Bibliotheca Indica).

Sudhālaharī of Paṇḍitarāja. KM I ; pp. 16-22.

Śukr (*or* ŚŚ) — Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jīvānanda Vidyāsāgara. 2nd edn. Calcutta 1890. *Also* : Ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay *Śaka* 1877 (1955 A.D.).

Translated by H. K. Sarkar. SBH 13. Allahabad 1914.

Sūktiratnāvalī of Vaidyanātha — [MS, India Office (IO), London, 1203b; Eggeling 4032].

SuM — Subhāṣita-Muktāvalī. Ed. by R.N. Dandekar. University of Poona. 1962. *Also* : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Section No. 19; pp. 37-65.

SuMañ (*or* SuMuñ) — Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142.

Sumu / Sūmu — Sūktimuktāvalī of Somaprabha-Sūri. KM VII; pp. 35-51.

SuMuñ (*or* SuMañ) — See SuMañ.

Sūryakānta Dr. — See KṣS.

Sūryaśataka of Mayūrakavi with Commentary by Tribhuvanapāla. NSP. 4th edn. Bombay 1954.

SuSS — Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-07, as quoted in PY, SSS, etc. (as SSS).

Suvṛ — Suvṛttatilaka of Kṣemendra. KM II; pp. 29-54. *Also* : In Kṣ (RP) 85-116.

Translated by Dr. Sūryakānta in KṣS.

Sv — Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.

SWA	Sitzungsberichte der Wiener Akademie der Wissenschaften.
Tadpatrikar S. N.	See Caur (POS).
Taluqdar of Oudh	See Matsya-p.
Tantr(ākhyāna)	A Collection of Indian Tales......described and partly edited and translated by C. Bandall. JRAS 20. 4; pp. 465-501.
Tantri	See TK (OJ). *Also* : See A. Veṅkaṭasubbiah. A Javanese Version of the Pañcatantra. ABORI 47. 59-100.
Tāpasavatsarāja of Anaṅgaharṣa.	Ed. by Tāpasvatsarāj Sampat Kumara. Calcutta 1929.
Tarala	The Ekāvalī of Vidyādhara with Mallinātha's Commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903.
Tawney C. H.	See Māl *and* KSS.
Taylor J.	See Prab.
Teza E.	See CL.
Thomas F. W.	See Harṣ.
Tilakamañjarī of Dhanapāla.	NSP. Bombay 1938.
TK (OJ)	Tantrī-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931.
TP	Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr, (Madras 1868), as quoted in IS.
tr.	Transposition.

TSMH } TSMS }	Tanjore Sarasvatī Mahal Series. Tanjore.
TSS	Trivandrum Sanskrit Series.
Udbhaṭa	See Kālā.
Uhle H.	See Vet.
Uj	Ujjvalanīlamaṇi of Rūpa-Gosvāmin. KM 95.
Ujjvala	Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859.
Upadeśaśataka of Gumāni-Kavi.	KM II ; pp. 20-28.
UPICI	Université de Paris. Institute de civilisation indienne.
Ūr	Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72.
Uttara	Uttara-rāma-carita of Bhavabhūti. Ed. by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. *Also* : In Collection Émile Sénart. traduit par N. Stchoupak. Paris 1935. *Also* : Ed. with translation by Saradaranjan Ray. 6th edn. Calcutta.
Uttara-cātakāṣṭaka	A short *kāvya* (8 verses) of anonymous authorship on *cātaka*. Published in KSH *and* KSG. Translated by E. B. Cowell in JRAS of 1891 ; p. 603.
v., *v*.	verse, *vide*.

Vāgbhaṭālaṅkāra of Vāgbhaṭa.

VĀh	See Vīra 3.
Vai	Vairāgya-śataka of Gosvāmi-Janārdanabhaṭṭa. KM XIII; pp. 131-44.
Vaidi	Vairāgya-śataka of Appaya-Dīkṣita. KM I ; pp. 91-99.

Vaidyakīya-Subhāṣitāvalī of Pranajivan Manek Chand, Chowkhamba Vidyabhavan, Banaras 1955.

Vakrokti-jīvita	See VJK.
Vānaryaṣṭaka.	As included in KSH 224.
VāPu (*or* VāPur)	Vāmana-Purāṇa. Veṅkaṭeśvara Press, 1903 (VāVeṅk). *Also* : Ed. by A. S. Gupta. All-India Kashiraj Trust, Vārāṇasī (VāPur).
VāPur	See VāPu.
var. *or v. l.*	*Varia(e) lectio(nes).*
Vās Vas	The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer. BSS 23. Poona 1930. Translated by G. Bühler in SBE 14.
Vās (ĀnSS)	Vāsiṣṭha-smṛti in Smṛtīnāṁ Samuccayaḥ. ĀnSS 48; pp. 187-231.
Vasav	Vāsavadattā of Subandhu. Ed. and transl. by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.
Vasiṣṭharāmāyaṇa	See Yogavāsiṣṭha.
VāVeṅk	See VāPu.
VBh	Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS.
VC	Vikrama's Adventures *or* The Thirty-two Tales of the Throne. Ed. in four... recensions. Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr). *Also* : Sections from Vararuci's (VCvar) recension......and transl......by F. Edgerton......2 vols. HOS 26-27. Cambridge, Mass. 1926.
VCbr ; VCjr ; VCmr ; VCsr ; VCvar	See VC.
Veṇī	Veṇīsaṁhāra of Bhaṭṭa-Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also* : Ed. by K. P. Parab. 9th edn. NSP. 1940. *Also* : Ed. by S. Viśwanathan and transl. by C.S.R. Śāstrī. Śrī Bālamanoramā Series No. 37. Madrass 1961.

Vet	Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten.........herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also* : Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H. S. von 1487 von H. Uhle: Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wissen. Philol.-hist. Klasse ; 66 Bd ; 1 Heft, 1914. (Hu[1] and Hu[2]).
Vi	Viṣṇu-smṛti.
Vi (BI)	The Institutes of Viṣṇu......Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also* : In ChSS 95. Vārāṇasī 1962. Translated by J. Jolly in SBE 7.
Vi(J) Vi(K)	Viṣṇu-smṛti with the Commentary called Keśavavaijayantī......Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.
Vid	Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3 Palghat (Kerala).
Viddhaś	Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. *Also* : In Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇasī 1965. Translated by L. H. Gray in JAOS 27, 1-71.
Vidy(ākara-sahasraka) of Vidyākara-Miśra.	Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series Vol. II. Allahabad 1942.
Vidyārṇava S. C.	See Y (T).
VIJ	Vishveshvaranand Indological Journal. Hoshiarpur.
Vijñ	See Y (ChSS) *and* Y (NSP).

Vijñāna-śataka attributed to Bhartṛhari, as included in BhŚ under Group IV ; Apocrypha-2 ; pp. 212-25.

Vik	Vikramorvaśīya of Kālidāsa.
Vik (BSS)	Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901.
Vik (SA)	Vikramorvaśīya. Ed. by H.D. Velankar. Sāhitya Akademi. New Delhi 1961.
	Translated by E. B. Cowell. Hertfort-London 1851.
Vikram	Vikramāṅkadeva-caritam. A *mahākāvya* of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University. Banaras 1958–64.
	Translated by S. C. Banerji (I–XIII) and A. K. Gupta (XIV–XVIII). Sambodhi Publications Private Limited. Calcutta 1965.
Vimala-Praśnottara-ratnamālā	See Praśnottara-ratnamālā.
Vīr	See Y (and Vīra).
Vīra	Vīramitrodaya by Mm. Pt. Mitra Miśra. 1–2 Paribhāṣā-s and Saṁskāra-s; 3. Āhnika-s ; 4. Pūjā-s ; 5. Lakṣaṇa-s ; 6. Rājanīti-s ; 7. Tīrtha-s ; 8. Vyavahāra-s ; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarmā. ChSS 30. Vārāṇasī.
VīrA	See Vīra 3.
Vīrat	The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.
VīrR	See Vīra 6.
VīrVyav	See Vīra 8.
VIS VI Series	Vishveshvaranand Indological Series. VVRI. Hoshiarpur.
Viṣṇudharmottara-purāṇa.	Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyālaya, Vārāṇasī 1971.
Viṣṇu-p Viṣṇu-pur	Viṇṣu-purāṇa. Ed. by F. Hall. Trübner & Co. London 1864-77.
	Translated by H. H. Wilson *and* John Murray. London 1840.

Viśvaguṇādarśa — Viśvaguṇādarśa-campū. Nirṇaya Sāgara Press. Bombay 1910.

Viṭa-vṛtta attributed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206-11.

Vivāda-ratnākara — A *dharmaśāstra* text. See VR.

Viveka-cūḍāmaṇi of Śaṅkarācārya. — Advaita Ashram. Almora 1932.

VJK — The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. *Also* : Publ. by Chowkhamba. Vārāṇasī 1967.

Vjv — Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12. 1-2; pp. 133-154. Trivandrum 1963.

VMM — Vidagdha - Mukha - Maṇḍana of Dharmadāsa in Dr. J. Haeberlin's Kāvya-saṁgraha; pp. 269-311. Calcutta 1847.

VMR (*or* Mudr) — Viśākhadatta's Mudrā-rākṣasa. See Mudr.

VN — Vararuci's Nīti-ratna in KSH; pp. 502-03. *Also* : In KSG 1. 305.

VP — Padya-taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46-56.

VPar — See Vīra 1.

VR — Vivāda-ratnākara of Caṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtitīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstrī *and* D. Chattopādhyāya. Calcutta 1909.

Vṛddha-cāṇakya-nīti — See CV.

VRR — See Vīra 6.

Vṛtta	Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952.
VRV	See Vīra 8.
VS	The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach. De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou; pp. 683–714.
VSaṁ	See Vīra 2.
VŚ (T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
vv.	verses.
VVy	Vivāda-Vyavahāraḥ (MS), as quoted in Dh.
Vyakti	The Vyaktiviveka of Rājānaka Mahimabhaṭṭa...... Ed. by T. Gaṇapati Śāstrī. TSS 5. *Also* : See VyVi.
Vyās	Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969.
Vyās (C)	Vyāsakāraya. In Sanskittexte aus Ceylon. Herausg. von H. Bechert. München 1962.
Vyās (S)	Siamese Vyās (Vyākāraśataka) ; B. E. 2464=A. D. 1920 Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258–69. *Also* : *Le Vyāsa - subhāṣita - saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thailande*, in Journal Asiatique (1979) ; pp. 219–282 (Annexe 1). Correspondence texuelle (col. 3).
Vyavahārapradīpa.	As quoted in ŚKDr *ad 'Bhāṇḍārin'*.
VyC	Vyavahāra-Cintāmaṇi of Vācaspati-Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956.
VyK	Vyavahāra-Kalpataruḥ (MS), as quoted in Dh.
VyMā	Vyavahāra-Mātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee, Memoirs of the Asiatic Society of Bengal 3.

VyN — Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar *and* A. N. Krishna Aiyangar. The Adyar Library Series No. 29.

VyP — Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha-Samuccaya (MS), as quoted in Dh.

VySau — Vyavahāra-Saukhyam (MS), as quoted in Dh.

VyVi — Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. *Also* : See Vyakti.

Walimbe R. S. — See Mudr.

Weber — Indische Studien.

Wilson H. H. — See Viṣṇu-p(ur), Ṛtu, Kum, *and* Megh.

Winternitz M. — Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933-59 *and* Vol. III, by S. Jhā. Motilal Banarsidass. Delhi 1963.

Woolner A. C. — See PAB *and* Cār.

WZKM — Wiener Zeitschrift für die Kunde des Morgenlandes.

Y — Yājñavalkya-smṛti.

Y (ĀnSS) — Yājñavalkya - smṛti Aparārkāparābhidhānāparāditya-viracita-ṭīkā-sametā (Apar). Ed. by the Paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.

Y (ChSS) — Yājñavalkya-smṛti with Vīramitrodaya (Vīr), the Commentary of Mitra Miśra ; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste *and* Pt. J. Ś. Hosiṅga. ChSS 62. Vārāṇasī 1930.

Y (NSP) — Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit of Vijñ. Ed. by W. L. Ś. Paṇśīkar. 4th edn. NSP. 1936.

Y (S)	Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin-London 1849.
Y (T)	Yājñavalkya-smṛti with the Commentary Bālakrīḍā of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74. Translated by J. R. Gharpure in CHLT 2. *Also* : Translated by Pt. M. L. Sandal ; S. C. Vidyārṇava ; S. N. Naraharayya in SBH and Sacred Books of the Aryas.
YJG	Yaśovijaya Jaina Granthamālā.
Yogavāsiṣṭha	Vāsiṣṭharāmāyaṇa, NSP, with Commentary. 1918.
Yukti–kalpataru	An *arthaśāstra*-text attributed to Bhojarāja. Cf. B. K. Sarkar : Positive Background of Hindu Sociology. SBH 32 ; pp. 425-29. *Also* : CC_1 467.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ADDENDUM

Abhiṣeka-nāṭaka of Bhāsa	With Sanskrit Commentary and Hindi translation by Ramachandra Mishra, Vidyā Bhavana Sanskrit Series 76, Chowkhamba, Vārāṇasī 1962. *Also* : See PAB.

APPENDIX II

INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

Note :—In the following pages, the authors and sources of the individual verses included in this Volume VII are recorded. The minimum necessary information about the authors and sources are also given. Where, however, such information has already been given in earlier volumes, only references thereto, if necessary, are provided in this Volume. To this is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 vols., by Ludwik Sternbach, (Otto Harrassowitz, Wiesbaden 1978–80), where details of anthological and inscriptional poets have been fully recorded ; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiebaden 1962) and *New Catalogus Catalogorum* (NCC), 9 parts (still incomplete), V. Raghavan, K. K. Raja, *and* others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (3633—3710) of the present volume (VII) as Appendix I.

At the end of each source are given the serial numbers of the verses incorporated in the present Volume, being Nos. 11492–13018. The abbreviations used for the several texts are given within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the authors and sources which are known indirectly or which are mentioned in the Volume only for the purpose of comparison.

Agni-Purāṇa (Agni-Pur.). On it, see SMS Vol. II, p. 929.
Nos. (11643), 11753, 11878.

Anargharāghava-nāṭaka of Murāri (Anar). On it and its author, see Murāri.
Nos. 12935, 12979, 13014.

ANDHANĀTHA (=ANDHAVAIDYANĀTHA). No information. Must have lived in the first part of the 13th century or earlier, for the verses attributed to him are quoted in JS. For other details, see DCA Vol. 1, no. 20 ; NCC_1 232.
No. (12396).

ANDHAVAIDYANĀTHA. See Andhanātha.

Anyāpadeśa-śataka of Nīlakaṇṭha-Dīkṣita (DikAny). On it and its auother, see Nīlakaṇṭha-Dīkṣita.

Nos. 11528, 11545, 12730, 12734.

Anyoktitaraṅgiṇī (AnyT). (Modern).

Nos. 11497, 11736, 12145, 12249, 12252, 12253, 12325, 12410.

Anyoktimuktālata of Śambu (Anymuk). On it and its author, see Śambu.

Nos. 12465, 12855.

Anyokti-muktāvali of Haṁsavijaya-Gaṇi (Any). On it and its author, see Haṁsavijaya-Gaṇi.

Nos. 11495, 11523, 11524, 11566, 11617, 11625, 11638, 11665, 11681, 11687, 11715, 11809, 11866, 11908, 12045, 12061, 12098, 12178, 12232, 12244, 12334, 12381, 12383, 12386, 12419, 12474, 12618, 12674, 12691, 12766, 12767, 12791, 12800, 12805, 12814, 12825, 12879, 12895, 12906, 12921, 12923.

Anyokti-śataka of Bhaṭṭa-Vīreśvara (AnyŚat *or* Anyśat). On it and its author, see Vīreśvara in SMS Vol. I, p. 363.

Nos. 11568, 12172, 12207, 12801.

Anyokti-Stabaka of Vaṁśīdhara Miśra (AnyS).

Nos. 11630, 12167, 12810.

Anyoktyaṣṭaka-Saṁgraha as comp. by P. D. Trivedi. (AAS *or* ASS). (Modern).

Nos. 11681, 12232, 12618, 12856, 12895.

APARĀJITA. See Bhaṭṭa-Aparājita.

Aparārkāparābhidhānāparāditya - viracita-ṭikā (Apar) on Y as included in Y (ĀnSS).

No. 18114.

APIDEVA(=ĀPADEVA). No information. Must have lived in the early years of the 13th century or earlier, for the verses attributed to him are included in Skm. For other details, see DCA Vol. I, no. 23 ; NCC_1 255, NCC_2 125.

No. (11929).

APPAYA-DĪKṢITA. On him, see SMS Vol. I, p. 320. For his illustrative and own verses, see *Kuvalayānanda*, *Vairāgya-śataka* and *Citramīmāṁsā* [Cit *and* Cit (V)].

Abhilaṣitārtha-cintāmaṇi. See *Mānasollāsa*.

Abhiṣeka-nāṭaka of Bhāsa. On it and its author, see Bhāsa.

No. 11918.

AMARU (°Ū) *or* AMARUKA. On him, see SMS Vol. I, p. 320 ; Vol. III, p. 1495 ; DCA Vol. 1, no. 37.

Nos. (11585), (11600), (11964), (12169), (12552), (12682), (12697), (12732), (12911), (12915).

For his other verses, see *Amaru-śataka*.

Amaru-śataka of Amaru *or* Amaruka (Amar). On it and its author, see Amaru.

Nos. 11582, 11584, 11585, 11600, 11914, 11964, 12169, 12187, 12552, 12697, 12732, 12911, 12915.

AMITAGATI. On him, see SMS Vol. I, p. 320. For his verses, see *Subhāṣita-saṁdoha*.

AMṚTA-DATTA. On him, see SMS Vol. I, p. 321; DCA Vol. 1, no. 38.

No. (11617).

Amṛtamanthana. See Appendix I. p. 3635.

No. 12311.

AMṚTĀNANDA-YOGIN. On him, see SMS Vol. I, p. 321. For his illustrative verses, see *Alaṅkāra-saṁgraha*.

Arabic. See *Old Arabic*.

ARKA. See Bhaṭṭārka.

Arthaśāstra of Kauṭilya (K *or* KA). On it and its author, see Kauṭilya in SMS Vol. I, p. 328; DCA Vol. 1, no. 302; NCC_1 387-89; NCC_5 100-03.

Nos. 11655, 12188.

Alaṅkāra-Kaustubha of Viśveśvara-Paṇḍita (AlK *or* Alk). On it and its author, see Viśveśvara-Paṇḍita,

Nos. 11611, 11641, 11976, 11988, 11993, 12180, 12216, 12366, 12529, 12560, 12592, 12743, 12802, 12915, 129310, 1315.

Alaṅkāra-mahodadhi of Narendraprabha-Sūri (Amd). On it and its author, see Narendraprabha-Sūri.

Nos. 11502, 11553, 11585, 11600, 11624, 11671, 11680, 11709, 11728, 11749, 11790, 11833, 11838, 11993, 11999, 12165, 12169, 12180, 12243, 12390, 12501, 12519, 12529, 12668, 12860, 12948, 12951, 12968.

Alaṅkāra-muktāvalī of Viśveśvara-Paṇḍita (Almu). On it and its author, see Viśveśvara-Paṇḍita.

Nos. 11605, 12560 [*read* in (आ), line 2 : 'Almu' *instead of* : 'Almn'], 12645.

Alaṅkāra-Ratnākara of Śobhākara-Mitra (AlR). On it and its author, see Śobhākara-Mitra.

Nos. 11586, 11720, 11746, 11871, 11908, 11980, 11999, 12180, 12390, 12457-58, 12466, 12501, 12597, 12771, 12958.

Alaṅkāraśekhara of Keśavamiśra (Alkeś). On it, see SMS Vol. II, p. 931 and Keśavamiśra in SMS Vol. II, p. 939.

Nos. 11615, 11999, 12169, 12968.

Alaṅkāra-saṁgraha of Amṛtānanda-Yogin (AA). On it and its author, see Amṛtānanda-Yogin.

Nos. 11585, 11600, 11740, 11746, 11827, 12243, 12780, 12911.

Alaṅkāra-sarvasva of Rājānaka-Ruyyaka (AR *and* ARJ). On it and its author, see Ruyyaka.

Nos. 11671, 11828, 11999, 12180, 12529, 12584, 12668, 12860, 12895, 12911.

Alaṅkāra-Sūtra of Candrakānta-Tarkālaṅkāra (AlS). (Modern).

Nos. 11641, 11746, 11749, 11999, 12169, 12452, 12529, 12560, 12739, 12743, 12895, 12911, 12968, 12985.

Alaṅkṛti-maṇi-mālā as comp. by G. V. Devasthali (Al *or* Alm *or* Almm). (Modern).

Nos. 11694, 11832, 11838, 11868, 11918, 11979, 11993, 12072, 12081, 12086, 12106, 12142, 12165, 12220, 12265, 12335, 12634, 12700, 12702.

Avimāraka of Bhāsa. On it and its author, see Bhāsa.

No. 12106.

Aśvadhāṭī. On it, see SMS Vol. III, p. 1496.

No. (12907).

Aśvaśāstra. See *Aśvahṛdaya*.

Aśvahṛdaya (or *Aśvaśāstra*). No information. Must have been composed in the 15th century or earlier, for one verse attributed to *Aśvahṛdaya* is quoted in SRHt and the same verse is attributed to *Aśvaśāstra* in SSSN.

No. (12748).

ĀKĀŚAPALĪYA-ŚĀLŪKA (*or* ŚĀLŪKA) see Śālūka.

ĀKĀŚAPOLI (=INDULEKHĀ). Poetess. On her, see SMS Vol. VI, p. 3098.

No. (12202).

ĀCĀRYA-GOPĪKA. See Gopīka.

ĀNANDAKARAMIŚRA. Father of Vidyakaramiśra the compiler of Vidy. From Sarisava in Mithilā. A tank bearing his name (Ānandakarī) still exists in Sarisava. End of the 18th century. See DCA Vol. I, no. 78.

Nos. (12435), (12462).

ĀNANDANA. See Ānandavardhana.

ĀNANDAVARDHANA (*or* ĀNANDANA) On him, see SMS Vol. I, p. 322; Vol. III, p. 1497; DCA Vol. 1, no. 80.

Nos. (12332), [12629 (a. Ānandana [?])].

For his other own and illustrative verses, see *Devīśataka* and *Dhvanyāloka*.

Ānanda - sāgara - stava of Nīlakaṇṭha-Dīkṣita (Ānas). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 12022, 12852.

ĀPADEVA. See Apideva.

Āpastambīya-dharmasūtram (Āp).

No. 12080.

ĀMAKAṆṬHA. See Oṁkaṇṭha.

Āryā-Saptaśatī of Govadhana (ĀrS). On it and its author, see Govardhana.

Nos. 11577, 11583, 11631, 11637, 11701, 11882, 11887, 11989, 12418, 12576, 12677, 12720, 12753, 12954

Āścaryacūḍāmaṇi of Śaktibhadra. On it and its author, see Śaktibhadra.

Nos. 12023, 12756.

Āsīnagaraprākāra - praśasti. No information. Must have been composed in the middle of the 14th century or earlier, for the verses attributed to it are quoted in ŚP.

No. (12598).

Indian Historical Quarterly (IHQ). Journal.

No. 12977.

Indiśesaprukha. Sanskritised name for *Indische Sprüche* (IS) often quoted as a source of some verses in SRK (modern).

Nos. (11938), (12070), (12234).

Indische Studien, A. Weber.

Nos. (12880), 13009.

Indische Sprüche. Sanskrit and Deutsch herausg, von O. Bőhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. (IS). (Modern).

Nos. 11500, 11502, 11503, 11504, 11505, 11515, 11516, 11520, 11530, 11532, 11547, 11548, 11549, 11550, 11551, 11552, 11562, 11563, 11575, 11576, 11580, 11582, 11585, (11595), 11600, 11622, 11628, 11632, 11634, 11635, 11640, 11641, 11643, 11645, 11666, 11671, 11676, 11677-78, 11685, 11695, 11718, 11734, 11753, 11756, 11762, 11765, 11775, 11799, 11802, 11807, 11812, 11816, 11839, 11848, 11859, 11860, 11861, 11873, 11883, 11884, 11889, 11894, 11895, 11897, 11899, 11922, 11937, 11938, 11942, 11958, 11964, 11965, 11967, 11970, 11971, 11991, 12014, 12015, 12025, 12026, 12030, 12033, 12038, 12043, 12063, 12070, 12079, 12080, 12098, 12113, 12124, 12126, 12127, 12134, 12137, 12151, 12169, 12173, 12175, 12178, 12181, 12194, 12201, 12210, 12212, 12232, 12234, 12237, 12242, 12244, 12246, 12262, 12269, 12270, 12271, 12288,

12365, 12371, 12381, 12386, 12391, 12406, 12411, 12412, 12423, 12427, 12438, 12440, 12470, 12471, 12481, 12484, 12485, 12495, 12501, 12518, 12523, 12527, 12529, 12551, 12559, 12577, 12579, 12599, 12611, 12619, 12628, 12629, 12638, 12651, 12654, 12661, 12662, 12663, 12678, 12679, 12696, 12697, 12704, 12708, 12715, 12733, 12737, 12739, 12747, 12752, 12766, 12767, 12770, 12774, 12794, 12799, 12809, 12812, 12824, 12825, 12836, 12843, 12845, 12856, 12884, 12885, 12886, 12887, 12888, 12895, 12911, 12915, 12925, 12933, 12951, 12973, 12976, 12990, 13009, 13010.

INDULEKHĀ. See Ākāśapoli.

(The) Institute of Gautama (G). See Appendix I, p. 3654.

No. (12082).

UḌḌĪYAKAVI (=UDDĪPAKAKAVI). No information. Must have lived in the first half of the 13th century or earlier, for the only verse attributed to him is quoted in JS. See DCA Vol. 1, no. 117 ; NCC_2 291.

No. (12910).

Uttararāma-carita of Bhavabhūti (Uttara). On it and its author, see Bhavabhūti.

No. 11605.

UDDĪPAKAKAVI. See Uḍḍīyakavi.

UDBHAṬA. On him, see SMS Vol. I, p. 323 ; Vol. IV, p. 2053 ; DCA Vol. 1, no. 131.

No. [12888(?)].

For his other illustrative verses, see *Kāvyālankārasārasaṁgraha*.

Upadeśa-śataka of Gumāni-Kavi. On it, see SMS Vol. II, p. 934.

Nos. 11811, 12133, 12861.

UPĀDHYĀYA - PADĀṄKITA - PAÑJĪKĀRA. See Padāṅkita - Pañjīkāra-Upādhyāya.

UMĀPATI-UPĀDHYĀYA. From Darbhaṅga, lived during the reign of King Rāghava Siṁha of Mīthilā. 18th century or latter half of the 17th century. According to G. Grierson, 14th century, earlier than Vidyāpati (1375-1450). Author of *Pārijātaharaṇa - nāṭaka*, a musical play, mixed with Maithilī songs, and *Padārthīya-divyacakṣus*. For further details, see DCA Vol. 1, no. 137 ; NCC_2 392.

No. (12306).

UMĀPATI-DHARA. On him, see SMS Vol. II, p. 934; Vol. III, pp. 1498–99 ; DCA Vol. 1, no. 135.

Nos. (11713), (11714), (12010), (12159), (12250), (12772).

Ṛgveda.

No. (12333).

Ṛtuvarṇana in Brahmavidyā XXXIII.

No. 12903.

Ṛtu-saṁhāra of Kālidāsa (Ṛtu). On it and its author, see Kālidāsa.

Nos. 12557, 12929.

Ekāvali of Vidyādhara (Ek). On it and its author, see Vidyādhara.

Nos. 11692, 11999, 12243, 12816.

OṀKAṆṬHA (=ĀMAKAṆṬHA). No information. Must have lived in the early years of the 13th century or earlier, for two verses attributed to him are quoted in Skm. For other details, see DCA Vol. 1, no. 143 ; NCC8 92.

No. (12098).

Old Arabic or *Arabic* (*Pañcatantra* translated into Arabic).

Nos. 11548, 11549, 12070, 12432, 12540.

Old Syriac (*Pañcatantra* translated into Syriac).

Nos. 11530, 11548, 11549, 11575, 11622, 11899, 12070, 12432, 12540, 12608.

Aucitya-vicāra-carcā of Kṣemendra (Auc). On it and its author, see Kṣemendra.

Nos. 11838, 12732.

KAṄKAṆA. See Kalhaṇa and *Rāja-taraṅgiṇi*.

Kathā-ratnākara of Hemavijaya (KR). On it, see SMS Vol. I, pp. 323–24; NCC3 133.

Nos. 11964, 12731.

Kathā-Sarit-Sāgara of Somadeva-Bhaṭṭa (KSS). On it and its author, see Somadeva-Bhaṭṭa.

Nos. (11530), (11549), (11622), 11670, 11799, (12155), (12237).

Kapphiṇābhyudaya of Śivasvāmin (Kapp *or* Kapph). On it, see SMS Vol. III, p. 1499. *Also* see Śivasvāmin.

No. (12714).

KALLAṬA. See Bhaṭṭa-Kallaṭa.

KALAŚA (=KALAŚAKA). On him, see SMS Vol. I, p. 324 ; DCA Vol. 1, no. 188.

No. (11952).

KALAŚAKA. See Kalaśa.

Kalā-vilāsa of Kṣemendra (Kal). On it and its author, see Kṣemendra.

Nos. (11653), 11739, 12574.

Kali-viḍambana of Nīlakaṇṭha-Dīkṣita (Kalivi). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11684, 12052, 12970.

Kalpataru. On it, see SMS Vol. I, p. 324.

Nos. (11519), (12052), (12427).

KALPADATTA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. Perhaps identical with Vasukalpa. See DCA Vol. 1, no. 190 ; NCC_8 233.

No. (12788).

KALYA-LAKṢMĪNARASIṀHA. See Lakṣmīnarasiṁha.

KALLAṬA. See Bhaṭṭa-Kallaṭa.

KALHAṆA (=KAṄKAṆA), On him, see SMS Vol. I, p. 324; DCA Vol. 1, no. 195 ; NCC_8 263-64. For his verses, see *Rāja-Taraṅgiṇī*

Kavikaṇṭhābharaṇa of Kṣemendra. On it and its author, see Kṣemendra. *Also* see Appendix I, p. 3663.

No. 12732.

Kavikaumudī of Kalya-Lakṣmīnarasiṁha (Kavik). On it and its author, see Lakṣmīnarasiṁha.

Nos. 11618, 11826, 12309, 12389, 12857.

Kavitāmṛtakūpa of Gaura-Mohana. (Kt *and* KtR). On it and its author, see Gaura-Mohana.

Nos. 11628, 12137, 12234, 12423, 12708.

KAVI-RĀKṢASA (=RĀKṢASA-PAṆḌITA). On him, see SMS Vol. IV, p. 2080 ; DCA Vol. 2, no. 1221. For his verses, see *Sūkti-Saṁgraha.*

KAVIRĀJA (=MĀDHAVA-BHAṬṬA). On him, see SMS Vol. II, pp. 935-36; Vol. IV, p. 2055; DCA Vol. 1, no. 211.

No. (12157).

KAVI-VALLABHA. On him, see SMS Vol. VI, p. 3102 ; DCA Vol. 1, no. 214 ; NCC_8 285.

Nos. (12416), (12436), (12577).

KAVISĀRVABHAUMA. No information. Probably a title and not the proper name of the author. Must have lived at the end of the 15th or beginning of the 16th century or earlier, for the single verse attributed to him is quoted in PG. For other details, see DCA Vol. 1, no. 218 ; NCC_8 287.

No. (12002).

Kavīndra-vacana-samuccaya (Kav). On it, see SMS Vol. I, p. 325.

Nos. 11536, 11546, 11573, 11582, 11600, 11615, 11639, 11658, 11659, 11727, 11771, 11898, 11914, 11928, 11939, 11961, 11964, 11966, 11999, 12098, 12126, 12189, 12215, 12217, 12231, 12352, 12376, 12456, 12468, 12483, 12535, 12544, 12618, 12629, 12639, 12642, 12697, 12698, 12703, 12711,

12714, 12732, 12780, 12786, 12791, 12792, 12793, 12795, 12835, 12839, 12863, 12864, 12895, 12905, 12912, 12957.

KAŚMĪRI-BILHAṆA. See Bilhaṇa.

KĀÑCANA. See Vādīśvara-Kāñcana.

KĀÑCANĀCĀRYA (*or* KĀÑCANA *or* VĀDĪŚVARA-KĀÑCANA). See Vādīśvara-Kāñcana.

KĀMADEVA. On him, see SMS Vol. VI, p. 3102; DCA Vol. 1, no. 225; NCC_3 348.

No. (12724).

KĀMANDAKA. See Kāmandaki and *Kāmandakīya-Nītisāra*.

KĀMANDAKI (°KA). On him, see SMS Vol. I, p. 325; Vol. III, p. 1501; DCA Vol. 1, no. 227.

Nos. (11657), (12762), (12987).

For his other verses, see *Kāmandakīya-Nītisāra*.

Kāmandakīya-nītisāra (KN). On it and its author, see Kāmandaki.

Nos. 11532, 11643, (11644), 11645, 11657, 11666, 11695, 11696–700, 11753, 11762, (11815), 11825, 11873, 11902, 12130, 12176, 12219, 12573, (12610), 12641, 12657, 12762, 12891, 12987.

KĀLIDĀSA. On him, see SMS Vol. I, pp. 325–26; DCA Vol. 1, no. 230.

Nos. (11652), (11727), (11838), (11999), (12068), [12217 (jointly with Vikramāditya, Caṇḍāla and Vidyā)], (12330), (12535), (12548), (12786), (12968).

For his other verses, see his various works.

KĀLIDĀSANANDIN. No information. Must have lived in the early years of the 13th century, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 1, no. 231; NCC_4 71.

No. (12548).

Kāvya-prakāśa of Mammaṭa (Kpr). On it and its author, see Mammaṭa.

Nos. 11671, 11827, 11838, 11993, 11999, 12044, 12169, 12180, 12243, 12447, 12550, 12860, 12895, 12911, 12948, 12968, 12975.

Kāvya-Pradipa of Govinda (KāP). On it and its author, see Govinda.

Nos. 11671, 11673, 11749, 11827, 11838, 11993, 11999, 12044, 12169, 12180, 12243, 12550, 12860, 12895, 12904, 12911, 12948, 12968, 12975, 12990.

Kāvya-bhūṣaṇa-śataka of Kṛṣṇavallabha-Bhaṭṭa (Kṛkā).

Nos. 11510, 11636, 12928.

Kāvya-mīmāṁsā of Rājaśekhara (KāvR). On it and its author, see Rājaśekhara.

Nos. 11588, 11838, 12152, 12333, 12399, 12473, 12482, 12633, 12839, 12848, 13002.

Kāvya-Saṁgraha, a Sanskrit anthology ed. by Haeberlin, Pr. J. (KSH).

Nos. 12449, 12766, 12767.

Kāvyādarśa of Daṇḍin (KāD). On it and its author, see Daṇḍin.

Nos. 11502, (11911), 12033, 12151, 12156, 12529, 12554, 12627, 12739, 12951.

Kāvyādarśa in Mangolian [KāD (M)]. See Appendix I, p. 3662.

No. 12951.

Kāvyādarśa, Sanskrit and Tibetan Text [KāD (T)]. See Appendix I, p. 3662.

No. 12951.

Kāvyānuśāsana of Vāgbhaṭa (Kāyān). On it and its author, see Vāgbhaṭa.

Nos. 11615, 11838, 11868, 11999, 12232, 12333, 12639, 12839.

Kāvyānuśāsana of Hemacandra (KH, *and* KHpK *or* KHpk).

Nos. 11585, 11588, 11615, 11624, 11671, 11924, 11993, 11999, 12029, 12152, 12156, 12169, 12180, 12220, 12332, 12333, 12390, 12399, 12477, 12482, 12501, 12732, 12839, 12848, 12860, 12909, 12911, 12948, 12968.

Kāvyālaṅkāra of Bhāmaha (KāBh). On it and its author, see Bhāmaha.

No. 11924.

Kāvyālaṅkāra of Rudraṭa (KāRu *or* RK). On it and its author, see Rudraṭa.

Nos. 11671, 12134, 12180, 12390, 12577, 12796, 12860, 12959.

Kāvyālaṅkārasārasaṁgraha of Udbhaṭa (Kālā *or* Kāvyālaṅkāra). On it and its author, see Udbhaṭa.

No. 12029.

Kāvyālaṅkāra-sūtra of Vāmana (KaVā *or* KāVa). On it and its author, see Vāmana.

Nos. 11943, 12390, 12968.

Kirāta (=*Kirātārjunīya* of Bhāravi). See *Kirātārjunīya.*

Kirātārjunīya of Bhāravi (Kir). On it and its author, see Bhāravi.

Nos. 11579, 11765, 11947, 12081, 12129, 12184, 12370, 12649, 12709, 12754, 12798.

Kuṭṭanīmata of Dāmodara-Gupta (Kuṭṭ). On it and its author, see Dāmodara-Gupta.

Nos. 11609, 11750, 11885, 11892, 11955, 11963, 11981, 11994, 12001, 12776, 12908.

KUNTAKA (=RĀJĀNAKA-KU°). On him, see SMS Vol. VI, p. 3103. For his illustrative verses, see *Vakrokti-Jivita*.

KUMĀRADĀSA. On him, see SMS Vol. I, p. 326; Vol. III, p. 1502; DCA Vol. 1, no. 249. For his verses, see *Jānakīharaṇa*.

Kumāra-sambhava of Kālidāsa (Kum). On it and its author, see Kālidāsa.

Nos. 11838, 11868, 11923, 11959, 12216, 12330, 12347, 12353, 12354, 12358, 12497, 12591, 12634, 12790, 13004.

KUMUDACANDRA. A Digambara Jaina teacher who, in the presence of King Jayasiṁha of Gujarat, took part in a controversy with the Śvetāmbara teacher Devasūri. This controversy was recorded by Yaśaścandra, son of Padmacandra and grandson of Dhanadeva, a minister of a prince of Śakambarī in his drama *Mudita-Kumudacandra*. Beginning of the 12th century. The controversy mentioned above took place in A. D. 1124. See DCA Vol. 1, no. 253; NCC_4 227.

No. (12377).

Kuvalayānanda of Appaya-Dīkṣita (Kuv). On it and its author, see Appaya-Dīkṣita.

Nos. (11531), 11641, 11692, 11993, 11999, 12390, 12452, 12481, (12529), 12550, 12560, 12601, 12668, 12860, 12985, 12986.

KUSUMADEVA. No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For further details, see DCA Vol. 1, no. 262; NCC_4 258. *Also* see *Dṛṣṭāntaśataka*.

No. (12043).

KṚṢṆA. On him, see SMS Vol. VI, p. 3104; DCA Vol. 1, no. 265; NCC_4 291.

No. (12501).

Kṛṣṇa-karṇāmṛta of Līlāśuka (Kṛṣṇa). On it and its author, see Līlāśuka.

No. 12461.

KṚṢṆAPATI (=KṚṢṆAPATYUPĀDHYĀYA). A Maithila of the Śaṅkarāḍhi or Śakarāri or Śaṅkaradhara family. End of the 18th century. Commentary *Anvayālāpika* on Kum; Commentary *Anvayalāpikā* on Ragh completed in A. D. 1782. For further details, see DCA Vol. 1, no. 274; NCC_4 328.

No. (12489).

KṚṢṆAPATYUPĀDHYĀYA. See Kṛṣṇapati.

KṚṢṆA-MIŚRA. On him, see SMS Vol. I, p. 327; Vol. III, p. 1503; Vol. IV, p. 2057; DCA Vol. 1, no. 277.

No. (12499).

For his other verses, see *Prabodha-candrodaya*.

KṚṢṆARĀMA. On him, see SMS Vol. I, p. 327.

No. (12491).

KṚṢṆAVALLABHA-BHAṬṬA. On him, see SMS Vol. III, p. 1503. For his verses, see *Kāvyabhūṣaṇa-śataka*.

KEŚAṬA. No information. Not later than the middle of the 9th century, for praised by Abhinanda or Yogeśvara. For further details, see DCA Vol. 1, no. 283; NCC_5 52–53, (29).

No. (12947).

KOKKOKA. On him and his work, see SMS Vol. I, pp. 327-28; Vol. IV, p. 2057; DCA Vol. 1, no. 295; NCC_5 83, 88. For his two verses, see *Rati-rahasya*.

KAUṆḌINYA. Author of *Pañcārtha-bhāṣya* on Pāśupata-sūtra. For his single verse, see *Pañcārtha-bhāṣya*.

KṢEMĪŚVARA. On him, see SMS Vol. III, p. 1534; DCA Vol. 1, no. 308. For his verses, see *Caṇḍa-kauśika*.

KṢEMENDRA. On him, see SMS Vol. I, p. 328; Vol. IV, p. 2058; DCA Vol. 1, no. 309; NCC_5 165–69.

Nos. (11560), (11739), (12164), (12339), (12413), (12431).

For his other verses, see his various works.

Khaṇḍa-praśasti or *Daśavatāra-Khaṇḍa-praśasti* of Hanumān. On it, see SMS Vol. III, p. 1505.

Nos. 11650, 11679, 11749, 12198, 12366, 12404, 12519, 12609, 12865, 12950.

GAṆANĀTHA (*or* GAṆAPATI *or* GAṆEŚVARA). See Gaṇapati.

GAṆAPATI (*or* GAṆANĀTHA *or* GAṆEŚVARA). Father of Bhānukara, the author of *Rasamañjarī*, *Gita-gaurīśa*, *Rasataraṅgiṇī*, etc. From Mithilā. End of the 15th century or beginning of the 16th century. Mentioned by Bhānukara in his *Rasamañjarī* (last verse). For other details, see DCA Vol. 1, no. 329.

Nos. (11494), (12590).

Gaṇikā-Vṛtta-Saṁgraha (GVS). See Appendix I, p. 3656. (Modern).

Nos. 11595, 11671, 11792, 11808, 11874, 11885, 11892, 11955, 11981, 11986, 11994, 12001, 12099, 12371, 12414-15, 12422, 12470, 12580, 12582, 12588, 12619, 12651, 12796, 12908.

GAṆEŚA-BHAṬṬA, On him, see SMS Vol. VI, p, 3105; DCA Vol 1, no. 330; NCC_6 240*a*. For his two verses, see *Subhāṣita-Khaṇḍa*.

GAṆEŚVARA. See Gaṇapati.

GADĀDHARA-BHAṬṬA, On him, see SMS Vol. III, p. 1505; DCA Vol. 1, no. 337; NCC_6 295. For his verses, see *Rasika-Jīvana*.

Garuḍa-Purāṇa (GP). On it, see SMS Vol. I, p. 329.

Nos. 11622, (11937), 12035, 12138, 12412, 12532, 12542, 12570, 12760, 12881, 12942, 12949.

GARBHA-KAVĪDRA. See Śrī-Garbha-Kavīndra.

Gīta-Govinda of Jayadeva (GG). On it and its author, see Jayadeva.

Nos. 12049, 12575.

GUMĀNI-KAVI. For his verses, see *Upadeśa-śataka*.

Gems from Sanskrit Literature (GSL). (Modern). See Appendix I, p. 3656.

Nos. 11530, 11548, 12056, 12064, 12070, 12113, 12137, 12412, 12973.

GOTRĀNANDA (*or* °DANA *or* GONANDA). No information. A Śaiva. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. For other details, see DCA Vol. 1, no. 366; NCC_6 122, 127.

No. (11794).

GOPĪKA (=ĀCĀRYA-GO°). No information. Must have lived in the early years of th 13th century or earlier, for the verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 374; NCC_6 158.

No. (11822).

GOYIDOYI-KAVIRĀJA (=DHOYĪ *or* DHOYĪKA).

No. (11723).

For his another verse, see Dhoyīka.

GOVARDHANA. On him, see SMS Vol. I, p. 330; Vol. IV, p. 2059; DCA Vol. 1, no. 379; NCC_6 187, (183).

Nos. (12720), (12954).

For his other verses, see *Āryā-Saptaśatī*.

GOVINDA. On him, see SMS Vol. V, p. 2577.

For his illustrative verses, see *Kāvya-Pradīpa*.

GOVINDAJIT. On him, see SMS Vol. II, p. 940; DCA Vol. 1, no. 390. For his verses, see *Sabhyālaṅkaraṇa*.

GOVINDARĀJA (=BHAṬṬA-°= °DEVA). No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are included in JS. For further details, see DCA Vol. 1, no. 392 ; NCC_6 204.

Nos. (12264), (12599).

GOVINDASVĀMIN (=BHAṬṬA°). No information. Must have lived in the early years of the 13th century or earlier, for one verse attributed to him is included in Skm. For further details, see DCA Vol. 1, no. 395 ; NCC_6 209.

Nos. [11964 (jointly with Vikaṭa-Nitambā)], (12473).

GAURA-MOHANA. On him, see SMS Vol. I, p. 331 ; NCC_5 234. For his verses, see *Kavitāmṛta-kūpa*.

GHAṬAKARPARA. The author of *Ghaṭakarpara-Nīti-sāra*. On him and his work, see *Nītisāra* in SMS Vol. I, p. 339 ; *Ghaṭakarpara-Nīti-sāra* in Vol. II, p. 940 ; Vol. IV, p. 2060. *Also* see DCA Vol. 1, no. 407 ; NCC_6 266–67. For his verses, see *Nīti-sāra* of Ghaṭakarpara.

Cakrapāṇivijaya of Lakṣmīdhara (MS 4353, Baroda). On it and its author, see Lakṣmīdhara.

No. 12786.

Caṇḍa-Kauśika of Kṣemīśvara (Cand). On it and its author, see Kṣemīśvara.

Nos. 11974, 12450.

CAṆḌĀLA. No information. Must have lived in the early years of the 13th century, for the single verse attributed to him is quoted in Skm. For other details, see DCA Vol. 1, no. 418 ; NCC_6 295.

No. [12217 (jointly with Vikramāditya, Vidyā and Kālidāsa)].

Caṇḍīśataka of Bāṇa-bhaṭṭa (Caṇḍ). On it and its author, see Bāṇa. *Also* see Appendix I, pp. 3642–43.

No. 12515.

Caturvarga-saṁgraha of Kṣemendra. On it and its author, see Kṣemendra.

No. 11716.

CANDRACŪḌA (BHAṬṬA-°). Son of Puruṣottama-bhaṭṭa and Ambikādevī. Court-poet of King Kārtavīrya. Must have lived in the 17th century or earlier, for verses attributed to him are quoted in SH, PV, RJ, SSS. *Anyoktikaṇṭhābharaṇa* (NCC_1 240), *Kārtavīrya-dayākāvya* (NCC_4 253), *Candraśekharavivāhakāvya* (NCC_6 370) and *Prastāvacintāmaṇi* are his works. For further details, see DCA Vol. 1, no. 434 ; NCC_6 351-52.

No. (12517).

Candrāloka of Jayadeva (Can). On it and its author, see Jayadeva (-Pīyūṣa-varṣa).

Nos. 12529, 12895.

CARR, M. W. See *Telugu Proverbs*, A collection of (TP).

CĀṆAKYA. On him, see SMS Vol. I, pp. 331–32 ; DCA Vol. 1, no. 448; NCC_7 3 ; NCC_8 4–8. For his verses, see the next 3 entries.

Cāṇakya-nīti-text-tradition (Cr). On it and its author, see Cāṇakya.

Nos. 11499, 11500, 11530, 11595, 11622, 11734, (11799), 11805, 11816, 11858, 11859, 11874, 11906, 11937, 11940, 11942, 11965, 12017, 12030, 12042, 12059, 12064, 12107, 12110, 12111, 12113, 12126, 12135, 12136, 12194, 12225, 12226, 12235, 12241, 12260, 12262, 12267, 12329, 12340, 12348, 12350, 12367, 12371, 12391, 12406, 12412, 12423, 12425, 12440, 12495, 12518, 12532, 12542, 12558, 12570, 12586, 12614, 12622, 12625, 12652, 12693, 12696, 12704, 12732, 12752, 12770, 12799, 12800, 12832, 12881, 12888, 12941, 12942, 12949, 12990, 13010, 13016,

Cāṇakya-rājanīti (Crn). L. Sternbach.

Nos. (11622), (11816), (12135), (12340), (12586), (12752), (12770), (12942), (12949).

Cāṇakya's Aphorisms (C).

Nos. (11500), (11530), (11858), (12425), (12704), (12800).

Cārucaryā of Kṣemendra (Cāruc). On it and its author, see Kṣemendra.

No. 12164.

Citramīmāṁsā of Appaya-Dīkṣita (Cit). On it and its author, see Appaya-Dīkṣita.

Nos. 12216, 12481, 12550.

Citramīmāṁsā of Appaya-Dīkṣita (Cit) with the Vṛtti (Commentary) of Dharānanda [Cit (V) *or* CitV].

Nos. 12481, 12550, 12560 [*read* in (आ), line 3 : 'Cit (V)' *instead of* : 'GV (V)'], 12668, 12860, 12985.

Chalita-rāma. Verses from it are quoted by Dhanañjaya in his Daś.

No. (11593).

JAGANNĀTHA (=PAṆḌITARĀJA-JA°). On him, see SMS Vol. I, pp. 332–33 ; Vol. IV, p. 2062 ; DCA Vol. 1, no. 477; NCC_7 137–38. For his verses, see *Bhāminī-Vilāsa*, *Rasa-gaṅgādhara*, etc.

JAGANNĀTHA-MIŚRA. On him, see SMS Vol. III, p. 1545. For his verses, see *Sabhā-taraṅga*.

JANĀRDANA-BHAṬṬA (GOSVĀMĪ-JA°). On him, see SMS Vol. I, p. 333; Vol. III, p. 1509 ; Vol. IV, p. 2062 ; DCA Vol. 1, no. 487 ; NCC7 150. For his verses *Vairāgya-śataka* and *Śṛṅgāraśataka*.

JAYADEVA. On him, see SMS Vol. I, p. 333 ; DCA Vol. 1, no. 495 ; NCC7 176–77 ; (NCC6 26-37). For his two verses, see *Gīta-Govinda*.

JAYADEVA (=JA°-PĪYŪṢAVARṢA). On him, see SMS Vol. I, p. 333 ; DCA, Vol. 1, no. 496 ; NCC7 177; (NCC6 375–77).

Nos. (11782), (12049), (12981).

For his other verses, see *Candrāloka* and *Prasannarāghava*.

JALACANDRA. On him, see SMS Vol. I, p. 334. DCA Vol. 1, no. 515 ; NCC7 201.

No. (12221).

JALHAṆA (=BHAGADATTA-JAL°). On him, see SMS Vol. I, p. 334. For his verses, see *Mugdhopadeśa* and *Sūkti-muktāvalī* of Bhagadatta-Jalhaṇa.

Jānakīharaṇa of Kumāradāsa (Jānakī) On it and its author, see Kumāradāsa.

Nos. 12293, 12664.

Jānakīharaṇam of Kumāradāsa, Ceylonese Version [Jānakī (C)].

No. 12293.

JITĀRINANDIN. No information. A Buddhist. Probably identical with Jitārin or Jetāri. A Tantric writer from Bengal. Must have lived in the beginning of the 12th century or earlier, for the single verse attributed to him is included in SkV. For other details, see DCA Vol. 1, no. 526 ; NCC7 248 ; (NCC6 90).

No. (12468).

Juridical Studies in Ancient Indian Law (JSAIL) by L. Sternbach.

Nos. (11500), (11530), (11622), (12110), (12126), (12407), (12412), (12770).

Jain anthology, MS BORI 1495/1887–91 (JSub *or* JSV *or* Jsv).

Nos. 11937, 12098, 12134, 12244, 12697, 12856, 12925.

Jain anthology, MS BORI 1423/1887–91 (SN).

Nos. 12856, 12925.

Jain Anthology, MS BORI 1396 of 1884–87 (SJ *or* SM *or* SMJ), as quoted in BhŚ as SM.

Nos. 11628, 12501, 12925.

Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG).

Nos. (11532), (11595), (11645), 11915, 11999, 12084, 12098, (12467), 12551, 12822, 12875, (12984).

Johannus de Capua's Lation Version of Pañcatantra (Joh).

No. 12122.

ḌIMBOKA (=DIMBOKA). On him, see SMS Vol. VI, p. 3109; DCA Vol. 1, no. 547 ; CC_1 214.

No. (12618).

Tantri-Kamandaka [TK (OJ)]. On it, see SMS Vol. I, p. 335; *Tantrī* in Vol. II, p. 942.

No. 12888.

Tantropākhyāna (PTu). On it, see *Pañcatantra* in SMS Vol. I, p. 340.

Nos. 12238–39, 12284.

Tāpasavatsarāja-nāṭaka of Anaṅgaharṣa.

No. 11709.

Telugu Proverbs, A Collection of (TP). By M. W. Carr. (Modern).

Nos. 11500, (11595), 12030, 12423, 12440, 12481, 12579, 12663, 12888, 12990.

TAIRABHUKTA. See Tairabhukta-kavi.

TAIRABHUKTA-KAVI (=TAIRA-BHUKTA=BHAKTA-KAVI=BHU-KTA-KAVI). No information. These are probably not names of the author but the designation of a poet from Tīrhut. The real name of the author may be Raghupati Upādhyaya, a Brāhmin from Mithilā. A Kṛṣṇaite. First half of the 16th century. For further details, see DCA Vol. 1, no. 568 ; NCC_8 223 ; CC_1 236, 486.

No. (12736).

TRIVIKRAMA-BHAṬṬA. On him, see SMS Vol. I, p. 335 ; Vol. III, p. 1511 ; DCA Vol. 1, no. 582 ; NCC_8 264. For his verses, see *Nala-campū*.

TH. AUFRECHT. *Beiträge zur Kenntnis Indischer Dichter*. (AB).

Nos. 11723, 12724, 12740, 12813, 12875.

TH. AUFRECHT, *Über die Paddhati von Śaraṅgadhara*, (ZDMG 27. 1–120), (AP).

Nos. 11495, 11615, 11749, 11915, 12084, 12098, 12202, 12412, 12598, 12694, 12746, 12758, 12822, 12884.

DAKṢA (=DAKṢA-PRAJĀPATI), No information. Professional court-poet. Latter half of the 10th century, for in SkV verse No. 1727, Dakṣa said that he could never see King Utpala-rāja Muñja-Paramāra, son of Sīyaka who ascended the throne in A. D. 972–74. For further details, see DCA Vol. 1, no. 585; NCC_8 288–89.

No. (12166).

DAKṢA-PRAJĀPATI. See Dakṣa.

DAKṢIṆĀMŪRTI. On him, see CC_2 51, 129. For his verse, see *Lokokti-muktāvalī*.

DAṆḌĪN. On him, see SMS Vol. I, p. 335; Vol. III, p. 1511; DCA Vol. 1, no. 590; NCC_8 305-06.

Nos. (11928), (12529).

For his other verses, see *Kāvyādarśa* and *Daśakumāra-carita*.

DATTA. No information. Must have lived in the first years of the 13th century or earlier, for a verse attributed to him is quoted in Skm. For details, see DCA Vol. 1, no. 591; NCC_8 306.

No. (11726).

Darpa-dalana of Kṣemendra (Dar). On it and its author, see Kṣemendra.

Nos. 11598, 11984, 12125.

Daśa-rūpaka of Dhanañjaya (Daś). On it and its author, see Dhanañjaya.

Nos. 11585, 11593, 11600, 11851, 11914, 12169, 12404, 12780.

Daśāvatāra-Khaṇḍa-praśasti. See *Khaṇḍa-praśasti*.

DĀMODARA-GUPTA. On him, see SMS Vol. I, p. 336; DCA Vol. 1, no. 611; CC_1 251; NCC_9 20. For his verses see *Kuṭṭanīmata*.

DĀMODARA (-BHAṬṬA). No information. Must have lived in the middle of the 17th century or earlier, for verses attributed to him are quoted in PV. For further details, see DCA Vol. 1, no. 607; CC_1 250.

No. (11898).

DIVIRA-DEVĀDITYA (=DEVĀDITYA). No information. If this author ever existed, *terminus ad quem* 15th century, for the verse attributed to him is quoted in VS, but the same verse is also quoted anonymously in SkV, probably earlier. For further details, see DCA Vol. 1, no. 652; CC_1 261.

No. (12440).

DIVIRA-DHARMADATTA. See Dharma-datta.

DĪPAKA (=NĪYĀKA). No information. A Kṛṣṇaite. Must have lived in the 11th century or earlier, for verses attributed to him are quoted by Kśemendra. Praised by Kṣemendra in Auc *ad* 29, 32; (Suvṛ *ad* 2. 29). For further details, see DCA Vol. 1, no. 622; CC_1 255.

No. (11972).

Durgāsaptaśatī.

No. 12343.

Dṛṣṭāntaśataka of Kusumadeva as included in KSH; pp. 217-226. On it and its author, see Kusumadeva. *Also* see Appendix I, p. 3653.

No. 12043.

DEVAGAṆA. See Devagaṇadeva.

DEVAGAṆADEVA (*or* ŚRĪ-° *or* DEVAGAṆA). No information. Must have lived in the middle of the 14th century or earlier, for verses attributed to him are quoted in ŚP. Probably earlier, as one of his verses was already quoted anonymously in JS. For other details, see DCA Vol. 1, no. 632; CC_1 258.

Nos. (12694), (12758).

DEVABODHI. Paramahaṁsa-parivrājaka. Contemporary with Siddharāja Jayasiṁha and Śrīpāla (according to ABORI 23. 419). A Vaiṣṇava. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS. Author of *Satyavrata-rukmāṅgada-nāṭaka* (not published; MS Baroda No. 12089). For further details, see DCA Vol. 1, no. 644; CC_1 259.

No. (11985).

DEVĀDITYA. See Divira-Devāditya.

Devī-māhātmya as included in *Mārk-pur*.

No. 12350.

Devīśataka of Ānandavardhana as published in KM IX; pp. 1–31. On its author, see Ānandavardhana.

No. 12477.

DEVEŚVARA (=DEVEŚVARA-PAṆḌITA). Son of Vāgbhaṭa; minister of the king of Mālava. Patronized by King Hammīra. End of the 13th century, beginning of the 14th century. Mentions King Hammīra and Govindarāja. Author of *Kavikalpalatā* and *Kāvyakalāpa*. For further details, see DCA Vol. 1, no. 654; CC_1 262.

No. (12884).

DEVEŚVARA-PAṆḌITA. See Deveśvara.

Deśopadeśa of Kṣemendra (Deś). On its author, see Kṣemendra.

Nos. 11953, 12183, 12339, 12408, 12413, 12431, 12439.

DVAIPĀYANA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. See also CC_1 266.

No. (12292).

DHANAÑJAYA. On him, see SMS Vol. I, p. 336; CC_1 266; NCC_9 217 (column *a*, 3rd entry). For his verses, see *Daśarūpaka*.

Dhanañjaya-Vijaya of Kāñcanācārya. A *Vyāyoga*. See Appendix I, p. 3652.

No. 11604.

DHANADADEVA (=DHANADEVA). No information. Must have lived in the middle of the 14th century or earlier, for verses attributed to the

author are quoted in ŚP ; probably much earlier, for some verses are quoted anonymously in SkV *or* JS. For other details, see DCA Vol. 1, no. 669 ; CC_1 226.

No. (11495).

DHANADEVA (*or* DHANADADEVA). See Dhanadadeva.

Dhammanīti [DhN (P)]. On it, see SMS Vol. I, p. 337.

Nos. 11500, 11530, 12059, 12412, (12949).

DHARĀDHARA See Dhārādhara.

Dharmakoṣa (Dh). On it, see SMS Vol. I, p. 337.

No. 11655.

DHARMADATTA II (=DIVIRA-DHAMADATTA). No information. *Terminus ad quem* 15th century, for verses attributed to him are quoted in VS, but probably earlier as one verse (SMS Vol. VII, No. 12537) attributed to him in VS is quoted anonymously in SkV (from the beginning of the 12th century). For other details, see DCA Vol. 1, no. 679 ; CC_1 268.

No. (12537).

DHARMA-YOGEŚVARA. On him, see SMS Vol. VI, p. 3111; DCA Vol. 1, no. 685 ; CC_1 269 ; NCC_9 259.

No. (11820).

DHĀRĀDHARA (=DHARĀDHARA). No information. Must have lived in the beginning of the 12th century or earlier, for the single verse attributed to him is included in SkV. For other details, see DCA Vol. 1, no. 694 ; CC_1 272.

No. (12185).

DHOYĪKA (=DHOYĪ=GOYIDOYI-KAVIRĀJA). On him, see SMS Vol. I, pp. 337-38; Vol. III, p. 1513 ; DCA Vol. 1, no. 704 ; CC_1 273 ; NCC_6 175 ; NCC_7 317 ; NCC_9 304.

No. (12315).

Dhvanyāloka of Ānandavardhana (Dhv). On its author, see Ānandavardhana.

Nos. 11585, 11749, 11993, 11999, 12169, 12322.

NAKULA. On him, see SMS Vol. I, p. 338 ; Vol. III, pp. 1513-14 ; DCA Vol. 1, no. 494 ; NCC_1 273 ; NCC_9 313.

No. (12355).

NAṄGADATTA. See Laṅgadatta.

NANDANA. On him, see *Prasanna-sāhitya* in SMS Vol. I, p. 343 ; DCA Vol. 2, no. 1939 ; NCC_9 327 (column *b*, 8th entry). For his verses, see *Prasanna-sāhitya-ratnākara*.

NAMISĀDHU *ad Kāvyālaṅkāra* of Rudraṭa (RK).

Nos. 12134, 12703.

NARASIMHA. On him, see SMS Vol. III, p. 1514; DCA Vol. 2, no. 715; CC_1 277; NCC_9 357 (column *a*, 8th entry).

No. (12642).

Narābharaṇa (NBh). On it, see SMS Vol. I, p. 338; NCC_9 370.

Nos. 11535, 11544, 11633, 12373, 12416, 12423, 12426, 12812, 12965.

NARENDRAPRABHA-SŪRI. On him, see SMS Vol. I, p. 338.

For his illustrative verses, see *Alaṅkāra-mahodadhi*.

Nala-campū of Trivikrama-Bhaṭṭa. On it and its author, see Trivikrama-Bhaṭṭa.

Nos. 1916–17.

Nava-sāhsāṅka-carita of Padma-Gupta (=Parimala) (Navasāha). On it and its author, see Parimala in SMS Vol. I, p. 340; DCA Vol. 2, no. 792. *Also* see CC_1 321; 330; NCC_9 403.

No. 12668.

Nagara-sarvasva of Padmaśrī. It is an auxiliary work on Kāmaśāstra and has 38 *Pariccheda*-s. Its author must have lived between the last decade of the 9th century and the first half of the 10th century, for he mentions *Kuṭṭanimata* of Dāmodara-Gupta (early part of the 9th century) and his work was profusely quoted by Śārṅgadhara in his *Paddhati* (early part of the 13th century). *Also* see Appendix I, p. 3674 and Padmaśrī *below*.

Nos. 11722, 11842, 12755.

NĀGARĀJA. On him and for his verse, see *Bhāvaśataka*.

Nāgānanda of Harṣa. On it, see Harṣa (King Harṣa-Vardhana).

Nos. 11832, 12460.

Nāṭaka-candrikā of Rūpa-Gosvāmin. On it and its author, see Rūpa-Gosvāmin.

No. 12550.

Nāṭyadarpaṇa of Rāmacandra *and* Guṇacandra. On it and its author, see SMS Vol. III, p. 1514.

Nos. 11615, 12169.

Nāṭya-Śāstra of Bharata. On it and its author, see SMS Vol. I, p. 345.

Nos. (11885), 12522.

NĀTHAKUMĀRA (*or* KUMĀRA-NĀYAKA). On him, see SMS Vol. IV, p. 2066; DCA Vol. 1, no. 250; CC_1 285.

No. (12918).

NĀRĀYAṆA. On him, see SMS Vol. I, pp. 338–39; Vol. IV, p. 2067. For his verses, see *Hitopadeśa*.

NĀRĀYAṆA (=BHAṬṬA-NĀRĀYAṆA =NIŚĀ-NĀRĀYAṆA), On him, see SMS Vol. I, pp. 338–39; DCA Vol. 2, no. 748 ; CC_1 290. For his verses, see *Veṇī-saṁhāra*.

NIŚĀ-NĀRĀYAṆA. See Nārāyaṇa I and II.

Nīti Kyan [NKy (B)].

Nos. 11500, 12412.

Nīti-dviṣaṣṭikā of Sundara-Pāṇḍya (Dvi). On it and its author, see Sundara-Pāṇḍya.

Nos. 11562, 12479, 12737, 12775, 12812.

Nīti-pradīpa of Vetāla-Bhaṭṭa. A short collection of gnomic verses as included in KSH. On it and its author, see Vetāla-Bhaṭṭa.

No. 12715.

Nītiveṇpā(°bā). A Tamil work on *nīti*. On it, see SMS Vol. I, Intro. para. 78. 1.

No. 11712.

Nīti-śāstra of Masūrākṣa [NM(T)]. On it and its author, see Masūrākṣa.

Nos. 11872, 12418, 12949.

Nīti-śāstra in Telugu (NT). On it, see SMS Vol. I, p. 339.

Nos. 11500, 11859, 12079, 12137, 13010.

Nīti-Śāstra (Old Javanese) [NŚ (OJ) *or* NŚ (OJ)]. On it, see SMS Vol. I, Intro., p. clx (106. 1).

Nos. (11500), (11515).

Nīti-saṁgraha (Nīsam). On it, see SMS Vol. I, p. 339.

Nos. 11913, 12164, 12433.

Nīti-sāra of Ghaṭakarpara (GhN). On it, see SMS Vol. I, p. 339. *Also* see Ghaṭakarpara.

Nos. 11938, 12171.

Nītisāra as included in KSH.

No. 12990.

NĪYĀKA (=DĪPAKA). See Dīpaka.

NĪLAKAṆṬHA-DĪKṢITA. On him, see SMS Vol. I, pp. 339–40. For his verses, see *Anyāpadeśa - śataka*, *Ānanda-sāgara-stava*, *Kali-viḍambana*, *Śānti-vilāsa*, *Śivotkarṣa-mañjarī* and *Sabhā-rañjana-śataka*.

Naiṣadhīya-carita of Śrī-Harṣa (=Harṣa) (Naiṣ). On it and its author, see Śrī-Harṣa II.

Nos. 11669, 11689, 11717, 11729, 11730, 11731, 11735, 11737, 12008, 12009, 12037, 12096, 12174, 12191, 12208, 12214, 12303, 12363, 12366, 12636, 12841, 12871, 12971, 12978, (12986).

Pañcatantra (P, PT, etc.). On it, see SMS Vol. I, p. 340.

Nos. 11505, 11509, (11525), 11530, 11548, 11549, 11556, 11575, 11622, 11623, 11640, 11663, 11667, 11672, 11695, 11712, 11761, 11765, 11806, 11876, 11883, 11895, 11899, 12063, 12070, 12121, 12126, 12155, 12181, 12193, 12237, 12367, 12386, 12432, (12440), 12485, 12540, 12599, 12608, 12651, 12723, 12737, 12770, (12773), 12885, 12886, 12887, 12888, 12925, 12974.

Pañcatantra, (Meghavijaya) (PM). Jaina Recension of *Pañcatantra*.

No. 11816.

Pañcatantra translated into Hebrew (HPañ).

No. 12540.

(*Das*) *Pañcatantra und seine Morallehre* by W. Ruben (Ru).

Nos. (11530), (11548), (11549), (11575), (11622), (11663), (11806), (11876), (11899), (12070), (12122), (12237), (12432), (12599), (12608).

PAÑCAMEŚVARA. See Parameśvara.

Pañca-rātra of Bhāsa (BhPañ).

No. 12137.

Pañcākhyānaka Recension of *Pañcatantra* (PP). See Appendix I, p. 3680.

No. 11756.

Pañcākhyāna-varttika. A Commentary on *Pañcākhyānaka* Recension of *Pañcatantra*.

Nos. 12123 [*read* : (अ) Pañcākhyāna-vārttika 109. 15'. *instead of* : '(आ) Pañcārthabhāṣya 109. 15'], 12623, 12704.

Pañcārtha-bhāṣya of Kauṇḍinya. A Commentary on *Paśupata-sūtra*. See Appendix I, p. 3678.

No. 11801.

PAṬṬUBHAṬṬA (=POṬARYĀRYA). On him, see SMS Vol. VI, p. 3114. For his verses, see *Prasaṅga-ratnāvalī*.

PAṆḌITARĀJA. See Jagannātha.

PADĀṄKITA-PAÑJĪKĀRA - UPĀDHYĀYA (*or* UPĀDHYĀYA-PADĀṄKITA-PAÑJĪKĀRA). No information. Probably a record-keeper of the geneologies of the Maithilas. From Mithilā. Must have lived in the 19th century, for 2 verses attributed to him are quoted in vidy. For other details, see DCA Vol. 2, no. 780.

Nos. (11565), (12032).

Padma-Purāṇa (PdP).

Nos. 11608, 12502, 12699, 12749, 12750, 12751, (12767), 12964.

PADMAŚRĪ. On him, see SMS Vol. III, p. 1516 ; DCA Vol. 2, no. 783 ; CC_1 323.

No. (12755).

For his other verses, see *Nāgara-sarvasva.*

PADMĀVATĪ, poetess. On her, see SMS Vol. VI, p. 3114 ; DCA Vol. 2, no. 784.

No. (11654).

Padya-taraṅgiṇī of Vrajanātha (VP). On it and its author, see Vrajanātha.

Nos. 11500, 11530, 11628, 11687, 11712, 12113, 12126, 12260, 12371, 12381, 12418, 12423, 12475, 12518, 12652, 12770, 12812, 12884, 12895, 13015.

Padya-racanā of Lakṣmaṇa-Bhaṭṭa (Pad). On it and its author, see Lakṣmaṇa.

Nos. 11492, 11533, 11536, 11566, 11600, 11687, 11776, 11783, 11786, 11797, 11866, 11911, 12028, 12084, 12098, 12154, 12178, 12187, 12232, 12295, 12296, 12297, 12301, 12302, 12331, 12378, 12381, 12423, 12474, 12487, 12529. 12566, 12590, 12639, 12655, 12656, 12743, 12786, 12916.

Padya-Veṇi of Veṇīdatta (PV). On it and its author, see Veṇīdatta.

Nos. 11619, 11654, 11770, 11773, 11786, 11819, 11898, 12018, 12157, 12296, 12300, 12317, 12336, 12500, 12536, 12590, 12593, 12607, 12630, 12639, 12707, 12761, 12819, 12862, 12864, 12876, 12882, 12895, 12963.

Padya-saṁgraha of Kavi-Bhaṭṭa-Kṛtala as included in KSH 529. On it and its author, see Kavibhaṭṭakṛtala in SMS Vol. I, p. 325.

No. 12470.

Padyāmṛta-taraṅgiṇī of Haribhāskara (PdT). On it and its author, see Haribhāskara.

Nos. 11527, 11533, 11536, 11789, 11830, 11866, 12178, 12218, 12243, 12295, 12300, 12381, 12467, 12511, 12787.

Padyāvalī of Rūpa-Gosvāmin (PG). On it and its author, see Rūpa-Gosvāmin.

Nos. 11972, 12002, 12213, 12316, 12452, 12550, 12613, 12712, 12736, 12954.

PARAMEŚVARA (=PAÑCAMEŚVARA). No information. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV/Kav. Mentioned as a poet in *Kavīndracandrodaya*. For further details, see DCA Vol. 2, no. 788 ; CC_1 326.

No. (12483).

PĀṆINI. No information. Probably different from the famous grammarian and posterior to him. If different from the grammarian Pāṇini, must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV For further details, see DCA Vol. 2, no. 799 ; CC_1 333.

Nos. (12098), (12703).

Pāṇinīya-Śikṣā. A treatise on phonetics attributed to Pāṇini.

No. 13009.

PĀPĀKA (=YĀYĀKA). No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm, but probably earlier as one of his verses is quoted anonymously in Sar (11th century). For other details, see DCA Vol. 2, no. 801 ; CC_1 334.

No. (12815).

PĀYĪKA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. See DCA Vol. 2, no. 803 ; CC_1 334.

No. (12380).

Pārśvanātha-caritra of Bhāvadeva-Sūri. On it, see SMS Vol. VI, p. 3115 and Bhāvadeva-sūri.

No. 12510.

Purāṇārtha-saṁgraha, Rājanīti Section of *Purāṇārtha* (Purāṇārtha).

Nos. 12692, 12846.

(*The*) *Purāṇic Anthology* [*Purāṇa-kāvya-stotra-sudhā*] (PAn). (Modern).

No. 11853.

Purātana-Prabandha-saṁgraha (PuPra). On it, see SMS Vol. II, p. 948.

Nos. 11638, 11930, 12244, 12377, 12639.

PURUṢOTTAMA. No information. A Buddhist - Vaiṣṇava. Sometimes wrongly identified with Puruṣottama-deva, a Buddhist grammarian, author of *Bhāṣā-vṛtti.* Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. For further details, see DCA Vol. 2, no. 824 ; CC_1 341.

No. (12357).

Pūrva-Cātakāṣṭaka of anonymous authorship. See Appendix I, p. 3643.

No. 12824.

Poems from the Sanskrit, J. Brough.

No. (12703).

POṬARYĀRYA. See Paṭṭubhaṭṭa.

PRAKĀŚAVARṢA. On him, see SMS Vol. I, p. 440; Vol. III, p. 1518; DCA Vol. 2, no. 847; CC_1 347.

No. (12149).

Pratāparudra-yaśobhūṣaṇa of Vidyānatha, Bombay Sanskrit Series 65.

Nos. 12675-76, 12840.

Pratyaya-śataka [PrŚ *or* PrŚ (C)]. On it, see SMS Vol. I, p. 342.

Nos. 11712, 12559, 12990.

PRADYUMNA (*or* BHAṬṬA-PRA^c). A dramatist. No information. 9th century or earlier. Praised as dramatist by Rājaśekhara. For other details, see DCA Vol. 2, no. 858; CC_1 352.

Nos. (11600), (11660),

Prabandha-Cintāmaṇī of Merutuṅgācārya (PrC). On it and its author, see SMS Vol. II, p. 956; CC_1 467.

Nos. 11527, 11930, 12244, 12377, 12639.

Prabodha-candrodaya of Kṛṣṇa-Miśra (Prab). On it and its author, see Kṛṣṇa-Miśra.

Nos. 11850, 11869, 12014, 12271, 12499.

Prabhāvaka-Carita of Prabhācandrācārya (PC *or* Prabha). On it, see Śrīpāla in SMS Vol. II, p. 968.

Nos. 11522, 12377, 12639,

Praśnottara-ratnamāla of Vimala (or *Vimala-Praśnottara*). On it, see SMS Vol. II, p. 949. *Also* see Appendix I, p. 3681.

Nos. 11552, 11562, 11632, 11634, 11635.

Prasaṅga - ratnāvalī of Paṭṭubhaṭṭa *or* Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.

Nos. (11915), (12113), (12406), (12409), (12423), (12541), (12577), (12632).

Prasaṅgābharaṇa of Śrīmat-Kavikulatila-ka (Pras). On it, see SMS Vol. I, p. 342.

Nos. 11500, 11520, 11628, 11685, 12110, 12423, 12716, 12911, 12925.

Prasanna-rāghava of Jayadeva. On it and its author, see Jayadeva (-Pīyuṣa-varṣa).

No. 11779.

Prasanna-sāhitya-ratnākara of Nandana (Prasanna). On it, see *Prasanna-sāhitya* in SMS Vol. I, p. 343.

Nos. 11582, 11600, 11615, 11658, 11659, 11660, 11964, 11968,

12004, 12143, 12288, 12639, 12685, 12711, 12793, 12905, 12957.

Prastāvacintāmaṇi quoted as a source in PdT.

No. (12787).

Prāyaścitta - viveka, a *Dharma - Śastra*-text of Śūlapāṇi. See Appendix I, p. 3681.

No. 11800.

BANDHASENA. See Vasusena.

BALLĀLA-DEVA. On him, see SMS Vol. I, p. 343. For his verses, see *Bhoja-Prabandha*.

Bahu-darśana, as quoted in IS (Bahud). (Modern). On it, see SMS Vol. I, p. 343.

Nos. 11515, 11548, 12175, 12446.

BĀṆA (=BĀṆA-BHAṬṬA=BHAṬṬA-BĀṆA). On him, see SMS Vol. I, p. 343; Vol. III, p. 1519; DCA Vol. 2, no. 900; CC_1 368.

Nos. (12169), (12639), (12792), (12795).

For his other verses, see his various works.

Bala-rāmāyaṇa of Rajaśekhara. On it and its author, see SMS Vol. I, p. 343 and Rājaśekhara at p. 354.

Nos. 12074, 12469, 12633.

BILVAMAṄGALA (*or* BI°-ŚRĪCARAṆA) If identical with Līlāśuka, on him, see Līlāśuka and for his verses, see *Bilvamaṅgala-stava* and *Kṛṣṇa-karṇāmṛta*.

Bilvamaṅgala-stava. A stotra by Bilvamaṅgala. On it and its author, see Bilvamaṅgala *and* Līlāśuka.

No. 11615.

BILHAṆA. On him, see SMS Vol. I, p. 344; DCA Vol. 2, no. 914; CC_1 373-74, 659; CC_2 29; CC_3 41.

Nos. [12011 (a. Bilhaṇa *or* Śilhaṇa)], (12134), (12304), (12605), (12873), [12915 (?)].

For his other verses, see *Vikramāṅkadeva-carita*.

Buddha-carita of Aśvaghoṣa. On it and its author, see Aśvaghoṣa in SMS Vol. II, p. 932.

No. 11511.

Budha-bhūṣaṇa of Śambhu (ŚB). On it, see SMS Vol. I, p. 344.

Nos. 11600, 11695, 11880, (12639), 12780.

BÜHLER in *Indian Antiquary* (1. 114).

No. 12639.

Bṛhatkatha (?)

Nos. (11832), (12268), (12371), (12434), (12626).

Bṛhatkathā-mañjarī of Kṣemendra (KṣB). On it, see SMS Vol. 1, p. 344.

Nos. (12237), 12268.

Bṛhatkathā-Śloka-Saṁgraha of Budhasvāmin (ŚIS). On it and its author, see SMS Vol. II, p. 950.

No. 11986.

Beiträge zur indischen Erotik, R. Schmidt.

Nos. (12996–98).

Bodhicaryāvatāra of Śāntideva. On it, see *Bodhicarya* in SMS Vol. IV, p. 2072. (*Add* in Appendix I, p. 3641, line 6 : '*Also* : Journal of the Buddhist Text Society 2 of 1894).'

No. 12059.

BODHISATTVA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. The same verse is attributed to *Bodhicaryāvatāra* in SRRU. For other details, see DCA Vol. 2, no. 928 (*also* no. 927); CC_1 377.

No. (12059).

Böhtlingk's Indische Sprüche by Pt. Durgaprasada (Pr).

Nos. 12181, 12232, 12470, 12579, 12725, 12733, 12915, 12925.

(*Das*) *Baudhāyana-dharmasūtra* (B).

Nos. (11814), (12059), (12132).

Brahmavaivarta-purāṇa (BP).

No. 12085.

Brāhma-Dharma (BrDh). See Appendix I, p. 3641.

Nos. 11841, 12110.

BHAKTA-KAVI. See Tairabhukta-kavi.

BHAGADATTA-JALHAṆA. See Jalhaṇa.

Bhagavad-Gītā (BhG).

Nos. (12413), 12653.

BHAṬṬA-APARĀJITA (=APARĀJITA). No information. Contemporary of Rājaśekhara. A Buddhist. Beginning of the 10th century. Mentioned by Rājaśekhara in his *Karpūramañjarī* and *Kāvyamīmāṁsā*. For further details, see DCA Vol. 1, no. 21 ; NCC_1 246.

No (12231).

BHAṬṬA-KALLAṬA (*or* KALLAṬA *or* °KALAṬA). Father of Mukulabhaṭṭa, maternal uncle and teacher of Pradyumna-bhaṭṭa, pupil of Vasugupta; patronized by King Avantivarman of Kaśmīr. From Kaśmīr. Second half of the 9th century. (Avantivarman reigned from A.D. 855/6 to 883; RT 5.2–127). Mentioned by Kalhaṇa in his RT (5. 66). For further details, see DCA Vol. 1, no. 194 ; NCC_8 262.

No. (11962).

BHAṬṬA-GOVINDARĀJA (=°DEVA). See Govindarāja.

BHAṬṬA-GOVINDASVĀMIN. See Govindasvāmin.

BHAṬṬA-NĀRĀYAṆA. See Nārāyaṇa.

BHAṬṬA-PRADYUMNA (=PRADYUMNA). See Pradyumna.

BHAṬṬA-BĀṆA. See Bāṇa.

BHAṬṬA-BHALLAṬA. See Bhallaṭa.

BHAṬṬA-MUKTIKOŚAKA (=MUKTIKOŚAKA=MUKTIKOṢṬAKA). No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For other details, see DCA Vol. 2, no. 1145; CC_1 459.

No. (12263).

BHAṬṬA-VALLAṬA (=VALLAṬA). No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. See DCA Vol. 2, no. 1368, CC_1 554.

No. (12914).

BHAṬṬA-VALLABHA (= VALLABHA III). No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. See DCA Vol. 2, no. 1372; CC_1 555.

No. (12434).

BHAṬṬA-VĀMANA See Vāmana.

BHAṬṬA-SVĀMIN. See Bhaṭṭi.

BHAṬṬĀRKA (=ARKA). No information. Must have lived in the 15th century or earlier, for the only verse attributed to him is included in VS. For further details, see DCA Vol. 1, no. 50, NCC_1 376.

No. (11896).

BHAṬṬI (*or* BHAṬṬA-SVĀMIN). On him, see SMS Vol. I, p. 344; Vol. IV, p. 2072,

No. (12822).

For his other verses, see *Bhaṭṭi-kāvya*.

Bhaṭṭi-Kāvya of Bhaṭṭi (BhKā). On it and its author, see Bhaṭṭi.

Nos. 11764, 11777, 11875, 12822, 12983, 12988.

BHAṆḌAKA. See Śrī-Bhaṇḍaka.

BHADANTA-RAVIGUPTA. See Ravigupta.

BHARATA (*or* BHA°–MUNI). On him, see Bharata-muni in SMS Vol. I, p. 345. For his verses, see *Nāṭya-śāstra*.

Bhartṛharinirveda of Harihara. See Appendix I, p. 3639.

No. 12600.

BHALLAṬA (=BHAṬṬA-°). On him, see SMS Vol. I, p. 345; Vol. III, p. 1521; DCA Vol. 2, no. 957; CC_1 398; CC_2 86.

No. (12691).

For his other verses, see *Bhallaṭa-śataka.*

Bhallaṭa-śataka of Bhallaṭa, On it, see SMS Vol. II, p. 951. *Also* see Bhallaṭa.

Nos. 11617, 12691.

BHAVABHŪTI. On him, see SMS Vol. I, p. 345; Vol. III, p. 1522; DCA Vol. 2, no. 964; CC_1 398; CC_2 90.

Nos. (11957), (12780), (12905).

For his other verses, see *Uttararāma-carita, Mālatī-mādhava* and *Mahāvīracarita.*

Bhaviṣya-Purāṇa. On it, see SMS Vol. II, pp. 951–52.

Nos. (12080), 12132.

Bhāgavata-Purāṇa (BhPṇ). On it, see SMS Vol. I, p. 346.

Nos. 11506, 11507–08, (11814), 11932, 12757.

BHĀNU. See Vaidyabhānu-Paṇḍita.

BHĀNUKARA (*or* °RA-MIŚRA *or* BHĀNU-DATTA). On him, see SMS Vol. I, p. 346; Vol. III, p. 1522; DCA Vol. 2, no. 972; CC_1 405; CC_2 88.

Nos. (11786), (11789), (11819), (11830), (12295), (12296), (12297), (12300), (12566), (12656).

For his other verses, see *Rasamañjarī*

BHĀMAHA. On him, see SMS Vol. II, p. 952; Vol. IV, pp. 2073-74; DCA Vol. 2, no. 975; CC_1 406–07. For his illustrative verse see *Kāvyālaṅkāra.*

Bhāminī-Vilāsa of Jagannātha - Paṇḍita (Bhv *or* BhV). On it, see Vol. I, p. 346. *Also* see Jagannatha.

Nos. 12409, 12448, 12582, 12804, 12826, 12973, 12977, 12980, 13015.

Bhāratapārijāta. A recent work on Mahatmā Gāndhi's life by Bhagavadācārya. See Appendix I, p. 3639.

No. 12261.

BHĀRAVI. On him, see SMS Vol. III, p. 1523; Vol. IV, p. 2074; DCA Vol. 2, no. 978; CC_1 406.

Nos. (11579), (11947), (12129), (12709), (12754), (12798).

For his other verses, see *Kirātārjunīya.*

BHĀVADEVA-SŪRI. On him, see SMS Vol. VI, p. 3120. For his verse, see *Pārśvanātha-caritra.*

Bhāvaśataka of Nāgarāja, as quoted in PdT. See ZDMG 37. 546.

No. (12467).

BHĀSA. On him, see SMS Vol. I, p. 347 ; Vol. III, p. 1523 ; DCA Vol. 2, no. 982 ; CC_1 410.

No. (12335).

For his other verses, see his various works.

BHĀSKARA (=BHĀNUKARA=°RA-MIŚRA) I. See Bhānukara. Verse No. 11789 is attributed to Bhāskara by PdT, but the same verse is attributed to Bhānukara, *and* Bhānukara-Miśra by RJ and PV, respectively,

No. (11789).

BHĀSKARA (=BHĀSKARADEVA) II. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA Vol. 2, no. 989 ; CC_1 411.

No. (11987).

BHĀSKARA III. No information. Quoted in BhPr. *Terminus ad quem* 16th century, for his single verse is quoted in BhPr. Unlikely to be identical with the 14th century Bhāskara, author of the *Unmattarāghava*, as suggested by L. H. Gray in his translation of BhPr (p. 99). For other details, see DCA Vol. 2, no. 988.

No. (12229).

BHĀSKARA IV. See Haribhāskara.

BHĀSKARADEVA I. See Bhaskara II.

BHĀSKARADEVA II. See Bhaskara-sena.

BHĀSKARASENA (=BHĀSKARA-DEVA II) No information A Vaiṣṇava. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For other Details, see DCA Vol. 2, no. 992 ; CC_1 412.

No. (11945).

BHERĪJHAṀKĀRA (*or* BHERĪBHAṀ-KĀRA). A Śaiva. Probably this is not the real name of the poet, but his pen-name. He lived in Vārāṇasī, but was from Kaśmīr. Must have lived in the middle of the 13th century or even earlier, for verses attributed to him are quoted in JS and Skm. He is the author of *Bherībhaṁkāra-kāvya* (not extant). For other details, see DCA Vol. 2, no. 1011 ; CC_1 416.

Nos. (11650), (12398).

BHERIBHAṀKĀRA. See Bherījhaṁkāra.

BHUKTA-KAVI. See Tairabhukta-kavi.

BHOJA (*or* ŚRĪ-° *or* BHOJA-DEVA *or* BHOJA-NARENDRA *or* BHOJA-RĀJA). On him, see SMS Vol. I, pp. 347-48, Vol. III, p. 1523; DCA Vol. 2, no. 1017; CC_1 418.

Nos. (11949), (12456), (12531), (12680-81), (12791), (12880).

For his other verses, see *Śṛṅgāra-prakāśa* and *Sarasvatī-kaṇṭhābharaṇa*.

Bhoja-caritra (or °*-carita*) of Rāja-vallabha. See Appendix I, p. 3639.

No. 12639.

BHOJA-NARENDRA. See Bhoja.

Bhoja-prabandha of Ballāla (BhPr). On it and its author, see Ballāla-deva.

Nos. 11949, 11957, 12050, 12126, 12229, 12475, 12531.

Bhojaprabandhaśloka (BPS) as quoted in BhŚ (as BPS) and SkV (as Bps).

Nos. 12229, 12629.

BHOJA-RĀJA. See Bhoja.

Bhramarāṣṭaka, as included in KSH 240.

Nos. 12766, 12767.

MAṄKHA (°KA *or* MAṄKHAṆA *or* ŚAṄKHAKA). On him, see SMS Vol. I, p. 348; Vol. III, p. 1524; Vol. IV, p. 2074; DCA Vol. 2, no. 1026; CC_1 419; NCC_8 187. *Also* see *Śrīkaṇṭha-carita*.

No. (11521).

MAṄKHAKA. See Maṅkha.

MAṄKHAṆA. See Maṅkha.

MAṆIRĀMA-DĪKṢITA. On him, See *Ślokasaṁgraha* in SMS Vol. III, pp. 1545-46 and *Subhāṣita-saṁgraha* of Maṇirāma-Dīkṣita at p. 1552. For his verses, see his said work of two different names.

Matsya-purāṇa (Matsya-p). On it, see SMS Vol, I, p. 348.

No. 11853.

MADANA. No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS. Mentioned in BhPr. For other details, see DCA Vol. 2, no. 1041; CC_1 425.

No. (12713).

MANU. On him, see SMS Vol. I, pp. 348-49; Vol. III, p. 1524; Vol. IV, p. 2075; DCA Vol. 2, no. 1060; CC_1 451.

No. (11513).

For his other verses, see *Mānava-dharma-śāstra*.

Manu-smṛti. See *Mānava-dharma-śāstra*.

MANORATHA I. Kaśmīrian poet who served at the court of King Jayāpīḍa. Second half of the 8th century.

Mentioned by Kalhaṇa in his RT (4. 496); and probably by Abhinavagupta on *Dhvanyāloka* as contemporary of Ānandavardhana. See DCA Vol. 2, no. 1062 ; CC_1 426.

No. (12024).

MAMMAṬA. On him, see SMS Vol. I, 349, Vol. III, p. 1525 ; DCA Vol. 2, no. 1070. For his illustrative verses, see *Kāvya-prakāśa*.

MALAYAJA. No information. This is not the proper name of the author, but his sobriquet taken from *pāda d* of SMS No. 11968 (=Skm [B] 1895). *Terminus ad quem* early years of the 13th century, for the verse attributed to him is included in Skm, but probably earlier as it was already quoted anonymously in SkV. See DCA Vol. 2, no. 1076 ; CC_1 433.

No. (11968).

MASŪRĀKṢA (=MAYŪRĀKṢA *or* °KṢI). On him, see SMS Vol. I, p. 349 ; DCA Vol. 2, no. 1082 ; CC_1 434. For his verses, see *Nīti-śāstra* of Masūrākṣa.

Mahā-nāṭaka. See *Hanumannāṭaka*.

Mahā-Bhārata (MBh).

Nos. 11513, 11516, (11530), 11644, 11651, (11656), 11677–78, 11724, 11738, (11741), 11772, 11802, 11804, 11807, 11812, (11814), (11816), 11834, (11835), 11836, 11840, 11844, 11846, 11860, 11861, 11884, 11889, 11958, 12015, 12076, 12079, 12080, 12083, 12087, 12088, 12091, 12092, 12094, (12097), 12101–05, 12110, 12112, 12113, 12114, 12116–18, 12120, 12121, (12126), 12127, 12173, 12236, 12246, 12269, 12270, 12282, 12288, 12412, (12480), 12527, 12545, 12569, 12611, (12652), 12653, 12678, (12701), 12770, 12894, (12920), 12984.

MAHĀMANUṢYA (*or* KĀŚMĪRAKA-MA°). On him, see SMS Vol. I, p. 350; Vol. III, p. 1526; Vol. IV, p. 2076 ; DCA Vol. 2, no. 1092 ; CC_1 441.

No. (11517).

Mahārahanīti (*Pali*) [MhN(P)]. See Appendix I, p. 3671.

Nos. 11500, 11530,

Mahāvīracaritam of Bhavabhūti (Mahāvīra). On it and its author, see Bhavabhūti.

Nos. 12323, 12326.

MAHIMA-BHAṬṬA (=RĀJĀNAKA-MA°). On him, see SMS Vol. I, p. 350. For his illustrative verses, see *Vyakti-Viveka*.

MAHEŚVARA. According to BhPr, poet at the court of King Bhoja. *Terminus*

ad quem 16th century, for the verse attributed to him is quoted in BhPr, but according to tradition contemporaneous with King Bhoja. For further details, see DCA Vol. 2, no. 1101; CC_1 445. *Also* see Rāmeśvara.

No. (12475).

MAHODADHI. No information. Patronized by King Rājyapāla (?) at whose court he probably lived. *Terminus ad quem* beginning of the 12th century, for verses attributed to him are quoted in SkV. For further details, see DCA Vol. 2, no. 1103; CC_1 446.

No. (12639).

MĀGHA. On him, see SMS Vol. I, p. 350; Vol. III, p. 1526; Vol. IV, p. 2077. *Also* see DCA Vol. 2, no. 1104; CC_1 446.

Nos. (11578), (11744), (11746), (11751), (11948), (12047), (12051), (12165), (12192), (12556), (12561), (12565), (12596), (12646), (12722), (12806).

For his other verses, see *Śiśupāla-vadha*.

MĀDHAVA. No information. Very popular name. Must have lived in the second half of the 17th century or earlier, for verses attributed to him are quoted in PV. For further details, see DCA Vol. 2, no. 1116.

No. (12630).

MĀDHAVA-BHAṬṬA. See Kavirāja.

MĀDHAVAŚIVA. See Mādhavaśīla.

MĀDHAVAŚĪLA (*or* MĀDHAVAŚIVA). No information. A Kṛṣṇaite. Must have lived in the middle of the 13th century or earlier, for the single verse attributed to him is quoted in JS. For other details, see DCA Vol. 2, no. 1124.

No. (13008).

Mādhavānala-Kathā (MK). On it, see SMS Vol. I, p. 351.

Nos. 12025, 12064, 12199, 12412, 12529, 12731, 12770, 12812, 12990, 12995.

Mādhavānala-Kathā as edited by Schöhl [MK(S)].

No. 12338.

Mānava-dharma-śāstra (=*Manu-smṛti*) (Mn).

Nos. 11800, 11814, 12076, 12078, 12079, (12080), 12082, 12091, 12093, 12132, 12140, 12275-80, 12291, 12480, 12984.

Mānasollāsa or *Abhilaṣitārtha-cintāmaṇi* of Someśvara. On it, see SMS Vol. I, p. 351.

No. 13000.

MĀYURĀJA. See Mayūrāja.

MĀYŪRĀJA (*or* MĀYURĀJA). No information. According to Rājaśekhara a Kālacuri poet or prince. Must have lived before 10th century as he is mentioned by Rājaśekhara. For further details, see DCA Vol. 2, no. 1127 ; CC_1 452.

No. (12603).

Mārkaṇḍeya-Purāṇa [Mark-p(ur)]. On it, see SMS Vol. I, p. 351.

Nos. 11580, 12362, 12768, 12834, 12836.

Mālatī-mādhava of Bhavabhūti (Mālatī). On it and its author, see Bhavabhūti.

Nos. 12162, 12780, 12917, 12932.

Mālavikāgnimitra of Kālidāsa (Māl). On it and its author, see Kālidāsa.

No. 11976.

MĀHILA (=SĀHILA). No information. Must have lived in the 11th century or earlier, for a verse attributed to him is cited by Kṣemendra in his *Suvṛttatilaka* (Suvṛ) by the name Sāhila. *Also* 2 verses attributed to him are quoted in JS by the name Māhila. For other details, see DCA Vol. 2, no. 1135 ; CC_1 716.

No. (11590).

MUKTI-KOŚAKA (*or* MU°-KOṢṬHAKA). See Bhaṭṭa-Muktikośaka.

Mugdhopadeśa of Jalhaṇa. On it and its author, see Jalhaṇa.

No. 11808.

Mudita-Kumudacandra-nāṭaka of Yaśaścandra. On it and its author, see Kumudacandra.

No. 12377.

Mudrā-rākṣasa of Viśākha-Datta (Mudr). On it and its author, see Viśākha-Datta.

Nos. 11674, 11690, 12067.

MURĀRI. On him, see SMS Vol. I, pp. 351–52 ; Vol. III, p. 1528 ; DCA Vol. 2, no. 1149 ; CC_1 462 ; CC_2 106 ; NCC_1 190–03.

Nos. (12935), (12979), (13014).

For his other verses, see *Anargha-rāghava-nāṭaka*.

Mṛcchakaṭika of Śūdraka (Mṛcch). On it and its author, see Śūdraka.

Nos. 11620, 12210, 12414–15, 12659, 12818 A, 12823.

Meghadūta of Kālidāsa (Megh). On it and its author, see Kālidāsa.

Nos. 12543, 12717.

MERUTUṄGĀCĀRYA On him and for his verses, see *Prabandha-Cintāmaṇi*.

Yājñavalkya-smṛti (Y). On it, see SMS Vol. II, p. 956.

Nos. 11781, (12082), 12747, (12984).

YĀYĀKA. See Pāpāka.

Yuktikalpataru, Gītiyukti in ŚKDr *ad mantraṇā* (Vol. 3. 620).

No. 12984.

Yukti-sahasra. See *Sūkti-sahasra*.

Yogaratnāvalī quoted in ŚP as the source of two verses.

Nos. (12319–20).

Yoga-rasāyana. On it, see SMS Vol. I, p. 352.

Nos. (11760), (12337), (12850).

Yogavāsiṣṭha, On it, see *Vāsiṣṭha-Rāmāyaṇa*.

Nos. 12054, 12055, 12830.

For its other verses, see *Vāsiṣṭharāmāyaṇa* and *Vāsiṣṭha*.

YOGEŚVARA. Probably Pāla-court poet. From Bengal. Possibly identical with Yogoka. Second half of the 9th century. Mentioned and praised by Abhinanda. He himself praises Bhavabhūti, Bāṇa, Kamalāyudha, Keśaṭa and Vākpatirāja. For further details, see DCA Vol. 2, no. 1181; CC_1 481.

No. (12863).

Raghuvaṁśa of Kālidāsa (Ragh). On it and its author, see Kālidāsa.

Nos. 11652, 11732, 11766, 11993, 12053, 12068, 12072, 12086, 12764.

Ratirahasya of Kokkoka. On it and its author, see Kokkoka.

Nos. 12319–20.

RATISENA. No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For other details, see DCA Vol. 2, no. 1198; CC_1 489.

No. (12232).

RATNĀKARA I (=RĀJĀNAKA-RA°). On him, see SMS Vol. I, p. 353; Vol. III, p. 1530; Vol. IV, p. 2079; DCA Vol. 2, no. 1210; CC_1 491–92. For his verses, see *Hara-vijaya*.

RATNĀKARA II (=SĪTKĀRA-°). No information. Sītkāra (prefix) is a sobriquet taken from *pāda d* of the verse (No. 12476). Must have lived in the middle of the 13th century or earlier, for the one verse attributed to him is quoted in JS. For further details, see DCA Vol. 2, no. 1199; CC_1 192.

No. (12476).

Ratnāvalī of King Harṣa-Vardhana (Rat). On it and its author, see Harṣa I.

No. 11852.

RAVI-GUPTA (=BHADANTA-°). On him, see SMS Vol. I, p. 353; Vol. II, p. 957; Vol. III, p. 1530; Vol. IV, p. 2080; DCA Vol. 2, no. 1217; CC_1 494.

Nos. (11927), (12475).

Rasa-gaṅgādhara of Jagannātha-Paṇḍita (Rasagaṅgā). On it and its author, see Jagannatha.

Nos. 11611, 11988, 11992, 11993, 12180, 12368, 12407, 12409, 12427, 12448, 12452, 12582, 12771, 12804, 12952, 12973, 13015.

Rasamañjarī of Bhānukara (Rasa). On it and its author, see Bhānukara.

Nos. 11614, 12742, 12803.

Rasa-ratna-pradīpika of Allarāja (RA). On it and its author, see Allarāja in SMS Vol. I, p. 321.

Nos. 11650, 12243, 12640, 12697.

Rasārṇavasudhakara of Śiṅgabhūpāla. A work in the field of Sanskrit dramaturgy written in the early part of the 14th century by an Andhra king Śiṅgabhūpāla.

No. 12550.

Rasika-Jīvana of Gadādhara-Bhaṭṭa (RJ). On it and its author, see Gadādhara-Bhaṭṭa.

Nos. 11492, 11494, 11533, 11582, 11585, 11600, 11681, 11687, 11797, 11809, 11830, 11866, 11908, 11911, 11912, 11914, 11915, 12007, 12031, 12098, 12154, 12169, 12187, 12218, 12232, 12243, 12296, 12302, 12381, 12423, 12467, 12574, 12577, 12583, 12590, 12599, 12632, 12655, 12656, 12743, 12746, 12763, 12786, 12811, 12910, 12915, 13014, 13017.

Rasika-rañjana of Rāmacandra (Ras). On it and its author, see Rāmacandra.

Nos. 12272, 12897.

RĀGHAVADEVA (ŚRĪ-°). Father of Gopāla, Dāmodara and Devadāsa; grandfather of Śārṅgadhara, the author/compiler of ŚP. Lived in the court of King Hammīra; died in 1295. See DCA Vol. 2, no. 1223; CC_1 499.

No. (12670).

RĀJAGA. On him, see SMS Vol. I, pp. 353–54; DCA Vol. 2. no. 1227.

No. (11817).

Rāja-Taraṅgiṇī of Kalhaṇa (RT *or* Rāj). On it and its author, see Kalhaṇa.

Nos. 11563, 11576, 12062, 12228, 12478, 12504, 12530, 12842, 12843, 12999.

Raja-nīti (Pāli) [RN (P)]. On it, see *Raja-nīti in Pāli* in SMS Vol. I, p. 354.

Nos. (11816), (12949).

RĀJAŚEKHARA (*or* ŚRĪ-RĀ°). On him, see SMS Vol. I, p. 354; Vol. III, p. 1531; DCA Vol. 2, no. 1231; CC_1 502; CC_3 107.

Nos. (11727), (11939), (11961), (12469), (12839).

For his other verses, see his various works.

Rājadhiraj [Rdh (M)]. Preliminary Notes on Mōñ Proverbs.

No. (11500).

RĀJĀNAKA-KUNTAKA. See Kuntaka.

Rāma-Kṛṣṇa-viloma-kāvya of Sūrya-kavi. On it see, Appendix I, p. 3685.

Nos. 11710, 12069, 12937.

RĀMACANDRA. On him, see SMS Vol. I, pp. 354-55; Vol. IV, p. 2081; DCA Vol. 2, no. 1242.

No. (11776).

For his other verses, see *Rasika-rañjana.*

RĀMACANDRA. On him and for his verses, see *Nāṭya-darpaṇa.*

RĀMACANDRA-DATTA (RĀMA-CANDRA-BHAṬṬA). No information. Must have lived in the 14th century or earlier, for the single verse attributed to him is quoted in ŚP. For further details, see DCA Vol. 2, no. 1245; CC_1 510.

No. (11915).

RĀMACANDRA-BHAṬṬA. See Rāma-candra-Datta.

RĀMADĀSA I. No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 1250; CC_1 515.

No. [11975 (a. Rāmadāsa *or* Vāma-deva)].

RĀMADĀSA-UPĀDHYĀYA. Son of Kṛṣṇadāsa Jhā, brother of Gaṅgā-dāsa and Haridāsa. Poet from Mithilā who lived at Lohana and was patronized by Sundara Ṭhakkura. He wrote both in Sanskrit and Maithilī. Author of *Ānandavijaya,* a kāvya. For other details, see DCA Vol. 2, no. 1252.

No. (12782).

Rāmāyaṇa of Vālmīki (R).

Nos. 11567, 11802, 11839, 11903, 11905, 12089, 12090, 12108, (12115), (12197), 12400, 12481, 12679, 12710, (12759), 12818, 12933.

RĀMEŚVARA. According to tradition a paṇḍita who lived in the court of

King Bhoja of Dhārā. *Terminus ad quem* 16th century, for verses attributed to him are quoted in BhPr, but if this author ever existed, probably earlier as one of his verses was already quoted anonymously in ŚP. For other details, see DCA Vol. 2, no. 1260; CC_1 525. *Also* see Maheśvara.

No. (12475).

RUDRA. See Rudraṭa.

RUDRAṬA (*or* RUDRA). On him, see SMS Vol. I, p. 355; Vol. III, p. 1532; Vol. IV, p. 2082. *Also* see DCA Vol. 2, no. 1269; CC_1 528.

Nos. (11546), (11584), (12180), (12467), (12613), (12864).

For his other illustrative verses, see *Kāvyālaṅkāra* and *Śṛṅgāra-tilaka*.

RUDRADEVA. No information. Probably identical with Pratāpa Rudra of Warangal. Possibly identical with Rudra IX (DCA, Vol. 2, No. 1277). In that case, beginning of the 14th century, but the verse was already known to Rājaśekhara. In any case, not later than the 15th century, for the verse attributed to the author is quoted in SRHt. For other details, see DCA Vol. 2, no. 1281.

No. (12473).

RUYYAKA (*or* RUCAKA *or* RĀJĀNAKA-RU°). On him, see SMS Vol. I, p. 356; DCA Vol. 2, no. 1290; CC_1 533. For his illustrative verses, see *Alaṅkāra-sarvasva*.

RŪPA-GOSVĀMIN (*or* ŚRĪ-RŪPA-GO°). On him, see SMS Vol. I, p. 356; DCA Vol. 2, no. 1287; CC_1 533.

No. (12213).

For his other verses, see *Padyāvalī* and *Nāṭaka-candrikā*.

Regnaud I, II, VI. P. Regnaud. Stances sanskrites inédités, Bibliothèque de la Faculté des letters de Lyon (Regnaud). (Modern).

Nos. 11533, 11687, 11904, 11912, 12381.

REGNAUD, P. See *Regnaud* I, II, VI.

Rocznic Orientalistyczny (RO). Published by Polska Akademia Nauk. Warszawa.

Nos. (12824). (12825).

LAKṢMAṆA (=LA°-BHAṬṬA=LA°-BHAṬṬA - ĀṄKOLAKARA). On him, see SMS Vol. I, p. 356; Vol. IV, p. 2083; DCA Vol. 2, no. 1292; CC_1 536, (324); CC_2 72; CC_3 69.

Nos. (11783), (11797), (11911), (12154), (12302), (12331), (12378), (12487), (12655).

For his other verses, see *Padyaracanā*.

LAKṢMAṆA-BHAṬṬA. See Lakṣmaṇa.

LAKṢMAṆA-BHAṬṬA-ĀṄKOLAKARA. See Lakṣmaṇa.

LAKṢMĪDHARA. Son of Śrīstambha (Vaikuṇṭha-Bhaṭṭa), grandson of Ajita, great grandson of Naravāhana. Śāṇḍilya Brāhmin, from Kośala settled in Bengal. Poet in the court of King Bhoja of Dhārā. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. Author of *Cakrapāṇivijaya*, a kāvya. For further details, see DCA Vol. 2, no. 1303 ; CC_1 538.

Nos. (12126), (12352), (12786).

LAKṢMĪNARASIṀHA (*or* KALYALA°). On him, see SMS Vol. I, p. 357. For his verses, see *Kavīkaumudī*.

LAṄGADATTA (NAṄGADATTA). No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 2, no. 1313 ; CC_1 542.

No. (12879).

LAḌAHACANDRA. No information. Probably not the real name of the author, but his sobriquet. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. For other details, see DCA Vol. 2, no. 1316 ; CC_1 542.

No. (14740).

Lingapurāṇa.

No. 12259.

LĪLĀŚUKA (BILVAMAṄGALA). On him, see SMS Vol. I, p. 357; Vol. IV, p. 2084; DCA Vol. 2, no. 1311. For his verse, see *Kṛṣṇakarṇāmṛta* and *Bilvamaṅgala-stava*.

LUṬṬAKA (=LAḌŪKA). No information. Must have lived in the early years of the 13th century or earlier, for the verses attributed to the author are quoted in Skm. For other details, see DCA Vol. 2, no. 1324 ; CC_1 542, 545.

Nos. (11925), (12773).

Lokanīti in Pālī [LN (P)]. On it, see SMS Vol. I, p. 357.

Nos. 11500, 12412.

Lokokti-muktavalī of Dakṣiṇāmūrti (Lok). On it, see SMS Vol. III, p. 1534. *Also* see *Dakṣiṇāmūrti*.

No. 12421.

Loharatnākara as quoted in ŚP. Must have been composed in the middle of the 14th century, or earlier, for the verses attributed to it are included in ŚP.

No. (12728).

Laukika-nyāya-ślokaḥ (Lau). On it, see SMS Vol. I, p. 358.

No. 12196.

Vakrokti-Jīvita of Rājānaka-Kuntaka (VJK). On it and its author, see Kuntaka.

Nos. 11709, 11728, 11790, 11796.

VARĀHAMIHIRA. Son of Ādityadāsa, father of Pṛthuyaśas. Famous Astronomer and Astrologer who died in A. D. 587. Considered as one of nine jewels of King Vikramāditya. For further details, see DCA Vol. 2, no. 1361 ; CC_1 522; CC_2 130; CC_3 127.

No. (12185).

VALLAṬA. See Bhaṭṭa-Vallaṭa.

VALLAṆA. On him, see SMS Vol. I, p 358 ; Vol. III, p. 1534 ; DCA Vol. 2, no. 1370 ; CC_1 554.

Nos. (12629), (12905), (12912).

VALLABHA. See Utprekṣā-Vallabha.

VALLABHA III. See Bhaṭṭa-Vallabha.

VALLABHADEVA (=VALLABHA). On him, see SMS Vol. I, p. 358 ; Vol. III, p. 1535 ; DCA Vol. 2, no. 1376.

Nos. (11870), (11883), (11927), (12578), (12579).

For his other compiled verses, see *Subhāṣitāvalī*.

VASUKALPA (=VASUKALPA-DATTA =KALPAVASU). Court-poet of King Kāmboja, of the younger Pāla line. A Buddhist-Śaiva. Middle of the 10th century. Verses attributed to him are quoted in SkV, Kav, Skm *and* JS. For further details, see DCA Vol. 2, no. 1388 ; CC_1 557.

Nos. (11771), (11813), (12189), (12215), [12788 (?) a. Kalpadatta in Skm].

VASUSENA (*or* BANDHASENA). No information. Must have lived in early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 2, no. 1395 ; CC_1 557.

No. (12206).

VĀKPATI-NĀTHA. See Vākpatirāja.

VĀKPATIRĀJA (*or* VĀKPATINĀTHA). No information. A Vaiṣṇava. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS, but probably earlier : some verses were already quoted anonymously in SkV. For other details, see DCA Vol. 2, no. 1400.

No. (12404).

VĀGBHAṬA. On him, see SMS Vol. I, p. 359 ; Vol. III, p. 1536 ; DCA Vol. 2, no. 1405 ; CC_1 559.

No. (11983).

For his other illustrative verses, see *Kāvyānuśāsana* and *Vāgbhaṭālaṅkāra*.

Vāgbhaṭālaṅkāra. On it and its author, see Vāgbhaṭa.

No. 11983.

VĀGURA. No information. Second half of the 9th century, beginning of the 10th century or earlier. Mentioned by Abhinanda (=Bhavānanda). For other details, see DCA Vol. 2, no. 1404; CC_1 558.

No. (11951).

Vāṇīkaṇṭhābharaṇa quoted in SH as a source. If it is a work, must have been composed in the 17th century or earlier, for 2 verses attributed to it are quoted in SH. In DCA (Vol. 2, nos. 1416–17), the same is mentioned as an author. Not quoted in CC.

No. (12777).

VĀDĪŚVARA-KĀÑCANA (*or* KĀÑCANA *or* KĀÑCANĀCĀRYA). Son of Nārāyaṇa Vāgīśvara of Kāpya-gotra, who became a *sannyāsin*. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS. Author of *Dhanañjaya - Vijaya*, a Vyāyoga, published in KM 54. For other details, see DCA Vol. 1, no. 222; NCC_3 299.

No. (11604).

For his other verses, see *Dhanañjaya-Vijaya*.

Vānaryaṣṭaka as included in KSH 224.

No. 11718.

VĀMADEVA. On him, see SMS Vol. II, p. 961; Vol. VI, p. 3128; DCA Vol. 2, no. 1425; CC_1 563.

No. [11975 (a. Rāmadāsa *or* Vāmadeva)].

VĀMANA (-SVĀMIN *or* BHAṬṬA-VĀ°). On him, see Vol. I, pp. 359–60; Vol. III, p. 1536; Vol. IV, p. 2086; DCA Vol. 2, no. 1426; CC_1 563.

Nos. (11600), (11943).

For his other illustrative verses, see *Kāvyālaṅkāra-sūtra*.

VĀMANASVĀMIN. See Vāmana.

VĀLMĪKI (=ŚRĪ-VĀLMĪKI-KAVI). On him, see SMS Vol. V, pp. 2593–94: DCA Vol. 2, no. 1433; CC_1 566.

No. (12959).

For his other verses, see *Rāmāyaṇa*.

Vāsavadattā of Subandhu. On it and its author, see Subandhu.

No. 12452.

(*The*) *Vāsiṣṭha - dharmaśāstram* (Vās *or* Vas). See Appendix I, p. 3704.

Nos. (12082), 12091, (12132).

Vāsiṣṭha. On it, see *Vāsiṣṭharāmāyaṇa*.

No. (12878).

For its other verses, see *Vāsiṣṭharāmāyaṇa* and *Yogavāsiṣṭha*.

Vasiṣṭha-Rāmāyaṇa (=*Vasiṣṭha*=*Yoga-vāsiṣṭha*). On it, see SMS Vol. I, p. 360; CC_1 478-79.

Nos. (12055), (12240).

For its other verses, see *Yogavāsiṣṭha* and *Vasiṣṭha*.

VIKAṬA-NITAMBĀ. On her, see SMS Vol. I, p. 360; DCA Vol. 2, no. 1449; CC_1 569.

No. [11964 (jointly with Govinda-svāmin)].

Vikrama-carita or *Vikrama's Adventures* (VC). On it, see SMS Vol. I, p. 360.

Nos. 11530, 11559, 11622, 11623, 11693, 11883, 12000, 12064, 12244, 12397, (12406), 12484, (12501), 12567, 12572, 12665, 12704, 12770, 12774, 12990, 12994.

Vikramāṅkadeva-carita of Bilhaṇa (Vikram). On it and its author, see Bilhaṇa.

Nos. 11691, 11721, 12222, 12364, 12597, 12605, 12705, 12785, 12883, 12934, 13012.

VIKRAMĀDITYA. On him, see SMS Vol. VI, p. 3129; DCA Vol. 2, nos. 1450-54; CC_1 569.

No. [12217 (jointly with Caṇḍāla, Vidyā *and* Kālidāsa)].

Vikramorvaśīya of Kālidāsa (Vik). On it and its author, see Kālidāsa.

No. 12624.

VIJJAKA (*or* VIJJAKĀ *or* VIJJĀ *or* VIJJĀKA *or* VIJJĀKĀ *or* BIJJĀKĀ =VIDYĀ). On her, see Vidyā in SMS Vol. II, pp. 962-63; Vol. III, p. 1537. *Also* see DCA Vol. 2, no. 1476; CC_1 571, 573.

Nos. (11639), (12697).

Vijñāna-śataka attributed to Bhartṛhari as included in BhŚ (pp. 212-25).

Nos. 11542, 11935, 11969, 12019, 12492.

Viṭa-vṛtta attributed to Bhartṛhari as included in BhŚ (pp. 206-11). On it, see SMS Vol. I, p. 361.

Nos. 11648, 12182, 12726.

Vidagdha-Mukha-Maṇḍana of Dharma-dāsa (VMM). On it, see SMS Vol. II, p. 962.

Nos. 11540, 11541, 11550, 11559, 11613, 11704, 11705, 12635.

VIDYĀ. On her and for her other verses, see Vijjaka etc.

No. [12217 (jointly with Vikramāditya, Caṇḍāla *and* Kālidāsa)].

VIDYĀKARA. On him, see SMS Vol. I, p. 361; DCA Vol. 2, no. 1477. For his compiled verses, see *Subhāṣita-ratna-koṣa*.

VIDYĀKARA-MIŚRA. On him, see SMS Vol. I, p. 361; DCA Vol. 2, no. 1478; CC_1 573. For his verses, see *Vidyākara-sahasraka*.

Vidyākāra-sahasraka of Vidyākara-Miśra (Vidy). On it and its author, see Vidyākara-Miśra.

Nos. 11498, 11565, 11784, 11809, 11937, 11964, 12032, 12137, 12254, 12306, 12406, 12412, 12420, 12435, 12440, 12459, 12462, 12489, 12514, 12566, 12618, 12718, 12765, 12766, 12767, 12782, 12789, 12800, 12811, 12812, 12825, 12879, 12895.

VIDYĀDHARA. On him, see SMS Vol. V, pp. 2594-95. For his verses, see *Ekāvalī*.

Viddhaśāla-bhañjikā of Rājaśekhara (ViddhaŚ). On it and its author, see Rājaśekhara.

Nos. 11727, 11961, 12839.

VIDDHISATTVA. See Vidhisattva *and* Somaprabha-Sūri.

VIDHISATTVA (*or* VIDDHISATTVA =SOMAPRABHA-SŪRI), See DCA Vol. 2, no. 1856. *Also* see Somaprabha-Sūri.

No. (11788).

Vimarśinī. On it, see SMS Vol. VI, p. 3130.

No. (12466).

Vivādaratnākara. A Dharmaśāstra text.

No. 12078.

VIŚĀKHA-DATTA (=°DEVA). On him, see SMS Vol. I, p. 362; Vol. III, p. 1538, Vol. IV, p. 2088; DCA Vol. 2, no. 1508; CC_1 581.

No. (12067).

For his other verses, see *Mudrārākṣasa*.

VIŚĀKHA-DEVA (=°DATTA). See Viśākha-Datta.

VIŚRĀNTIVARMAN. No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. See DCA Vol. 2, no. 1510; CC_1 582.

No. (12671).

Viśvaguṇādarśa-campū of Veṅkaṭādhvarin (Viśvaguṇādarśa). On it and its author, see Veṅkaṭādhvarin.

No. 11881.

VIŚVANĀTHA-KAVIRĀJA. On him, see SMS Vol. I, p. 362; DCA Vol. 2, no. 1511; CC_1 584.

No. (12163).

For his other illustrative verses, see *Sāhitya-darpaṇa*.

VIŚVEŚVARA I. No information. Common name. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 1517; CC_1 587.

No. (11650).

VIŚVEŚVARA-PAṆḌITA. On him, see SMS Vol. I, p. 362. For his illustrative verses, see *Alaṅkāra-kaustubha* and *Alaṅkāra-muktāvalī*.

Viṣṇudharmottara-purāṇa (Viṣṇudharmottara). On it, see SMS Vol. I, p. 362.

Nos. 11880, 12346, 12359.

Viṣṇu-Purāṇa (Viṣṇu-p or Viṣṇu-pur). On it, see SMS Vol. I, p. 362.

No. 12960.

Viṣṇu-smṛti (= *Viṣṇu-dharmasūtra*) (Vi). On it, see *Viṣṇu-dharmasūtra* in SMS Vol. I, p. 362.

Nos. (12082), 12132, 12140, 12283.

Vīramitrodaya of Mitra-Miśra (Vīr, Vīra, Vīrat, VīrA, VīrR, VīrVyav). On it, see SMS Vol. I, p. 363.

Nos. 11800, 12076, 12132, 12291.

VEṄKṬĀDHVARIN. On him, see SMS Vol. I, p. 363. For his verse, see *Viśvaguṇādarśa-campū*.

VEṆĪ-DATTA (=ŚRĪ-°). On him, see SMS Vol. I, p. 363; Vol. III, p. 1539; DCA Vol. 2, no. 1543; CC_1 603.

Nos. (11773), (12317), (12336), (12500), (12536), (12593), (12607), (12707), (12761), (12819), (12876), (12882), (12963).

For his other verses, see *Padya-Veṇī*.

Veṇī-saṁhāra of Bhaṭṭa-Nārāyaṇa (Veṇī). On it, see Nārāyaṇa.

Nos. 11694, 11851, 12700.

Vetāla-pañcaviṁśatikā (Vet). On it, see SMS Vol. I, pp. 363–64.

Nos. 11500, (11551), 11661, 11662, 11964, 12126, 12134, 12201, 12260, 12494, 12619, 12770, 12845, 12887, 12911, 12984.

VETĀLA-BHAṬṬA. On him, see SMS Vol. VI, pp. 3131–32; DCA Vol. 2, no. 1545; CC_1 603. For his verse, see *Nīti-pradīpa*.

Vaidyakīya - Subhāṣitāvalī. On it, see *Vaidikīya-subhāṣitāvalī* in SMS Vol. I, p. 364 and *correct* the entry to : *Vaidyakīya-Subhāṣitāvalī*.

Nos. 11936, 12652.

VAIDYABHĀNU. See Vaidyabhānu-Paṇḍita.

VAIDYABHĀNU - PAṆḌITA (=ŚRĪ-° =VAIDYABHĀNU=BHĀNU). On him, see SMS Vol. VI, p. 3132; DCA Vol. 2, no. 1553.

Nos. (12028), (12369).

Vairāgya - śataka of Appaya - Dīkṣita (Vaidi). On it and its author, see Appaya-Dīkṣita.

Nos. 11599, 11682, 12539.

Vairāgya - śataka of Janārdana - Bhaṭṭa (Vai). On it and its author, see Janārdana-Bhaṭṭa.

No. 11855, 11909, 12615, 12783,

Vyakti-Viveka of Mahima-Bhaṭṭa (VyVi). On it and its author, see Mahima-Bhaṭṭa.

Nos. 12134, 12169, 12220, 12324, 12332, 12390, 12781, 12968.

Vyavahārapradīpa in ŚKDr *ad bhāṇḍarin*.

No. 12262.

Vyākāraśataka [Vyās(S)]. Siāmese version of the Ceylonese *Vyāsakāraya* and of the Sanskrit *Vyāsasubhāṣita-saṁgraha*. On it, see SMS Vol. III, p. 1540.

Nos. 11668, 12423.

VYĀSA (=BHAGAVĀN VYĀSA=ŚRĪ-VYĀSA). On him, see SMS Vol. I, p. 364; DCA Vol. 2, no. 1564; CC_1 619, (604).

Nos. (11695), (12084), (12121), (12412), (12696).

Vyāsa-Kāraya [Vyās (C)]. On it, see SMS Vol. I, pp. 364-65.

Nos. 11500, 11530, 11668, 12423.

Vyāsa-subhāṣita-saṁgraha (Vyās). On it, see SMS Vol. I, p. 365; Vol. II, p. 965; Vol. IV, p. 2090.

Nos. 11500, 11530, 11668, 12423.

VRAJANĀTHA. On him, see SMS Vol. I, p. 365. For his verses, see *Padya-taraṅgiṇī*.

ŚAKACELLA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. See DCA Vol. 2, no. 1568; CC_1 622.

No. (12454).

ŚAKAVṚDDHI. No information. *Terminus ad quem* middle of the 13th century, for verses attributed to him are quoted in JS, but probably earlier. For further details, see DCA Vol. 2, no. 1571; CC_1 622.

Nos. (11675), (12688).

ŚAKTIBHADRA. On him, see SMS Vol. I, p. 365. For his verses, see *Āścaryacūḍāmaṇi*.

ŚAṄKARA. No information. Perhaps identical with the famous Śaṅkarācārya. If not so, must have lived at the end of the 15th, beginning of the 16th century or before, for verses attributed to him are quoted in PG, but probably earlier, as one of his verses is quoted anonymously in JS, ŚP and VS. For further details, see DCA Vol. 2, no. 1582 and 1591; CC_1 623 and 626-29.

No. (12712).

ŚAṄKHAKA. See Maṅkha.

Śaṅkha-smṛti (Śa *or* Sa), as quoted in *nibandha*-s. See Appendix I, p. 3689.

Nos. 12845, 12925.

ŚACĪPATI. No information. Must have lived at the end of the 15th, beginning of the 16th century or earlier, for the single verse attributed to him is quoted in PG, but probably earlier as the same verse was already quoted over the name of Bilhaṇa in JS and anonymously in ŚP. See DCA Vol. 2, no. 1596; CC_1 630.

No. (12873).

Śataka-traya of Dhanada-Rāja (Dhaśa). On it, see SMS Vol. VI, p. 3133.

Nos. 11793, 12538.

Śatakatrayādi - Subhāṣita - Saṁgraha of Bhartṛhari (BhŚ). On it and its author, see SMS Vol. I, p. 345; Vol. III, p. 1521; DCA Vol. 2, no. 956, CC_1 397.

Nos. 11548, 11551, 11628, 11685, 11743, 11780, 11922, 11937, 11942, 12038, 12040, 12134, 12137, 12212, 12232, 12244, 12308, 12318, 12381, 12438, 12440, 12495, 12496, 12501, 12506, 12612, 12616, 12617, 12621, 12766, 12845, 12849, 12856, (12901), 12924, 12925, 12935, 12940.

ŚATĀNANDA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1541; DCA Vol. 2, no. 1597; CC_1 631.

Nos. (11582), (12698).

Śabda-Kalpa-Druma (ŚKDr). On it, see SMS Vol. I, p. 366.

Nos. 11530, 11878, 12412, 12888, 12984.

Śakuntala (or *Abhijñāna-Śākuntala*) of Kālidāsa (Śak). On it and its author, see Kalidāsa.

Nos. 11979, 12142, 12535, 12943, 12968.

Śānti-vilāsa of Nīlakaṇṭha-Dīkṣita (Śāntiv). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11561, 12020, 12738.

Śānti-śataka of Śilhaṇa. (Śānt *or* Śāntiś). On it and its author, see Śilhaṇa.

Nos. 11897, 12026, 12134, 12501, 12628, 12629, 12638.

ŚĀRṄGADHARA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1542; DCA Vol. 2, no. 1636; CC_1 643. For his own and quoted verses, see *Śārṅgadhara-Paddhati.*

Nos. (12923), (13013).

Śārṅgadhara - Paddhati of Śārṅgadhara (ŚP). On it and its author, see Śārṅgadhara.

Nos. 11495, 11501, 11526, 11534, 11584, 11600, 11603, 11604, 11615, 11617, 11622, 11626, 11639, 11646, 11663, 11664, 11665, 11681, 11687, 11695, 11702, 11703, 11711, 11712, 11715, 11722, 11739, 11745, 11749, 11752, 11754, 11755, 11758, 11760, 11768, 11769, 11785, 11791, 11795, 11816, 11829, 11842, 11865, 11866, 11879, 11904, 11908, 11914, 11915, 11926, 11937, 11964, 11972, 11995, 11996, 12028, 12038, 12045, 12049, 12075, 12084, 12098, 12134, 12164, 12170, 12178, 12187, 12195, 12200, 12202, 12204, 12209, 12224, 12232, 12240, 12243, 12244, (12245), 12247, 12274, 12285, 12287, 12290, 12310,

Śārṅgadhara-Paddhati (ŚP), (*cont*.).

12312, 12319–20, 12328, 12337, 12342, 12344, 12346, 12350, 12352, 12355, 12356, 12359, 12361, 12362, 12374–75, 12381 12382, 12383, 12384, 12386, 12392, 12393, 11401, 12402, 12403, 12411, 12412, 12423, 12440, 12443, 12452, 12474, 12475, 12526, 12529, 12533, 12541, 12550, 12554, 12571, 12574, 12577, 12598, 12618, 12632, 12639, 12652, 12670, 12674, 12686, 12691, 12694, 12696, 12697, 12719, 12721, 12728, 12737, 12745, 12746, 12755, 12758, 12768, 12769, 12786, 12805, 12812, 12822, 12825, 12829, 12831, 12834, 12838, 12850, 12851, (12858), 12867, 12873, 12878, 12879, 12884, 12889, 12893, 12895, 12910, 12911, 12921, 12922, 12923, 12925, 12944, 12956, 12959, 12960, 12962, 12996–98, 13011, 13013.

ŚĀLŪKA (*or* ĀKĀŚAPALĪYA-). No information. *Terminus ad quem* early years of the 13th century, for verses attributed to him are quoted in Skm, but probably earlier. For other details, see DCA Vol. 2, no. 1640; CC_1 644.

Nos. (11581), (12314).

Śikṣā 32 in Weber's *Indische Studien*.

No. 13009.

ŚILHAṆA (*or* SILHAṆA). On him, see SMS Vol. I, p. 367; Vol. IV, p. 2092; DCA Vol. 2, no. 1645; CC_1 647.

Nos. [12011 (a. Bilhaṇa *or* Śilhaṇa)], [12915 (jointly with Amaru in Skm [B])].

For his other verses, see *Śānti-śataka*.

ŚIVA, No information. Current name. Must have lived in the middle or the second half of the 17th century or earlier, for the verse attributed to him is quoted in PV. See DCA Vol. 2, no. 1647.

No. (12862).

ŚIVADATTA KAVIRATNA. The Saṁgrahītṛ [Compiler] of SSB. For his own verses, see Saṁgrahītṛ of SSB; and for his compiled verses, see *Subhāṣita-Sudhāratna-Bhāṇḍāgāra*.

ŚIVASVĀMIN, Kāśmīra-Bhaṭṭāraka. On him, see SMS Vol. I, p. 367; Vol. III, p. 1543; DCA Vol. 2, no. 1656; CC_1 654. *Also* see *Kapphiṇābhyudaya*.

No. (12714).

Śivotkarṣa-mañjarī of Nīlakaṇṭha-Dīkṣita (Śivot). On it and its author, see Nīlakaṇṭha-Dīkṣita.

No. 11719.

Śiśupāla-vadha of Māgha (Śiś). On it and its author, see Māgha.

Nos. 11578, 11647, 11744, 11746, 11748, 11751, 11948, 12047,

12051, 12058, 12153, 12165, 12192, 12220, 12265, 12556, 12561, 12565, 12596, 12606, 12620, 12637, 12643, 12645, 12646, 12647, 12650, 12702, 12722, 12727, 12806, 12946.

Śuka-saptati, textus ornatior (Śto). On it, see SMS Vol. I, p. 367.

Nos. 11500, 11859, 12260, 12990, 13005.

Śuka-saptati, textus simplicior (Śts). See Appendix I, p. 3700.

Nos. 11622, 11676, 12429–30, 12547.

Śukra-nīti (*-sāra*) attributed to Śukrācārya *or* Uśanas (ŚŚ *or* Śukr). On it, see SMS Vol. II, pp. 967–68.

Nos. 11564, 11649, 11725, 11742, 11753, 11757, 11762, 11821, 11867, 12034, 12057, 12100, 12387, 12445, 12553, 12987.

Śuddhi-Kaumudī. (Bibl. Ind. 360).

No. 12140.

ŚUBHAṂKARA. See Śubhāṅka.

ŚUBHACANDRA. On him and for his verses see *Subhāṣitārṇava*.

ŚUBHĀṄKA (*or* ŚUBHĀṄGA *or* ŚUBHAṂKARA). No information. A Vaiṣṇava. *Terminus ad quem* beginning of the 12th century, for verses attributed to him are quoted in SkV, but probably earlier. For other details, see DCA Vol. 2, no. 1668; CC_1 659; CC_8 137.

No. (11615).

ŚUBHĀṄGA. See Śubhāṅka.

ŚŪDRAKA. On him, see SMS Vol. I, p. 367; Vol. IV, p. 2093; DCA Vol. 2, no. 1670; CC_1 659. For his verses, see *Mṛcchakaṭika*.

Śṛṅgāra-tilaka attributed to Kālidāsa. (Śṛṅg). On it, see SMS Vol. II, p. 968.

Nos. 11582, (11584), 11967, 12909.

Śṛṅgāra-tilaka of Rudraṭa (RS *or* RŚ). On it, see SMS Vol. II, p. 968.

Nos. 11569, 11584, 12612, 12909, 12911.

Śṛṅgāra-prakāśa of Bhoja (ŚbB *or* ŚBh). On it, see SMS Vol. VI, p. 3136; and its author, see Bhoja.

Nos. 11615, 11663, 11834, 11964, 12164, 12194, 12839.

Śṛṅgāra-bhūṣaṇa of Vāmana-bhaṭṭa-Bāṇa. See Appendix I, p. 3697.

No. 11610.

Śṛṅgāra-rasāṣṭaka of (?) Kālidāsa, as included in KSH 511.

No. 12767.

Śṛṅgāra-śataka of Janārdana-Bhaṭṭa (Janśṛṅg). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 11831, 12305, 12684, 12820, 12936.

Śṛṅgāra-sāriṇī by Mm. Chitradhara of Mithilā (ŚṛṅgC). On it, see SMS Vol. IV, pp. 2093-94.

No. 12041.

Śṛṅgārālapa (SLP). On it, see SMS Vol. I, p. 368.

No. 11922, 12697.

ŚOBHĀKARA-MITRA. On him, see SMS Vol. I, p. 368. For his illustrative verses, see *Alaṅkāra-Ratnākara*.

Śrīkaṇṭha-carita of Maṅkha(ka). On it and its author, see Maṅkha(ka).

No. 11521.

ŚRĪ-GARBHA-KAVĪNDRA (*or* °KAVĪ-DRAṆA). Disciple of Caitanya. Also called Rājapaṇḍita Śrī-garbha in *Caitanya-maṅgala* (p. 51) by Jayānanda. A Vaiṣṇava. End of the 15th, beginning of the 16th century. See DCA Vol. 2, no. 1693 ; CC_1 668

No. (12316).

ŚRĪ-DEVAGAṆADEVA. See Devagaṇadeva.

ŚRĪDHARA. No information. An author on Kāmaśāstra. Must have lived in the middle of the 14th century or earlier, for verses attributed to him are quoted in ŚP. For further details, see DCA Vol. 2, no. 1696.

Nos. (12996-98).

ŚRĪDHARA-DĀSA. On him, see SMS Vol. I, p. 368 and for his illustrative verses, see *Sadukti-karṇāmṛta*.

ŚRĪ-BHAṆḌAKA (*or* BHAṆḌAKA). No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. See DCA Vol. 2, no. 947 ; CC_1 395.

No. (11891).

ŚRĪ-BHOJA. See Bhoja.

ŚRĪ - RĀGHAVADEVA. See Rāghavadeva.

ŚRĪ-RŪPA. See Rūpa-Gosvāmin and *Padyāvalī*.

ŚRĪ-VEṆĪDATTA. See Veṇīdatta.

ŚRĪ - VAIDYABHĀNU - PAṆḌITA. See Vaidyabhānu-Paṇḍita.

Śrī-Sūktāvalī (or *Sūktāvalī*) (SuB). On it, see SMS Vol. I, p. 375.

Nos. 11530, 11847, 11849, 11858, 12260, 12662, 12856.

ŚRĪ-HANŪMĀN. See Hanūmat.

ŚRĪ-HARAGAṆA. See Haragaṇa.

ŚRĪ-HARṢA (=KING HARṢA - VARDHANA=ŚRĪ-HARṢA-DEVA) I. See Harṣa.

ŚRĪ-HARṢA (=HARṢA) II. On him, see SMS Vol. I, p. 378; Vol. III, p. 1545; DCA Vol. 2, no. 1716 ; CC_1 763.

No. (12366).

For his other verses, see *Naiṣadhīya-carita*.

Śloka-Saṁgraha [=*Subhāṣita-saṁgraha* (SU)] of Maṇirāma-Dīkṣita (ŚSM *or* SSM). On it and for its other verses, see *Subhāṣita-saṁgraha*, third.

Nos. 11582, 11600, 12098.

Ślokāntara [Ślt (OJ)]. An old Javanese didactic Text. See Appendix I, p. 3695.

No. 12888.

Ṣaḍratna as included in KSG.

No. 11622.

She-rab Dong-bu or *Prajnya Danda* (*Tibetan*) of Li Thub (=Nāgārjuna) [ShD (T)]. See Appendix I, p. 3693.

No. 11530.

Saṁgraha quoted in VyVi as a source. No information.

No. (12781).

Saṁgrahītṛ [Compiler] of SSB (=Śiva-datta Kaviratna).

No. (11496), (11774), (11856), (12066), (12179), (12299), (12486), (12520), (12528), (12562), (12563), (12564), (12568), (12589), (12683), (12953).

Saṁskṛta-pāṭhopokāraka (SSkṛ). (Modern). On it, see SMS Vol. I, p. 369.

No. 12708.

Saṁskṛta-Lokokti-Prayoga (SLPr). On it, see SMS Vol. II, p. 969.

No. 12119.

Saṁskṛta-sūkti-Ratnākara, comp. by Ramji Upadhyaya (SRRU). (Modern). On it, see SMS Vol. I, p. 369.

Nos. 11511, 11947, 11997, 12004, 12059, 12261, 12546, 12696, 12960.

SAÑJAYA-KAVIŚEKHARA. See Subandhu.

Satkavipraśaṁsā quoted as a source (?) in SH.

No. (12807).

Satyavrata-rukmāṅgada-nāṭaka of Devabodhi. See Appendix I, p. 3691. On it and its author, see Devabodhi.

No. 11985.

Sadācāra-śāstra, comp. by Deva Datta Shastri (Saśā *or* Sadācā). (Modern). On it, see SMS Vol. VI, p. 3139.

Nos. 11500, 11530, 11628, 11742, 11757, 11861, 12057, 12113, 12116–18, 12173, 12212, 12412, 12423, 12704, 12770.

SADĀŚIVA. On him, see SMS Vol. III, p. 1546; Vol. IV, p. 2095; DCA Vol. 2, no. 1746.

No. (11770).

Sadukti-karṇāmṛta of Śrīdhara-Dāsa (Skm). On it and its author, see Śrīdhara-Dāsa.

Nos. 11581, 11585, 11600, 11615, 11622, 11639, 11650, 11659, 11664, 11707, 11713, 11714, 11723, 11726, 11771, 11782, 11820, 11822, 11824, 11890, 11928, 11929, 11943, 11961, 11968, 11975, 11987, 11999, 12010, 12011, 12098, 12134, 12159, 12166, 12168, 12169, 12189, 12206, 12215, 12217, 12221, 12229, 12250, 12289, 12292, 12314, 12315, 12341,

12376, 12380, 12404, 12464, 12469, 12483, 12501, 12505, 12514, 12548, 12605, 12618, 12629, 12697, 12698, 12714, 12724, 12740, 12744, 12772, 12788, 12813, 12815, 12835, 12839, 12863, 12875, 12879, 12895, 12905, 12915, 12935, 12947, 13014.

Sanskrit Poetesses by S. B. Chaudhuri (SkṛP *or* SSkṛP). (Modern). See Appendix I, p. 3695.

Nos. 11639, 11654, 11964, 12217.

Sabhā-taraṅga of Jagannātha-Miśra (ST *and* St). On it, see SMS Vol. III, p. 1547.

Nos. 11551, 11628, (12229), 12244, (12308), 12495, (12580), (12925), (12973).

Sabhā - rañjana - śataka of Nīlakaṇṭha-Dīkṣita (Sabhā). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11538, 12109,

Sabhyālaṅkaraṇa of Govindajit (SG). On it, see SMS Vol. II, pp. 969–70; Vol. III, p. 1547.

Nos. 11615, 11964, 12098, 12229, 12378, 12487, 12535, 12720, 12910.

Samaya-mātṛkā of Kṣemendra (Sam). On it and its author, see Kṣemendra.

Nos. 11792, 11877, 12099, 12422, 12588.

Samayocita-padya-ratna-mālikā (Sama). (Modern). On it, see SMS Vol. VI, pp. 3139–40.

Nos. 11500, 11530, 11548, 11552, 11559, 11622, 11645, 11695, 11718, 11759, 11832, 11843, 11894, 11934, 12030, 12056, 12064, 12073, 12113, 12139, 12211, 12262, 12338, 12343, 12371, 12385, 12391, 12406, 12412, 12418, 12440, 12444, 12471, 12481, 12493, 12507, 12555, 12652, 12661, 12663, 12673, 12704, 12847, 12868, 13007, 13016.

Sarasvatī-kaṇṭhābharaṇa of Bhoja (Sar). On it and its author, see Bhoja.

Nos. 11502, 11512, 11555, 11600, 11607, 11616, 11746, 11833, 11924, 11959, 11961, 11964, 11973, 11999, 12053, 12156, 12158, 12165, 12169, 12333, 12370, 12455, 12521, 12529, 12543, 12551, 12627, 12688, 12860, 12880, 12930, 12968, 13001, 13004, 13006.

Sahṛdayalīlā of Ruyyaka (RS). A Commentary on Rudraṭa's *Śṛṅgāratilaka* (RŚ). See Appendix I, p. 3688.

Nos. [11584 (*ad* RŚ 1. 35)].

SAÑJĀNANDIN (=SAÑJHĀNANDIN). No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 2, no. 1778; CC_1 707.

No. (12168).

Sādhanapañcaka of Śaṅkarācārya as included in KSH 485.

No. 12258.

SĀYAṆA. On him, see SMS Vol. V, p. 2602. For his compiled verses, see *Subhāṣita-Sudhā-Nidhi*.

Sāra-Samuccaya [SS(OJ)]. On it, see SMS Vol. I, p. 370.

Nos. 11516, 11668, 11840, 11859, 12101 *ab*, 12104 *cd*, 12121, 12236, 12412, 12423, 12532.

Sāra-Sūktāvalī of Municandra-Gaṇi (SSV). On it, see SMS Vol. III, p. 1548.

Nos. 12501, 12925.

Sāhitya-darpaṇa of Viśvanātha-Kavirāja (Sāh). On it and its author, see Viśvanātha-Kavirāja.

Nos. 11504, 11531, 11914, 11978, 11993, 11999, 12163, 12169, 12180, 12529, 12549, 12780, 12895, 12904, 12911.

Sāhitya-ratna-kośa, comp. by K. A. S. Iyer. (Modern).

Nos. 11507–08.

SĀHILA (=MĀHILA). See Māhila.

Siamese Vyās (=*Vyākaraśataka*) [Vyās(S)]. See Appendix I, p. 3708.

No. 11530.

Sindūra-prakaraṇa. See *Sūktimuktāvalī* of Somaprabha-Sūri.

SILHAṆA. See Śilhaṇa.

SĪTKĀRA-RATNĀKARA. See Ratnākara II.

SUDDOKA (=SVARLOKA). No information. Must have lived in the beginning of the 12th century or earlier, for the single verse attributed to him is quoted in SkV. Suddoka is identical with Svarloka as the same verse is attributed to Svarloka in Prasanna. See DCA Vol. 2, no. 1813.

No. (12685).

SUNDARA-DEVA. On him, see SMS Vol. II, p. 971. *Also* see DCA Vol. 2, no. 1816.

No. (12223).

For his other verses, see *Sūkti-Sundara*.

SUNDARA-PĀṆḌYA. On him, see SMS Vol. I, p. 370; Vol. IV, p. 2097; DCA Vol. 2, no. 1817.

Nos. (12737), (12812).

For his other verses, see *Nīti-Dviṣaṣṭikā*.

SUBANDHU (*or* SUŚAṄKU *or* SAÑJAYA-KAVIŚEKHARA). On him, see SMS Vol. I, p. 370; Vol. III, p. 1549; DCA Vol. 2, no. 1819. *Also* see *Vāsavadattā*.

No. (12452).

Subhāṣita-s as quoted in SkV as Sb (Sb). See Appendix I; p. 3692.

No. 11615.

Subhāṣita-khaṇḍa of Gaṇeśa-Bhaṭṭa (SkG). On it, see SMS Vol. III, p. 1549.

Nos. 12212, 12244.

Subhāṣita - Taraṅga of Jagannātha-Miśra (ST *and* St) See Appendix I, p. 3699.

No. 12381.

Subhaṣita-Nīvī attributed to Vedāntācārya (SNī). On it, see SMS Vol. I, p. 371.

Nos. 12313, 12689, 12808.

Subhāṣita-Mañjari, comp. by S. Veṅkaṭarāma Śāstrī (SMa). (Modern). On it, see SMS Vol. I, p. 371.

Nos. 11518, 12126, 12234, 12406, 12412, 12696, 12986.

Subhāṣita-Muktāvalī of unknown authorship (SuM). On it, see Vol. I, p. 371. *Also* see Appendix I, p. 3701.

Nos. 11524, 11530, 11571, 11592, 11606, 11622, 11628, 11642, 11712, 11780, 11809, 11850, 11858, 11864, 11931, 11932, 11937, 11942, 11983, 11991, 12025, 12128, 12212, 12411, 12423, 12440, 12461, 12490, 12599, 12666, 12697, 12812, 12892, 12915, 12927, 12990.

Subhaṣita-ratna-kośa of Bhaṭṭa-Śrīkṛṣṇa (SK). MS BORI 93/1883-84. On it, see SMS Vol. I, p. 371.

Nos. 11551, 11582, 11937, 11964, 12098, 12232, 12244, 12612, 12617, 12690.

Subhaṣita-ratna-koṣa of Vidyākara (SkV). On it and its author, see Vidyākara.

Nos. 11573, 11582, 11600, 11615, 11639, 11658, 11659, 11660, 11727, 11813, 11914, 11941, 11951, 11960, 11961, 11964, 11968, 11997, 12004, 12060, 12098, 12134, 12143, 12166, 12169, 12189, 12217, 12229, 12289, 12357, 12376, 12383, 12404, 12405, 12417, 12424, 12438, 12440, 12453, 12468, 12483, 12501, 12535, 12537, 12544, 12585, 12629, 12639, 12685, 12697, 12711, 12780, 12788, 12793, 12839, 12863, 12905, 12912, 12935, 12957, 12979.

Subhāṣita - Ratna - Bhāṇḍāgāra, comp. by Narayana Rama Acharya (SR). (Modern). On it, see SMS Vol. I, pp. 371--72.

Nos. 11492, 11493, 11494, 11495, 11500, 11504, 11519, 11524, 11530, 11531, 11532, 11533, 11536, 11537, 11540, 11541, 11547, 11548, 11549, 11550, 11551, 11554, 11559, 11562, 11566, 11575, 11578, 11579, 11582, 11585, 11600, 11603, 11604, 11612, 11613, 11614, 11615, 11617, 11622, 11625, 11627, 11628, 11629, 11639, 11641, 11643, 11663, 11664, 11665, 11671, 11679, 11681, 11683, 11685, 11687, 11692, 11695, 11704, 11705, 11712, 11715, 11718, 11739, 11744, 11746, 11749, 11751, 11778, 11779, 11783, 11787, 11795, 11803, 11809, 11827, 11830, 11852, 11858, 11862, 11864, 11866, 11881, 11897, 11899,

Subhāṣita-Ratna-Bhāṇḍāgāra (SR), (*cont.*).
11901, 11904, 11907, 11908, 11910, 11911, 11912, 11914, 11915, 11920, 11922, 11937, 11938, 11942, 11948, 11954, 11962, 11964, 11972, 11976, 11978, 11982, 11999, 12007, 12024, 12025, 12026, 12027, 12028, 12031, 12038, 12039, 22043, 12044, 12045, 12049, 12050, 12051, 12060, 12068, 12070, 12084, 12095, 12098, 12110, 12113, 12124, 12126, 12129, 12134, 12137, 12141, 12142, 12144, 12147, 12154, 12163, 12164, 12169, 12175, 12178, 12180, 12181, 12184, 12187, 12192, 12198, 12202, 12205, 12210, 12212, 12214, 12218, 12229, 12230, 12232, 12234, 12243, 12244, 12245, 12255, 12257, 12266, 12271, 12294, 12295, 12296, 12300, 12302, 12307, 12308, 12310, 12327, 12339, 12342, 12347, 12348, 12349, 12352, 12353, 12354, 12355, 12356, 12358, 12360, 12368, 12379, 12381, 12383, 12386, 12391, 12392, 12395, 12404, 12406, 12409, 12411, 12412, 12413, 12418, 12423, 12425, 12427, 12431, 12434, 12437, 12438, 12440, 12442, 12447, 12449, 12451, 12452, 12463, 12470, 12472, 12473, 12474, 12475, 12476, 12487, 12490, 12495, 12501, 12503, 12506, 12509, 12512, 12517, 12519, 12523, 12524, 12529, 12534, 12541, 12549, 12550, 12556, 12561, 12565, 12566, 12567, 12574, 12577, 12580, 12587, 12590, 12596, 12598, 12599, 12601, 12604, 12609, 12616, 12618, 12627, 12628, 12629, 12635, 12639, 12646, 12648, 12650, 12652, 12654, 12655, 12656, 12658, 12661, 12667, 12670, 12672, 12691, 12694, 12696, 12697, 12702, 12704, 12706, 12709, 12715, 12721, 12722, 12729, 12737, 12742, 12745, 12746, 12752, 12754, 12758, 12763, 12766, 12767, 12770, 12778, 12780, 12786, 12798, 12800, 12803, 12805, 12806, 12811, 12817, 12821, 12822, 12823, 12824, 12825, 12826, 12829, 12832, 12839, 12856, 12858, 12859, 12864, 12865, 12873, 12878, 12879, 12884, 12887, 12888, 12890, 12895, 12896, 12899, 12900, 12904, 12910, 12911, 12913, 12915, 12922, 12923, 12925, 12927, 12938, 12940, 12945, 12950, 12954, 12956, 12959, 12961, 12968, 12973, 12975, 12977, 12980, 12986, 12990, 12991, 13004, 13013, 13014, 13015, 13017.

Subhāṣita-Ratna-Mālā, comp. by K. G. Chiplonkar (SMR *or* SRM). (Modern). On it, see SMS Vol. III, p. 1551.

Nos. 11500, 11530, 11543, 11548, 11551, 11622, 11665, 11684, 11687, 11712, 11727, 11767,

11843, 11858, 11862, 11904, 11934, 11937, 11938, 11942, 11991, 12030, 12038, 12052, 12056, 12070, 12098, 12110, 12113, 12120, 12139, 12178, 12212, 12232, 12244, 12381, 12385, 12391, 12406, 12407, 12411, 12412, 12418, 12428, 12440, 12444, 12449, 12481, 12485, 12506, 12523, 12602, 12631, 12704, 12737, 12752, 12766, 12770, 12847, 12858, 12890, 12922, 12925, 12991, 13015.

Subhāṣita - Ratna - Samuccaya, comp. by K. R. Jogelkar *and* V. G. Sant (SRS). (Modern). On it, see SMS Vol. I. p. 372.

Nos. 11530, 11551, 11858, 12056, 12110, 12113, 12119, 12144, 12406, 12506.

Subhāṣita - Ratnākara, comp. by K. S. Bhāṭavaḍekar (SRK). (Modern). On it, see SMS Vol. I, pp. 372-73.

Nos. 11495, 11519, 11524, 11549, 11550, 11551, 11559, 11628, 11681, 11684, 11687, 11712, 11864, 11866, 11881, 11904, 11908, 11911, 11915, 11938, 11942, 11964, 11982, 12038, 12052, 12070, 12098, 12110, 12113, 12178, 12187, 12212, 12229, 12232, 12234, 12244, 12308, 12381, 12386, 12406, 12409, 12411, 12412, 12423, 12427, 12438, 12440, 12495, 12523, 12529, 12541, 12577, 12580, 12627, 12632, 12635, 12639, 12652, 12654, 12667, 12696, 12737, 12752, 12766, 12767, 12786, 12805, 12825, 12858, 12879, 12884, 12888, 12890, 12907, 12922, 12923, 12925, 12938, 12973, 12980, 12986, 13013.

Subhāṣitaślokāḥ (SL). On it, See Appendix I, p. 3695.

Nos. 11551, 12438.

Subhāṣita - saṁgraha (Sabh). Anthology MS BORI. See Appendix I, p. 3689.

No. 12639.

Subhāṣita - Saṁgraha, comp. by P. M. Paṇḍya (SSg). (Modern). On it, see SMS Vol. I, p. 373.

Nos. 11549, 11551, 11622, 11688, 11712, 11942, 11991, 12098, 12212, 12418, 12631, 12824, 12890.

Subhāṣita - saṁgraha [=Śloka-Saṁgraha (ŚSM *or* SSM)] of Maṇirāma-Dīkṣita (SU *or* Su). On it and its author, see Maṇirāma-Dīkṣita.

Nos. 11600, 12134, 12232, 12381, 12639.

Subhāṣita-saṁdoha of Amitagati (AS). On it and its author, see Amitagati.

Nos. 11572, 11594, (11595), 11596, 11597, 11601, 11602, 11798, 11837, 11845, 11886, 11950, 12065, 12273, 12286, 12687, 12853, 12854, 12866, 12869, 12870, 12872, 12874, 12877, 12902, 12955, 12982.

Subhāṣita - Saptaśatī, comp. by Mangal Dev Shastri (SSap *or* SSSap). (Modern). On it, see SMS Vol. I, p. 373.

Nos. 11567, 11839, 12054, 12110, 12311, 12663, 12818.

Subhāṣita - Sāgara, anonymous, Jainistic (SSJ). MS BORI 424/1899-1915, as quoted in BhŚ as SS. On it, see SMS Vol. III, p. 1552.

Nos. 11937, 12212, 12232, 12244, 12440, 12845, 12925.

Subhāṣita-Sāra-Samuccaya (SuSS). MS in ASB, No. 105, 666-130-70 as quoted in PY, SSS, etc. as SSS. On it, see SMS Vol. II, p. 974.

Nos. 11494, 11600, 11619, 11773, 12031, 12295, 12743, 12910.

Subhāṣita-Sudhā-Nidhi of Sāyaṇa (SSSN). On it, see SMS Vol. II, p. 974.

Nos. 11513, 11525, 11530, 11532, 11549, 11623, 11644, 11652, 11653, 11655, 11695, 11741, 11802, 11816, 11825, 11838, 11927, 11937, 11947, 11998, 12070, 12083, 12088, 12098, 12108, 12110, 12126, 12129, 12137, 12169, 12197, 12231, 12243, 12372, 12416, 12423, 12436, 12438, 12440, 12473, 12545, 12569, 12577, 12579, 12626, 12652, 12737, 12748, 12762, 12770, 12812, 12836, (12920), (12986), 12987, 13000.

Subhāṣita-Sudhā-Ratna-Bhāṇḍāgāra, comp. by Śivadatta Kaviratna (SRB *or* SSB). (Modern). See SSB in Appendix I, p. 3698.

Nos. 11492, 11493, 11494, 11495, 11496, 11500, 11504, 11519, 11524, 11529, 11530, 11531, 11532, 11533, 11536, 11537, 11540, 11541, 11547, 11548, 11549, 11550, 11551, 11554, 11559, 11562, 11566, 11575, 11578, 11579, 11582, 11585, 11600, 11603, 11604, 11612, 11613, 11614, 11615, 11617, 11622, 11625, 11627, 11628, 11629, 11639, 11663, 11664, 11665 11671, 11679, 11681, 11683, 11685, 11687, 11692, 11695, 11704, 11705, 11706, 11710, 11712, 11715, 11718, 11727, 11739, 11744, 11746, 11749, 11751, 11774, 11778, 11779, 11783, 11787, 11795, 11803, 11809, 11810, 11827, 11830, 11852, 11856, 11858, 11862, 11864, 11866, 11881, 11897, 11899, 11901, 11904, 11907, 11908, 11910, 11911, 11912, 11914, 11915, 11920, 11922, 11937, 11938, 11942, 11948, 11954, 11962, 11964, 11972, 11976, 11978, 11982, 11990, 11991, 12007, 12025, 12026, 12027, 12028, 12031, 12038, 12039, 12043, 12044, 12045, 12049, 12050, 12051,

12060, 12061, 12066, 12068, 12069, 12070, 12077, 12084, 12095, 12098, 12113, 12121, 12124, 12126, 12129, 12134, 12137, 12141, 12142, 12144, 12147, 12148, 12150, 12154, 12163, 12164, 12169, 12175, 12178, 12179, 12180, 12184, 12187, 12190, 12192, 12198, 12202, 12205, 12212, 12214, 12218, 12229, 12230, 12232, 12234, 12243, 12244, 12245, 12255, 12257, 12266, 12294, 12295, 12296, 12298, 12299, 12300, 12302, 12307, 12308, 12310, 12327, 12339, 12342, 12347, 12348, 12349, 12352, 12353, 12354, 12355, 12356, 12358, 12360, 12368, 12379, 12381, 12383, 12386, 12388, 12391, 12392, 12395, 12404, 12406, 12409, 12411, 12412, 12413, 12418, 12423, 12425, 12427, 12431, 12434, 12437, 12438, 12440, 12441, 12442, 12447, 12449, 12451, 12452, 12463, 12470, 12474, 12475, 12476, 12486, 12487, 12490, 12491, 12495, 12501, 12503, 12506, 12509, 12512, 12516, 12517, 12519, 12520, 12523, 12524, 12528, 12529, 12534, 12541, 12549, 12550, 12556, 12561, 12562, 12563, 12564, 12565, 12566, 12567, 12568, 12574, 12577, 12580, 12581, 12589, 12590, 12596, 12598, 12599, 12601, 12604, 12609, 12616, 12618, 12627, 12628, 12635, 12639, 12646, 12648, 12650, 12652, 12654, 12655, 12656, 12658, 12661, 12667, 12670, 12672, 12683, 12691, 12694, 12696, 12697, 12702, 12704, 12706, 12709, 12715, 12721, 12722, 12729, 12737, 12742, 12745, 12746, 12752, 12754, 12758, 12763, 12766, 12767, 12778, 12779, 12780, 12786, 12798, 12800, 12803, 12805, 12806, 12811, 12817, 12821, 12822, 12823, 12824, 12825, 12826, 12829, 12832, 12833, 12839, 12856, 12858, 12859, 12864, 12865, 12873, 12878, 12879, 12884, 12888, 12890, 12895, 12899, 12900, 12904, 12910, 12911, 12913, 12915, 12919, 12922, 12923, 12925, 12926, 12927, 12937, 12938, 12939, 12940, 12945, 12950, 12953, 12954, 12956, 12959, 12961, 12968, 12973, 12975, 12977, 12980, 12986, 12990, 12991, 13004, 13013, 13014, 13015, 13017.

Subhāṣita-Sura-Druma of Keladī Basavappa Nāyaka (SSD). On it, see SMS Vol. I, p. 374.

Nos. 11628, 12134, 12137, 12212, 12232, 12244, 12381, 12438, 12440, 12501, 12925.

Subhāṣita-Hārāvali of Harikavi (SH). On it, see SMS Vol. I, p. 374; Vol. III, pp. 1553-54; Vol. IV, p. 2102.

Nos. 11530, 11546, 11581, 11595, 11621, 11622, 11639, 11663, 11695, 11708, 11788, 11816, 11870, 11879, 11937, 11939, 11944, 12021, 12036, 12113, 12164, 12212, 12227, 12281, 12308, 12310, 12332, 12404, 12411, 12412, 12423, 12438, 12440, 12475, 12476, 12508, 12526, 12529, 12554, 12577, 12595, 12612, 12652, 12658, 12682, 12696, 12714, 12719, 12735, 12737, 12777, 12786, 12800, 12807, 12832, 12873, 12884, 12893, 12969, 12977, 13015.

Subhāṣitārṇava of Gopinātha (SGo). MS BORI 820 of 1886–92, as quoted in BhŚ and in SkV (as SG).
Nos. 12098, 12440, 12612.

Subhāṣitārṇava attributed to Śubhacandra (Subh). On it, see SMS Vol. I, pp. 374–75.
Nos. 11500, 11503, (11595), 11622, 11712, 11733, 11734, 11848, 11854, 11857, 11863, 11937, 11942, 11967, 11970, 11971, 11991, 12025, 12038, 12110, 12126, 12212, 12232, 12365, 12391, 12423, 12440, 12559, 12654, 12662, 12663, 12704, 12733, 12737, 12766, 12794, 12809, 12812, 12845, 12856, 12884, 12888, 12925, 12976, 13009, 13010.

Subhāṣitāvalī of Vallabha-Deva (VS). On it and its author, see Vallabha-Deva.
Nos. 11517, 11521, 11530, 11539, 11546, 11560, 11585, 11587, 11589, 11600, 11615, 11617, 11622, 11639, 11641, 11695, 11716, 11735, 11743, 11746, 11749, 11809, 11888, 11891, 11893, 11896, 11908, 11914, 11921, 11924, 11927, 11937, 11942, 11945, 11946, 11952, 11956, 11962, 11964, 11966, 11998, 11999, 12003, 12014, 12024, 12038, 12043, 12046, 12047, 12050, 12051, 12059, 12098, 12126, 12134, 12143, 12146, 12149, 12150, 12160, 12178, 12180, 12185, 12231, 12232, 12233, 12243, 12244, 12260, 12263, 12264, 12339, 12342, 12356, 12366, 12390, 12392, 12394, (12395), 12413, 12423, 12431, 12438, 12440, 12441, 12454, 12457–58, 12460, 12473, 12475, 12476, 12488, 12498, 12499, 12505, 12513, 12529, 12531, 12532, 12537, 12546, 12552, 12558, 12574, 12577, 12618, 12639, 12660, 12671, 12696, 12697, (12703), 12706, 12714, 12732, 12745, 12766, 12773, 12792, 12822, 12827, 12828, 12829, 12884, 12911, [12913 (wrongly)], 12914, 12915, 12956, 12959.

SURABHI. No information. F. W. Thomas (Kav p. 115) suggested that Surabhi may be identical with Surabhicūla, but that is very unlikely as the latter is quoted only in anthologies from the 15th century and later works, while the Surabhi is mostly quoted in the two oldest anthologies. *Terminus ad quem* beginning of the 12th century, for verses attributed to him are quoted in SkV. For further details, see DCA Vol. 2, no. 1824; CC_1 739.
Nos. (12835), (12895).

Suvṛttatilaka of Kṣemendra. On it and its author, see Kṣemendra in SMS Vol. I, p. 328.
No. 12968.

SUŚAṄKU. See Subandhu.

Sūktāvalī. See *Śrī-Sūktāvalī*.

Sūkti - Mañjarī, comp. by Baldeva Upadhyaya (SuMañ *or* SuMuñ). (Modern). On it, see SMS Vol II, p. 977.

Nos. 11524, 11639, 12098, 12163, 12180, 12187, 12203, 12229, 12335, 12514, 12577, 12659, (12697), 12704, 12714, 12742, 12825.

Sūkti-muktāvalī of Bhagadatta Jalhaṇa (JS). On it and its author, see Jalhaṇa.

Nos. 11514, 11527, 11546, 11559, 11570, 11581, 11585, 11590, 11600, 11603, 11604, 11617, 11638, 11664, 11665, 11675, 11687, 11723, 11728, 11749, 11788, 11794, 11832, 11870, 11883, 11908, 11914, 11927, 11937, 11939, 11972, 11983, 11985, 11998, 11999, 12005, 12006, 12007, 12016, 12021, 12028, 12055, 12067, 12074, 12084, 12098, 12121, 12187, 12202, 12222, 12227, 12243, 12304, 12332, 12342, 12369, 12377, 12396, 12398, 12411, 12452, 12456, 12469, 12474, 12603, 12605, 12612, 12618, 12629, 12639, 12642, 12644, 12669, 12674, 12688, 12691, 12697, 12713, 12714, 12721, 12741, 12746, 12780, 12786, 12791, 12795, 12805, 12839, 12873, 12895, 12910, 12915, 12918, 12921, 12969, 12972, 12979, 12981, 12989, 12992, 12993, 13003, 13008, 13018.

Sūkti-muktāvali (or *Sindūra-prakaraṇa*) of Somaprabha-Sūri (Sumu *or* Sūmu). On it and its author, see Somaprabha-Sūri.

No. 11788.

Sūkti-Muktāvali (or *Harihara-Subhāṣita*) of Harihara (SMH). On it and its author, see SMS Vol. I, p. 375.

Nos. 11554, 11557, 11558, 11574, 11591, 11686, 11747, 11818, 11977, 12012, 12048, 12131, 12177, 12251, 12256, 12321, 12525, 12594, 12945, 12967.

Sūkti-Ratna-Hāra of Sūrya-Kaliṅga-rāja (SRHt). On it and its author, see SMS Vol. I, p. 375.

Nos. 11513, 11516, 11525, 11530, 11532, 11549, 11562, 11623, 11644, 11651, 11652, 11653, 11656, 11657, 11695, 11738, 11741, 11802, 11816, 11817, 11825, 11832, 11835, 11838, 11927, 11937, 11947, 12038, 12070, 12083, 12088, 12097, 12108, 12115, 12121, 12126, 12129, 12137, 12165, 12197, 12268, 12282, 12330, 12371, 12400, 12416, 12434, 12436, 12438, 12440, 12473, 12529, 12535, 12545, 12569, 12577, 12578, 12610, 12626, 12652, 12680-81, 12701, 12737, 12748, 12759, 12762, 12770, 12773, 12812, 12836, 12901, 12920, 12986, 12987, 13000.

Sūktiratnākara. No information. Must have been compiled before the middle of the 13th century, for 4 verses attributed to this collection of *sūkti*-s are quoted in JS.

No. (12006).

Sūktiratnāvalī of Vaidyanātha. MS, India Office (IO), London 1203 b; Eggeling 4032.

Nos. 12864, 12895.

Sūkti-Śataka, comp. by H. Jha (SSH) (Modern). On it, see SMS Vol. I, p. 376.
Nos. 11549, 12025, 12110, 12113, 12212, 12696, 12763, 12858, 12884.

Sūkti-Saṁgraha of Kavi-Rākṣasa. (KSSKP *or* SSK *or* SSKR). On it and its author, see Kavi-Rākṣasa. *Also* see Appendix I, p. 3698.
Nos. 12161, 12186, 12248, 12784.

Sūkti-sahasra (or *Yukti-sahasra*), anonymous. On it, see SMS Vol. I, p. 376.
Nos. (12021), (12746), (12972).

Sūkti-Sudhā, comp. by R. Ś. Pālīvala (SSpr). (Modern). On it, see *Sūkti-sudhā*, first, in SMS Vol. I, p. 376.
Nos. 11500, 12406, 12506.

Sūkti-Sundara of Sundara-Deva (SSS). On it, see SMS Vol. I, p. 376; DCA Vol. 2, no. 1816.
Nos. 11533, 11536, 11907, 12218, 12223, 12230, 12295, 12296, 12509, 12517, 12898.

SŪRYA-KALIṄGARĀJA. On him, see *Sūkti-Ratna-Hāra* in SMS Vol. I, p. 375 and for his compiled verses, see *Sūkti-Ratna-Hāra*, above.

Sūryaśataka of Mayūrakavi, See Appendix I, p. 3701.
No. 12322.

Selections from Classical Sanskrit Literature with English Translation and Notes (SCSL) by J. Brough, London, 1951. (Modern).
Nos. 12038, 13004.

SOMADEVA-BHAṬṬA. On him, see SMS Vol. I, p. 376; DCA Vol. 2, no. 1852; CC_1 735. For his verses, see *Kathā-Sarit-Sāgara*.

SOMAPRABHA - SŪRI (*or* VIDDHI-SATTVA *or* VIDHISATTVA). On him, see SMS Vol. V, pp. 2608–09; DCA Vol. 2, no. 1856.
For his other verses, see *Sūkti-muktāvalī* (second) (=*Sindūra-prakaraṇa*).
No. (11788).

SOMEŚVARA. On him, See *Mānasollāsa* in SMS Vol. I, p. 351; DCA, Vol. 2, nos. 1760, 1857. For his verses, see *Mānasollāsa*, above.

Skanda-Purāṇa (SkP). On it, see SMS Vol. I, p. 377.
Nos. 11900, 11919, 12695, 12837, 12844, 12966.

Sphuṭaśloka-s (=stray verses). Verses of unknown authorship, mentioned as such in SRK as its source for a number of verses quoted therein.
Nos. (11524), (11551), (11559), (11864), (11964), (11982), (12110), (12490), (12523), (12627), (12652), (12654), (12667), (12737), (12752), (12884), (12888), (12890), (12938), (12986).

Svapnavāsavadatta of Bhāsa. On it and its author, see Bhāsa.
No. 12335.

SVARLOKA. See Suddoka.

HAṀSAVIJAYA - GAṆĪ. On him, see SMS Vol. I, p. 377. For his verses, see *Anyokti-muktāvalī*.

HANŪMAT (=ŚRĪ-HANŪMĀN). On him, see SMS Vol. I, p. 377; Vol. III, p. 1557; Vol. IV, p. 2105; DCA Vol. 2, no. 1869.
For his other verses, see *Khaṇḍa-praśasti* and *Mahānāṭaka* or *Hanumannāṭaka*.
No. (11749).

Hanūmannāṭaka or *Mahānāṭaka* (Han *or* Mahān). On it and its author, see Hanūmat.
Nos. 11664, 12243, 12377, (12404), 12406, 12481.

HARAGAṆA (=ŚRĪ-°=HARIGAṆA). No information. Must have lived in the middle of the 14th century or earlier, for verses attributed to him are quoted in ŚP. For further details, see DCA Vol. 2, no. 1873; CC_1 754.
No. (12392).

Haravijaya of Ratnākara. On it and its author, see Ratnākara I.
Nos. 11823, 12324.

HARI I. No information. Common name. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 1875; CC_1 755-56.
No. (11707).

HARI-KAVI. On him, see Hari in SMS Vol. III, p. 1557; DCA Vol. 2, no. 1878; CC_1 756. For his verses, see *Subhāṣita-Hāravalī*.

HARIGAṆA. See Haragaṇa.

HARI-BHĀSKARA (*or* BHĀSKARA IV). On him, see SMS Vol. I, p. 378; DCA Vol. 2, no. 1889; CC_1 749.
No. (12511).
For his other verses, see *Padyāmṛta-taraṅgiṇī*.

HARIHARA I. No information. *Terminus ad quem* middle of the 13th century, for verses attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 1896. *Also* see SMS Vol. III, p. 1557.
Nos. (11570), (12016), (12452), (12741), [12916 (?)], (12969).

Harihara-Subhāṣita- See *Sūkti-Muktāvalī* of Harihara (SMH).

HARIHAROPĀDHYĀYA. On him, see SMS Vol. VI, p. 3149; DCA Vol. 2, no. 1898; CC_1 762. For his verses, see *Sūkti-Muktāvalī*, third, (SMH).

HARṢA (=KING HARṢA-VARDHANA =ŚRĪ-HARṢA *or* ŚRĪ-HARṢA-DEVA) I. On him see SMS Vol I; p. 378.
Nos. (11832), (11915).
For his other verses, see *Nāgānanda* and *Ratnāvalī*.

HARṢA (=ŚRĪ-HARṢA) II. See Śrī-Harṣa and *Naiṣadhīya-carita*.

HARṢADEVA and his SEVAKA. No information. Two authors jointly. *Terminus ad quem* 15th century, for the verse in question is quoted in VS. For other details, see DCA, Vol. 2, no. 1907.
No. (12126).

Hitopadeśa of Nārāyaṇa (H). On it, see SMS Vol. p. 379.
Nos. 11500, 11530, 11532, 11547, 11548, 11549, 11622, 11645, 11695, 11718, 11775, 11815, 11832, 11894, (12035), 12124, 12126, 12175, 12242, 12371, 12406, 12471, 12518, 12661, (12696), 12796.

(*A*) *History of Sanskrit Literature* by A.B. Keith.
Nos. 12071, (12098), 12703, 12740.

HEMAVIJAYA. A Jaina author of the 16th *or* 17th century. For his verses, see *Kathā-ratnākara* (KR).

APPENDIX III

INDEX OF TRANSLATORS OF INDIVIDUAL VERSES

Note : In the following pages, translators of the individual verses included in this Volume VII are recorded. Below the name of each scholar are given the serial numbers of the verses translated by him. The verse-numbers given as such refer to the English translations quoted as main ones in the present Volume and the verse-numbers given within brackets refer to the English translations cited in the foot-notes thereto.

ACHARYA, M. K.
No. 12461.
Total : 1.

AYER, V.N. *See* AYER, V. NARAYANA.

AYER, V. NARAYANA (*or* AYER, V.N.)
Nos. 11502, 12033, 12151, 12551, 12627, 12739, 12951.
Total : 7.

BAE, B. K. (BAK KUN BAE)
No. 11852.
Total : 1.

BANERJI, S. C.
Nos. 11691, 11721, 12364, 12597, 12605, 12705 (*read* in the Translation, line 5 : 'S. C. Banerji' *instead of* : 'S. C. Banerjee'), (12785), 12883, 12994, 13012.
Total : 10.

BHANDARE, M. S.
No. 12220.
Total : 1.

BIBLIOTHECA INDICA 9
Nos. 11504, 11531, 11978, 11999, 12163 12180, 12549, 12904.
Total : 8.

BLOOMFIELD, M.
No. 12510.
Total : 1.

BROUGH, J.
Nos. 11582, 12038, 19098, 12137, 12424, 12440, 12529, 12697, 12911, 12915.
Total : 10.

BÜHLER, G.
Nos. 11800, 11814, 12078, 12079, 12082, 12091, 12093, 12275–80, 12291, 12480, 12984.
Total : 16.

CHAUDHURI, J. B.
Nos. (11639), 11654, 12217.
Total : 3.

COWELL, E. B.
Nos. 12624, 12824.
Total : 2.

DESHPANDE, R. R.
No. 11694.
Total : 1.

DEVADHAR, C. R.
Nos. 11585, 11914, 11964, (12169).
Total : 4.

DIXIT, S. V.
Nos. 11765, 11947, 12129, 12620.
Total : 4.

DUTT, B. C.
Nos. 11816, 12241 (*read* in the Translation, line 5 : 'B. C. Dutt' *instead of* : 'B. Ch. Dutt'), 12329.
Total : 3.

DUTT, M. N.
Nos. 11532, 11643, 11645, 11657, 11666, 11696-700, 11753, 11762, (11825), 11873, 11902, 12089, 12130, 12176, 12219, 12573, 12641, 12657, 12762, 12891, 12987.
Total : 25.

EDGERTON, E. *See* EDGERTON, F. *and* E.

EDGERTON, F.
Nos. 11549, 11623, 11663, 11693, 11883, 11899, 12000, 12070, 12122, 12237, 12397, 12432, 12484, 12567, 12572, 12599, 12608, 12652, 12653, 12665, 12774, 12797.
Total : 22.

EDGERTON, F. *and* E.
No. (12543).
Total : 1.

GAURI SHANKAR
No. 12714.
Total : 1.

GEYZEL, L. C. VAN
Nos. 11967, 12171, 12909.
Total : 3.

GHOSH, M.
No. 12522.
Total : 1.

GRAY, L. H.
Nos. 11949, 11957, 12452, 12600.
Total : 4.

GUPTA, A. K.
Nos. 12222, 12934.
Total : 2.

GUPTA, S. D. *See* GUPTA, S. DAS.

GUPTA, S. DAS (*or* GUPTA, S. D.)
Nos. 11974, 12450.
Total : 2.

HANDIQUI, K. K.
Nos. 11669, 11689, 11717, 11729, 11730, 11735, 11737, 12008, 12009, 12037, 12096, 12174, 12191, 12208, 12214, 12336, 12366, 12636, 12841, 12871, 12971, 12978.
Total : 22.

INGALLS, D. H. H.
Nos. 11573, 11600, 11615, 11639, 11658, 11659, 11660, 11727, 11813, 11941, 11951, 11960, (11964), 11968, 11997, 12004,

12060, 12143, 12166, 12169, 12189, 12289, 12357, 12376, 12383, 12404, 12405, 12417, 12453, 12483, 12535, 12537, 12544, 12585, 12629, 12639, 12685, 12690, 12711, 12780, 12788, 12793, 12839, 12863, 12905, 12912, 12935, 12957, 12979.
Total : 49.

JHĀ, G. (GANGĀNĀTH JHĀ)
Nos. 11671, 11827, 11943, 12044, 12243, 12390, 12447, 12550, 12860, 12895, 12948, 12975.
Total : 12.

JHA, S.
No. 11610.
Total : 1.

JOHNSON, F.
Nos. 11547, (11718), 11815, 11832, 11894, 12124, 12175, 12242, 12406, 12471.
Total : 10.

JOLLY, J.
Nos. 12132, 12140, 12283.
Total : 3.

JOSHI, C. N.
No. 11605.
Total : 1.

KALE, M. R.
Nos. 11976, 12335.
Total : 2.

KANGLE, R. P.
Nos. 11655, 12188.
Total : 2.

KARMARKAR, R. D.
Nos. 11959, 12162, 12917, 12932.
Total : 4.

KEITH, A. B.
Nos. 11593, 12002, 12071, 12460, 12703, 12740.
Total : 6.

KRISHNAMACHARYA, V.
No. 12196.
Total : 1.

KRISHNAMOORTHY, K.
Nos. 11618, 11826, 12309, 12389, 12857.
Total : 5.

LAKSHMAN SARUP. *See* WOOLNER, A. C. *and* LAKSHMAN SARUP.

MATHERS, E. POWYS
Nos. 11750, 11885, 11955, (11963), 11981, 11994, 12001, 12099, 12422, 12588, (12776), (12908).
Total : 12.

MAX MÜLLER, F. *See* MÜLLER, F. MAX

MILLER, B. STOLER
Nos. 11922, 12232.
Total : 2.

MONIER-WILLIAMS, SIR MONIER
Nos. 12142, 12968.
Total : 2.

MUIR, J.
Nos. 11724, 11772.
Total : 2.

MÜLLER, F. MAX (MAX MÜLLER, F.)
No. 11511.
Total : 1.

NAIR, S. B. (NAIR, S. BHASKARAN)
Nos. 11492, 11493, 11494, 11495, 11496, 11497, 11498, 11499, 11500, 11501, 11503, 11510, 11512, 11513, 11514, 11515, 11516, 11517, 11518, 11519, 11520, 11521, 11522, 11523, 11524, 11525, 11526, 11527, 11528, 11529, 11530, 11533, 11534, 11535, 11536, 11537, 11538, 11539, 11540, 11541, 11542, 11543, 11544, 11545, 11546, 11548, 11550, 11551, 11552, 11553, 11554, 11555, 11556, 11557, 11558, 11559, 11560, 11561, 11562, 11564, 11565, 11566, 11567, 11568, 11569, 11570, 11571, 11572, 11574, 11576, 11577, 11578, 11579, 11581, 11583, 11584, 11586, 11587, 11588, 11589, 11590, 11591, 11592, 11594, 11595, 11596, 11597, 11598, 11599, 11601, 11602, 11603, 11604, 11606, 11607, 11608, 11611, 11612, 11613, 11614, 11616, 11617, 11619, 11621, 11624, 11625, 11626, 11627, 11629, 11630, 11631, 11632, 11633, 11634, 11635, 11636, 11637, 11638, 11640, 11641, 11642, 11644, 11646, 11647, 11648, 11649, 11650, 11651, 11653, 11656, 11661, 11662, 11664, 11665, 11667, 11668, 11672, 11673, 11675, 11676, 11679, 11680, 11681, 11682, 11683, 11684, 11686, 11687, 11688, 11692, 11701, 11702, 11703, 11704, 11705, 11706, 11707, 11708, 11709, 11710, 11711, 11713, 11714, 11715, 11716, 11718, 11719, 11720, 11722, 11723, 11725, 11726, 11728, 11731, 11733, 11734, 11736, 11738, 11739, 11740, 11741, 11742, 11743, 11744, 11745, 11746, 11747, 11748, 11749, 11751, 11752, 11754, 11755, 11756, 11757, 11758, 11759, 11760, 11761, 11763, 11767, 11768, 11769, 11770, 11771, 11773, 11774, 11775, 11776, 11778, 11779, 11780, 11781, 11782, 11783, 11784, 11785, 11786, 11787, 11788, 11789, 11790, 11791, 11792, 11793, 11794, 11795, 11796, 11797, 11798, 11801, 11803, 11804, 11805, 11806, 11808, 11809, 11810, 11811, 11817, 11818, 11819, 11820, 11821, 11822, 11823, 11824, 11825, 11828, 11829, 11830, 11831, 11833, 11834, 11835, 11836, 11837, 11839, 11841, 11842, 11843, 11845, 11846, 11847, 11848, 11849, 11853, 11854, 11855, 11856, 11857, 11858, 11859, 11861, 11862, 11863, 11864, 11865, 11866, 11867, 11870, 11871, 11872, 11874, 11876, 11877, 11878, 11880, 11881, 11882, 11884, 11886, 11887, 11888, 11890, 11891, 11892, 11893, 11896, 11897, 11898, 11900, 11901, 11903, 11904, 11905, 11906, 11907, 11908, 11909, 11910, 11911, 11912, 11913, 11915, 11916-17, 11919, 11920, 11921, 11924, 11925, 11926, 11927, 11928, 11929, 11931, 11932, 11933, 11934, 11935, 11936, 11938, 11939, 11940, 11944, 11945, 11946, 11948, 11950, 11952, 11953, 11954, 11956, 11961, 11962, 11963, 11965, 11966, 11969, 11970, 11971, 11972, 11973, 11975, 11977, 11980,

NAIR, S. B. (*Contd.*)

12508, 12509, 12511, 12512, 12513, 12514, 12516, 12517, 12518, 12519, 12520, 12521, 12523, 12524, 12525, 12526, 12528, 12530, 12531, 12532, 12533, 12534, 12536, 12538, 12539, 12541, 12542, 12545, 12546, 12547, 12548, 12552, 12553, 12554, 12555, 12556, 12558, 12559, 12560, 12561, 12562, 12563, 12564, 12565, 12566, 12568, 12569, 12570, 12571, 12574, 12576, 12577, 12578, 12580, 12581, 12582, 12583, 12584, 12586, 12587, 12589, 12590, 12592, 12593, 12594, 12595, 12596, 12598, 12601, 12602, 12603, 12604, 12606, 12607, 12609, 12610, 12611, 12612, 12613, 12614, 12615, 12616, 12617, 12618, 12619, 12621, 12622, 12623, 12625, 12626, 12628, 12630, 12631, 12632, 12633, 12635, 12637, 12638, 12640, 12642, 12643, 12644, 12645, 12646, 12647, 12648, 12649, 12650, 12651, 12654, 12655, 12656. 12658, 12660, 12661, 12662, 12663, 12666, 12667, 12668, 12669, 12670, 12671, 12672, 12673, 12674, 12675-76, 12677, 12679, 12680-81, 12682, 12683, 12684, 12686, 12687, 12688, 12689, 12691, 12692, 12693, 12694, 12695, 12696, 12698, 12699, 12701, 12702, 12704, 12706, 12707, 12708, 12709, 12710, 12712, 12713, 12715, 12716, 12718, 12719, 12720, 12721, 12722, 12723, 12724, 12726, 12727, 12728, 12729, 12730, 12731, 12733, 12734, 12735, 12736, 12737, 12738,

12741, 12742, 12743, 12744, 12745, 12746, 12747, 12748, 12749, 12750, 12751, 12752, 12753, 12754, 12755, 12758, 12759, 12760, 12761, 12763, 12765, 12766, 12767, 12769, 12770, 12771, 12772, 12773, 12775, 12776, 12777, 12778, 12779, 12781, 12782, 12783, 12784, 12785, 12786, 12787, 12789, 12791, 12792, 12794, 12795, 12796, 12798, 12799, 12800, 12801, 12802, 12803, 12805, 12806, 12807, 12808, 12809, 12810, 12811, 12812, 12813, 12814, 12815, 12816, 12817, 12818, 12819, 12820, 12821, 12825, 12827, 12828, 12829, 12831, 12832, 12833, 12834, 12835, 12836, 12837, 12838, 12840, 12844, 12845, 12846, 12847, 12848, 12849, 12850, 12851, 12852, 12853, 12854, 12855, 12856, 12858, 12859, 12861, 12862, 12864, 12865, 12866, 12867, 12868, 12869, 12870, 12872, 12873, 12874, 12875, 12876, 12877, 12878, 12879, 12880, 12881, 12882, 12884, 12885, 12886, 12887, 12888, 12889, 12890, 12892, 12893, 12894, 12896, 12897, 12898, 12899, 12900, 12902, 12903, 12906, 12907, 12908, 12910, 12913, 12914, 12916, 12918, 12919, 12920, 12921, 12922, 12923, 12924, 12926, 12927, 12928, 12930, 12931, 12933, 12036, 12937, 12938, 12939, 12940, 12941, 12942, 12944, 12945, 12946, 12947, 12949, 12950, 12952, 12953, 12954, 12955, 12956, 12958, 12959, 12961, 12962, 12963, 12964, 12965, 12966,

12967, 12969, 12970, 12972, 12974, 12976, 12981, 12982, 12985, 12986, 12989, 12990, 12991, 12992, 12993, 12995, 12996-98, 13000, 13001, 13002, 13003, 13005, 13006, 13007, 13008, 13009, 13010, 13011, 13013, 13014, 13016, 13317, 13118.
Total : 1121.

NAIR, S. BHASKARAN. *See* NAIR, S.B.

NANDARGIKAR, G. R.
Nos. 11652, 11732, 11766, 11993, 12053, 12068, 12072, 12086, 12293, (*read* in the Translation, line 6 : 'G. R. Nandargikar' *instead of* : 'G. Nandargikar'), 12664, 12764.
Total : 11.

NATH, P. G.
Nos. 11628, 11685, 11937, 11942, 12134, 12212, 12438, 12501, 12925.
Total : 9.

OLIVER, R. P.
Nos. 11620, 12818 A, 12823.
Total : 3.

PANDIT, R. S.
Nos. 12557, 12929.
Total : 2.

PARGITER, F. E.
Nos. 11580 (*read* in the Translation, line 5 : 'F. E. Pargiter' *instead of* : 'P. E. Pargiter'), 12362, 12768.
Total : 3.

PATHAK, S.
Nos. (11872), 12419.
Total : 2.

PICKFORD, J.
Nos. 12323, 12326.
Total : 2.

QUACKENBOS, G. P.
Nos. 12322, 12515.
Total : 2.

RAGHUNATHJI, K.
No. (12194).
Total : 1.

RAGHU VIRA
No. 12236.
Total : 1.

RAY, K. R.
No. 12156 (*read* in the Translation, line 5 : 'K. R. Ray' *instead of* : 'K. Ray').
Total : 1.

RAY, S. (*or* RAYS, S. *and* K.)
Nos. 11764, 11777, 11875, 12081, 12822, 12983, 12988.
Total : 7.

RAYS, S. *and* K. *See* RAY, S.

RAYS, S. & K. *See* RAY, S.

ROY, P. C.
Nos. 11677-78, 11802, 11807, 11812, 11840, 11844, 11860, 11889, 11958, 12080, 12121, 12127, 12173, 12246, 12269, 12270, 12527, 12678.
Total : 19.

RYDER, A. W.
Nos. 11505, 11509, 11575, 11622, 11712, 11895, 11979, 12193, 12210, 12386, 12414–15, 12540, (12651), 12659, 12943.
Total : 16.

SADHU RAM
No. 12830.
Total : 1.

SANYAL, J. M.
Nos. 11506, 11507–08, 12757.
Total : 4.

SARMA, K. V.
No. 11879 (=9326).
Total : 1.

SASTRI, C. S. (*or* SASTRI, C. S. R. *or* SASTRI, C. S. RAMA)
Nos. 11851, 12023, 12700, 12756.
Total : 4.

SASTRI, C. S. R. *See* SASTRI, C. S.

SASTRI, C.S. RAMA. *See* SASTRI, C.S.

ŚĀSTRĪ, S. LAKSHMĪNARASIṀHA
Nos. 12049, 12575.
Total : 2.

SHARMA, DR. A.
Nos. 12056, 12064, 12973.
Total : 3.

SHARMA, H. D.
Nos. 12409, 12448, 12804, 12826, 12977, 12980, 13015.
Total : 7.

SHASTRI, J.
Nos. 12050, 12126, 12229, 12475.
Total : 4.

STEIN, M. A.
Nos. 11563, 12062, 12228, 12504, 12842, 12843, 12999.
Total : 7.

SŪRYAKĀNTA, DR.
Nos. 12185, 12732.
Total : 2.

TAWNEY, C. H.
Nos. 11670, 11799, 11930, 12244.
Total : 4.

TAYLOR, J.
Nos. 11850, 11869, 12014, 12271, 12449.
Total : 5.

WALIMBE, R. S.
Nos. 11674, 11690, 12067.
Total : 3.

WILSON, H. H.
Nos. 11838, 11868, 11923, 12216, 12330, 12331, 12332, 12333, 12334, 12347, 12353, 12354, 12358, 12543, 12591, 12634, 12717, 12790, 12960, 13004.
Total : 20.

WOOLNER, A. C.
Nos. 11918, 12106.
Total : 2.

WOOLNER A. C. *and* LAKSHMAN SARUP
No. 12725.
Total : 1.

APPENDIX IV

INDEX OF SANSKRIT METRES

Note : The following metres, other than *Anuṣṭubh* (=*Śloka*), have been used in the verses included in the present Volume. These metres have been classified into four groups : ***A.*** *Akṣara-cchandas* (*Sama-catuṣpadī*) or metres having an equal set of syllables in all the four quarters ; ***B.*** *Akṣara-cchandas* (*Ardhasama-catuṣpadī*) or metres having an equal set of syllables in the alternate quarters ; ***C.*** *Akṣara-cchandas* (*Viṣama-catuṣpadī*) or metres having different set of syllables in all the four quaters ; ***D.*** *Mātrā-cchandas* or metres governed by the number of syllabic instants (*mātrā*-s) in the quarters ; and ***E.*** *Irregular* or *Unidentified.*

The metres in group ***A*** are listed according to the number of syllables to a quarter ; metres in groups ***B*** and ***D*** are quoted in the *Devanāgarī* alphabetical order. No instances of group ***C*** occur in this Volume. Referential numbers to the metrically irregular or unidentified verses are given in *italics*.

A. *AKṢARA - CCHANDAS* (*Sama-catuṣpadī*)

(a) ***9 syllables to a quarter***

No instances occur.

(b) ***10 Syllables to a quarter***

Tvaritagati

⏑⏑⏑/⏑—⏑/⏑⏑⏑/—

No. 12156.

Total : 1.

(c) ***11 syllables to a quarter***

Indravajrā

— —⏑/— —⏑/⏑—⏑/— —

Nos. 11567, 11598, 11634, 11635, 11689, 11768, 11774, 11838, 11875, 12288, 12311, 12331, 12345, 12454, 12748, 12752, 12764, 12831, 12853, 12892, 13012.

Total : 21.

Upajāti (*Indravajrā* and *Upendravajrā* or vice versa)

⏑(—)—⏑/— —⏑/⏑—⏑/— —

Nos. 11535, 11574, 11576, 11586, 11629, 11632, 11653, 11654, 11674, 11702, 11703, 11716, 11735, 11737, 11745, 11756, 11761, 11764, 11769, 11777, 11797, 11806, 11829, 11837, 11862, 11869, 11871, 11874,

11877, 11923, 11954, 11956, 11995, 11996, 12018, 12036, 12068, 12069, 12070, 12125 12130, 12144, 12152, 12191, 12216, 12220, 12286, 12290, 12325, 12336, 12363, 12378, 12399, 12421, 12444, 12497, 12516, 12571, 12591, 12614, 12621, 12630, 12668, 12682, 12703, 12705, 12749, 12777, 12785, 12786, 12787, 12789, 12822, 12848, 12883, 12888, 12890, 12929, 12949, 12960, 12988, 12990, 12994, 13003, 13004, 13015.

Total : 86.

Upendravajrā

υ—υ/— —υ/υ—υ/— —

Nos. 11980, 12420, 12778, 12882.

Total : 4.

Dodhaka

—υυ/—υυ/—υυ/— —

No. 12443.

Total : 1.

Rathoddhatā

—υ—/υυυ/—υ—/υ—

Nos. 11531, 11692, 11710, 11748, 12002, 12004, 12008, 12072, 12086, 12149, 12174, 12203, 12222, 12330, 12349, 12461, 12540, 12763, 12799, 12800, 12842, 12895, 12904.

Total : 23.

Śālinī

— — —/— —υ/— —υ/— —

Nos. 11744, 11879, 12593, 12722, 12961.

Total : 5.

Svāgatā

—υ—/υυυ/—υυ/— —

Nos. 11521, 11578, 11592, 11606, 11619, 11691, 11721, 11746, 12148, 12184, 12192, 12597, 12754, 12798, 12841.

Total : 15.

(d) ***12 syllables to a quarter***

Aprameyā. See *Bhujaṅgaprayāta*.

Upajāti (*Vaṁśastha* and *Indravaṁsā* or vice versa)

υ(—)—υ/— —υ/υ—υ/—υ—/

Nos. 11647, 12260, 12432, 12606, 12790, 12903.

Total : 6.

Toṭaka

υυ—/υυ—/υυ—/υυ—/

Nos. 11950, 12338.

Total : 2.

Drutavilambita (or *Sundarī* or *Hariṇa-pluta*)

υυυ/—υυ/—υυ/—υ—/

Nos. 11962, 12556, 12561, 12869.

Total : 4.

Pramitākṣarā

υυ—/υ—υ/υυ—/υυ—/

No. 12650.

Total : 1.

Bhujaṅgaprayāta (or *Aprameyā*)
⏑— —/⏑— —/⏑— —/⏑— —/
No. 11907.
Total : 1.

Vaṁśastha
⏑—⏑/— —⏑/⏑—⏑/—⏑—/
Nos. 11730, 11731, 11732, 11733, 11734, 11736, 11765, 11868, 12145, 12410, 12620, 12624, 12664, 12709, 12715, 12871, 12874, 12971, 12978.
Total : 19.

Sundarī. See *Drutavilambita*.

Hariṇapluta. See *Drutavilambita*.

(e) *13 syllables to a quarter*

Kalahaṁsa (or *Prabodhitā*)
⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/—
No. 11898.
Total : 1.

Prabodhitā. See *Kalahaṁsa*.

Praharṣiṇī
— — —/⏑⏑⏑/⏑—⏑/—⏑—/—
(Caesura after the 3rd syllable).
No. 12946.
Total : 1.

Mañjubhāṣiṇī
⏑⏑—/⏑—⏑/⏑⏑—/⏑—⏑/—
(Caesura after the 6th syllable).
Nos. 12645, 12980.
Total : 2.

Rucirā
⏑—⏑/—⏑⏑/⏑⏑—/⏑—⏑/—
(Caesura after the 4th syllable).
Nos. 11948, 12565, 12702, 12806.
Total : 4.

(f) *14 syllables to a quarter*

Vasantatilaka (°*kā*)
— —⏑/—⏑⏑/⏑—⏑/⏑—⏑/— —
Nos. 11555, 11569, 11572, 11573, 11582, 11594, 11596, 11597, 11602, 11604, 11605, 11638, 11646, 11658, 11705, 11718, 11722, 11780, 11790, 11794, 11796, 11805, 11810, 11842, 11850, 11863, 11886, 11893, 11964, 12014, 12022, 12023, 12071, 12165, 12171, 12208, 12253, 12284, 12303, 12316, 12324, 12342, 12357, 12364, 12401, 12450, 12473, 12474, 12490, 12495, 12504, 12537, 12548, 12598, 12599, 12724, 12735, 12740, 12742, 12743, 12746, 12756, 12765, 12771, 12788, 12818A, 12852, 12854, 12864, 12866, 12897, 12912, 12918, 12919, 12930, 12931, 12932, 12934, 12935, 12959, 12963, 12993.
Total : 82.

(g) *15 syllables to a quarter*

Nāndimukhī. See *Mālinī*.

Mālinī (or *Nāndīmukhī*)
⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —/
(Caesura after the 8th syllable).
Nos. 11727, 11902, 11982, 11991, 12047, 12051, 12058, 12153, 12154, 12157, 12261, 12392, 12394, 12395, 12482, 12483, 12484, 12486, 12487, 12488, 12557, 12559, 12643, 12782, 12802, 12876, 12877.
Total : 27.

(h) *16 syllables to a quarter*

No instances occur.

(i) ***17 syllables to a quarter***

Narkuṭa. See *Nardaṭaka*.

Nardaṭaka (or *Narkuṭa*)

⏑⏑⏑/⏑—⏑/—⏑⏑/⏑—⏑/⏑—⏑/⏑—

Nos. 11925, 11973.

Total : 2.

Pṛthvī (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑⏑—/⏑— —/ ⏑—

(Caesura after the 8th syllable).

Nos. 11916-17, 11943, 11944, 11951, 11972, 12031, 12041, 12065, 12590, 12613, 12615, 12656, 12687, 12706, 12808.

Total : 16.

Mandākrāntā (or *Śrīdhara*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/ — —⏑/— —

(Caesurae after the 4th and 10th syllables).

Nos. 11559, 11561, 11600, 11601, 11659, 11720, 11792, 11831, 12020, 12177, 12185, 12254, 12273, 12302, 12310, 12318, 12466, 12501, 12503, 12543, 12601, 12604, 12608, 12717, 12727, 12736, 12738, 12767, 12813, 12855, 12924.

Total : 31.

Vilambitagati. See *Pṛthvī*.

Vṛṣabhaceṣṭita. See *Hariṇī*.

Śikhariṇī

⏑— —/— — —/⏑⏑⏑/⏑⏑—/ —⏑⏑/⏑—

(Caesura after the 6th syllable).

Nos. 11728, 11897, 11904, 11908, 11909, 11914, 11915, 11918, 11921, 11922, 11932, 11935, 11937, 11939, 11941, 11942, 11946, 11952, 11960, 11961, 11969, 11974, 12028, 12032, 12038, 12039, 12098, 12099, 12162, 12335, 12389, 12424, 12438, 12453, 12612, 12616, 12617, 12618, 12628, 12629, 12635, 12638, 12639 (*add* before the translation : 'Śikhariṇī metre.'), 12640, 12658, 12659, 12665, 12667, 12670, 12671, 12674, 12683, 12684, 12685, 12689, 12691, 12697, 12698, 12711, 12713, 12714, 12729, 12805, 12872, 12873, 12879, 12977, 12979, 12989.

Total : 69.

Śrīdhara. See *Mandākrāntā*.

Hariṇī (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/ ⏑⏑—/⏑—

(Caesurae after the 6th and 10th syllables).

Nos. 11891, 11899, 11929, 11968, 11987, 12159, 12383, 12575, 12585, 12636, 12642, 12644, 12780, 12870.

Total : 14.

(j) ***18 syllables to a quarter***

No instances occur.

(k) ***19 syllables to a quarter***

Śārdūlavikrīḍita

— — —/⏑⏑—/⏑—⏑/⏑⏑—/ — —⏑/— —⏑/—

(Caesura after the 12th syllable).

Nos. 11492, 11493, 11514, 11523, 11527, 11528, 11533, 11536, 11537, 11542, 11545, 11546, 11549, 11565, 11566, 11568, 11570, 11571, 11581, 11584, 11585, 11588, 11589, 11590, 11591, 11613, 11614, 11615, 11616, 11622, 11625, 11628, 11630, 11636, 11639, 11640, 11660, 11664, 11673, 11679, 11680, 11681, 11683, 11685, 11707, 11708, 11709, 11712, 11713, 11719, 11749, 11770, 11771, 11773, 11778, 11779, 11783, 11784, 11786, 11787, 11788, 11793, 11808, 11809, 11813, 11820, 11822, 11826, 11827, 11828, 11855, 11864, 11866, 11881, 11890, 11966, 11967, 11998, 11999, 12000, 12005, 12010, 12011, 12013, 12021, 12025, 12067, 12074, 12077, 12134, 12137, 12141, 12142, 12146, 12147, 12150, 12166, 12167, 12168, 12172, 12187, 12189, 12198, 12204, 12205, 12207, 12212, 12213, 12214, 12217, 12221, 12227, 12228, 12229, 12230, 12231, 12232, 12244, 12245, 12249, 12250, 12252, 12258, 12271, 12272, 12285, 12289. 12294, 12295, 12296, 12297, 12298, 12299, 12300, 12301, 12304, 12305, 12306, 12307, 12308, 12309, 12314, 12315, 12317, 12321, 12326, 12327, 12332, 12333, 12341, 12343, 12366, 12372, 12376, 12377, 12379, 12380, 12398, 12404, 12440, 12442, 12449, 12456, 12459, 12460, 12462, 12463, 12464, 12465, 12468, 12469, 12472, 12476, 12491, 12498, 12499, 12505, 12507, 12508, 12512, 12514, 12517, 12519, 12521, 12523, 12524, 12525, 12528, 12536, 12538, 12544, 12549, 12550, 12552, 12592, 12600, 12605, 12609, 12718, 12721, 12730, 12732, 12734, 12741, 12744, 12745, 12766, 12791, 12801, 12810, 12816, 12817, 12820, 12821, 12827, 12828, 12835, 12839, 12856, 12857, 12858, 12859, 12865, 12901, 12902, 12906, 12909, 12910 12911 (*read* before the translation : 'Śārdūlavikrīḍita metre.' *instead of* : 'Śikhariṇī metre.'), 12913, 12914, 12915, 12917, 12922, 12923, 12925, 12926, 12928, 12936, 12947, 12950, 12953, 12968, 12969, 12991, 12992, 13008, 13014, 13017, 13018.

Total : 250.

(l) ***20 syllables to a quarter***

No instances occur.

(m) ***21 syllables to a quarter***

Pañcakāvalī (or *Sarasī*)

∪∪∪/∪—∪/—∪∪/∪—∪/∪—∪/
∪—∪/—∪—/

(Caesurae after the 7th and 14th syllables).
No. 12982.

Total : 1.

Sarasī. See *Pañcakāvalī.*

Sragdhara

— — —/—∪—/—∪∪/∪∪∪/
∪— —/∪— —/∪— —/

(Caesurae after the 7th and 14th syllables).

Nos. 11494, 11544, 11617, 11650, 11663, 11747, 11776, 11782, 11789, 11824, 11830, 11851, 11852, 11856, 11888, 12016, 12019, 12024, 12026, 12027, 12169, 12206, 12210, 12215, 12218, 12223, 12243, 12266, 12292, 12322, 12323, 12467, 12470, 12492, 12500, 12511, 12515, 12541, 12603, 12607, 12725, 12761, 12772, 12793, 12795, 12819, 12829, 12845, 12849, 19863, 12898, 12900, 12905, 12945.

Total : 54.

(n) ***22 syllables to a quarter***

Mattebha. See *Mattebhavikrīḍita.*

Mattebhavikrīḍita (or *Mattebha*)

— —∪/—∪∪/∪— —/∪—∪/∪∪—/
—∪—/∪∪∪/—

No. 12907.

Total : 1.

(o) ***23 syllables to a quarter***

No instances occur.

(p) ***24 syllables to a quarter.***

Ghoṭaka (or *Durmitā*)

∪∪—/∪∪—/∪∪ —/∪∪—/∪∪—/
∪∪—/∪∪—/∪∪—/

No. 12489.

Total : 1.

Durmitā. See *Ghoṭaka.*

B. *AKṢARA-CCHANDAS* (*Ardhasama-catuṣpadī*)

Aupacchandasika (or *Mālabhāriṇī*)

First and third quarters, 11 syllables each :

∪∪—/∪∪—/∪—∪/— —

Second and fourth quarters, 12 syllables each :

∪∪—/—∪∪/—∪—/∪— —/

Nos. 12580, 12803, 12891.

Total : 3.

Puṣpitagrā

First and third quarters, 12 syllables each :

∪∪∪/∪∪∪/—∪—/∪— —|

Second and third quarters, 13 syllables each :

∪∪∪/∪—∪/∪—∪/—∪—/—

Nos. 11901, 11928, 11949, 11957, 11975, 12049, 12414, 12558, 12637, 12783, 12983.

Total : 11.

Mālabhāriṇī. See *Aupacchandasikā.*

Viyoginī

First and third quarters, 10 syllables each :

◡◡—/◡◡—/◡—◡/—

Second and fourth quarters, 11 syllables each :

◡◡—/—◡◡/—◡—/◡—

Nos. 11751, 11947, 11959, 11976, 11978, 11979, 12053, 12059, 12129, 12265, 12583, 12634.

Total : 12.

C. *AKṢARA - CCHANDAS (Viṣama-catuṣpadī)*

No instances occur.

D. *MĀTRĀ-CCHANDAS*

Ārya

First and third quarters :
3 feet (12 *matra*-s) each.

Second quarter :
4½ feet (18 *matra*-s).

Fourth quarter :
2 feet+one short syllable+1½ feet (15 *matra*-s).

(Feet could be : ◡◡◡◡, or — —, or —◡◡, or ◡◡—, or ◡—◡)

Nos. 11496, 11505, 11509, 11512, 11548, 11550, 11552, 11562, 11577, 11583, 11609, 11612, 11631, 11637, 11642, 11665, 11671, 11687, 11701, 11714, 11715, 11723, 11726, 11739, 11750, 11798, 11870, 11882, 11883, 11887, 11892, 11895, 11896, 11927, 11963, 11981, 11989, 12006, 12007, 12045, 12133, 12155, 12179, 12180, 12181, 12190, 12199, 12255, 12263, 12312, 12319, 12365, 12390, 12393, 12396, 12403, 12415, 12418, 12419, 12452, 12475, 12479, 12485, 12494, 12513, 12520, 12535, 12539, 12564, 12574, 12576, 12577, 11582, 12651, 12677, 12720, 12731, 12733, 12737, 12753, 12755, 12775, 12781, 12792, 12796, 12811, 12812, 12814, 12838, 12860, 12861, 12875, 12908, 12916, 12921, 12954. 12955, 12956, 12957, 12958, 12973, 12975, 12981, 13013.

Total : 104.

Āryā-udgīti. See *Udgīti-āryā.*

Āryā-upagīti. See *Upagīti-āryā.*

Āryā-gīti. See *Gīti-āryā.*

Āryā-mukhacapalā. See *Mukhacapalā-āryā.*

Udgīti-āryā (or *Āryā-udgīti*)

First and third quarters : 12 *mātrā*-s each.

Second quarter : 15 *mātrā*-s.

Fourth quarter : 18 *mātrā*-s.

(*Mātra* could be : — or ◡◡)

Nos. 11818, 11977, 12044, 12048, 12320 (quarters *a* and *b* only), 12921 (in Any).

Total : 6.

Upagīti-āryā (or *Āryā-upagīti*)

First and third quarters : 12 *mātrā*-s each.

Second and fourth quarters : 15 *matra*-s each.

(*Matra* could be : — or ᴗᴗ)

Nos. 11548 (in BhŚ), 11554, 11599, 11682, 11811, 11818 [in SMH (KM)], 12320 (quarters *a* and *b* only), 12458 (in AIR), 12562.

Total 9.

Giti-arya (or *Ārya-gīti*)

First and third quarters : 12 *matra*-s each.

Second and fourth quarters : 18 *matra*-s each.

(*Matra* could be : — or ᴗᴗ).

Nos. 11495, 11497, 11618, 11686, 11885, 11926, 11955, 11994, 12001, 12200, 12211, 12251, 12256, 12447, 12448, 12451, 12457–58, 12534, 12595, 12776, 12804, 12812 (in Vidy), 12826, 12833, 12985.

Total : 26.

Matrasamaka

16 *matra*-s to each of the four quarters (several varieties; rhymed moric verse).

(*Matra* could be : — or ᴗᴗ)

Nos. 11498, 11661, 11662, 12163, 12815, 12824 (*Padakulaka*-variety of *Matra-samaka*).

Total : 6.

Mukhacapala-ārya (or *Ārya-mukha-capala*).

First and third quarters : 12 *matra*-s each.

Second quarter : 18 *matra*-s.

Fourth quarter : 15 *matra*-s.

(*Matra* could be : — or ᴗᴗ)

[Though the number of *matra*-s to each quarter is the same as that of *Ārya*, this variety of *Ārya* is formed with the specification of two *Ja-gaṇa*-s, both preceded and followed by a long syllable (—/ᴗ—ᴗ/—), in the second and fourth four-*matra*-units in the first half].

Nos. 12563, 12807.

Total : 2.

E. *IRREGULAR* or *UNIDENTIFIED*

Nos. *11889* (*Epic Upajati*, quarter *a Śalinī*, *c Indravaṁśā*, *b* and *d* irregular) ; *12173* (*Epic Indravajra*, quarters *c* and *d* irregular) ; *12750* (quarters *a*, *b* and *c Indravajra*, quarter *d Vaṁśastha*, hence irregular *Upajati*); *12825* (unidentified) ; *12889* (irregular *Upajati*, quarters *a*, *b* and *d* 11–syllabled *Upendravajra* and quarter *c* 12–syllabled *Indravaṁsa*) ; *13016* (irregular *Upajati*, quarter *a* 11–syllabled *Indravajra*, quarters *b* and *c* 11–syllabled *Upendravajra* and quarter *d* 12–syllabled *Indravaṁśa*).

Total : 6.

APPENDIX V

SUBJECT INDEX

Note : In the following pages, important words along with brief explanatory and contextual remarks, if necessary, are documented in the Roman alphabetical order under topics and sub-topics. These words are culled from the English translation of the Sanskrit verses included in the present Volume.

H

J

P

S

T

W

ADDENDA AND CORRIGENDA

Page	*Verse*	
3245	11522	*read* in the translation, line 1 : '*koṭikoṭi*' instead of : '*koṭikoti*'
3253	11550	*read* in the translation, lines 3–4 : 'Lord Viṣṇu' *instead of* : 'Lord (Viṣṇu'
3260	11580	*read* in the translation, line 5 : '(F. E. Pargiter).' *instead of* : '(P. E. Pargiter).'
3275	11630	*read* in the translation, line 2 : 'buffaloes' *instead of* : 'buffalos'
3324	11822	*read* in the translation, line 8 : 'battlefield' *instead of* : 'battle-field'
3325	11827	*read* in the translation, lines 1 *and* 4-5 : 'tinkling' *instead of* : 'tingling' appearing twice.
3329	11842	*read* in the translation, line 8 : '*vibhrama*' instead of : '*vibrama*'
3333	11857	*read* verse No. as : '11857' *instead of* : '1185'
3337	11875	*read* in the translation, line 6 : '(S. & K. Rays).' *instead of* : '(S. & K. Ray).'
3338	11877	*read* in the foot-note to the translation, line 1 : 'high-class' *instead of* : 'high class' *and* line 5 : 'a high-class woman' *instead of* : 'a girl for enjoyment'
3348	11919	*read* in the translation, line 4 : 'together' *instead of* : 'to-gether'
3352	11936	*read* in the translation, line 3 : 'renown;' *instead of* : 'renoun;'
3360	11963	*read* : '(अ)' *instead of* : '(आ)'
3365	11980	*read* in the translation, line 5 : 'a mass of clouds' *instead of* : 'a mass clouds'
3369	11997	*read* in the translation, line 5 : 'five' *instead of* : 'flve'
3370	11999	*read* in (आ), line 9 : 'Ek' *instead of* : 'EK'
3371	12002	*read* in the translation, line 5 : 'A. B. Keith' *instead of* : 'K. B. Keith'
3401	12123	*read* : '(अ) Pañcākhyāna-vārttika 109.15.' *instead of* : '(आ) Pañcārtha-bhāṣya 109.15.'

Page	*Verse*	
3410	12156	*read* in the translation, line 5 : '(K. R. Ray).' *instead of* : '(K. Ray).'
3414	*Folio*	*read* pagination as : '3414' *instead of* : '3314'
3414	12171	*read* in (अ), line 1 : '(KSH)' *instead of* : '(KHS)'
3433	12241	*read* in the translation, line 5 : '(B. C. Dutt).' *instead of* : '(B. Ch. Dutt).'
3443	12283	*read* in the translation, line 5 : 'prey' *instead of* : 'pray'
3445	12293	*read* in the translation, line 6 : '(G. R. Nandargikar).' *instead of* : '(G. Nandargikar).'
3460	12343	*read* in the translation, line 3 : '*Bhuśuṇḍī*-' instead of : '*Bhuśunḍī*-'
3462	12355	*read* in the translation, line 5 : 'strongly' *instead of* : 'strongl'
3467	12379	*read* in the text, line 2 : 'शोकमुपैति' *instead of* : 'शोकमुपैह्वि'
3468	12379	*read* in the translation, line 3 from bottom : 'thinking' *instead of* : 'so thinking'
3481	12439	*read* in the translation, lines 4 *and* 5 : 'clothe' *instead of* : 'cloth' appearing twice.
3483	12444	*read* in the translation, line 5 : 'do not' *instead of* : 'dot not'
3490	12470	*read* in the translation, line 7 : 'fisher-' *instead of* : 'fisher'
3500	12506	*read* in (*a*), line 1 : 'Editor's' *instead of* : ' Editors' '
3506	12528	*add* in (आ) after SSB 430.3 : '(a. Saṁgrahītṛ himself).'
3511	12550	*read* in the text, line 4 : 'पुलको°' *instead of* : 'पूलको°'
3514	12560	*read* in (आ), line 2 : 'Almu' *instead of* : 'Almn' *and* line 3 : 'Cit (V)' *instead of* : 'GV (V)'
3516	12570	*read* in the translation, line 5 : 'she-buffaloes' *instead of* : 'she-buffalos'
3520	12589	*read* in the translation, line 5 : '[wise' *instead of* : '[wise-'
3522	12598	*read* in the translation, line 5 : '[*bhūta*-s]' instead of : '[*būtas*]'
3524	12603	*read* in the translation, line 3 : 'ear-rings' *instead of* : 'year-rings'
3534	12639	*add* before the translation 'Śikhariṇī metre.'

Page	*Verse*	
3542	12672	*read* in the translation, line 2 : 'disregarded' *instead of* : 'disregared'
3549	12705	*read* in the translation, line 5 : '(S. C. Banerji).' *instead of* : '(S. C. Banerjee).'
3554	12728	*read* in the translation, line 2 : 'discus' *instead of* : 'discuss'
3558	12743	*read* in the text, line 3 : '**विद्युल्लता**' *instead of* : '**दिद्युल्लता**'
3565	12766	*read* in the translation, line 2 : '*Yūthikā-*' instead of : '*Yūdhikā-*'
3566	12771	*read* : '(श्र)' *instead of* : '(श्रा)'
3602	12909	*read* in the translation, lines 12–13 : '(L. C. van Geyzel).' *instead of* : '(L. C. Van Geyzel).'
3603	12911	*read* before the translation : 'Śārdūlavikrīḍita metre.' *instead of* : 'Śikhariṇī metre.'
3615	12955	*read* in the translation, line 1 : 'sings,' *instead of* : 'sings'
3636	*Entry 8*	*read* : 'Ap *or* Āp' *instead of* : 'Ap'
3638	*Line 7*	*read* : 'ŚHP.' *instead of* : 'SHP.'
3641	*Line 6*	*add* after 'Calcutta 1960.' : '*Also* : Journal of the Buddhist Text Society 2 of 1894.'
3644	*Entry 4*	*read* : 'CitV *or* Cit (V) *instead of* : 'CitV'

SOME REVIEWS OF VOLUME VI

Note : The reviews of Volume VI of the *Mahā-Subhāṣita-Saṁgraha* appeared in a good many research journals and other popular periodicals of different languages. Towards getting an idea of the wide range of scholarly recognition of the Project, as suggested by the senior Russian Orientalist Professor Igor D. Serebryakov on his recent visit to the Institute, in the following pages, some six such Reviews in English published in the standard Research Journals of India and abroad are reproduced, as they are, without any change or deletion.

1. REVIEW published in the *Journal of the American Oriental Society (JAOS)*, Volume 110, Number 3 (July-September, 1990) : pp. 539-40, New Haven (U. S. A).

It is about a decade since the latest review of – volume III – of Sternbach's *Mahāsubhāṣitasaṃgraha* appeared in the *Journal*. Reviews of the first three volumes, all by Professor Pratap Bandyopadhyay of the University of Burdwan, succeeded each other in rapid succession. The review of volume I appeared in *JAOS* 96 (1976) : 314-16, immediately following B.A. van Nooten's review of Sternbach's *Subhāṣita, Gnomic and Didactic Literature* (vol. IV. 2. 1 of Jan Gonda's *A History of Indian Literature*). Volume II was reviewed in *JAOS* 98 (1978) : 546-48, and volume III in *JAOS* 100 (1980) : 42-43. Since volumes IV and V were not reviewed, I will use the review of volume VI as an opportunity to make a brief *status questions* of the *Mahāsubhāṣitasaṃgraha* generally.

Those who participated in the 29th International Congress of Orientalists – the last to be held under that name – will remember the following resolution : "The XXIXth International Congress of Orientalists, held in Paris on the 21st July, 1973, considers the *Mahāsubhāṣitasaṃgraha* as an important publication and requests that this publication be speedily brought to an end and be published by the Vishveshvaranand Vedic Research Institute as quickly as possible."

The purpose of the *Mahāsubhāṣitasaṃgraha* is to bring together, in a single alphabetical sequence, all the verses quoted in the existing *subhāṣitasaṃgrahas* as well as other wise sayings throughout Sanskrit literature, both in India itself and in sources from Greater India. It was planned that the entire collection would be

published in about twenty volumes, with additional volumes for verses that might come to the compiler's attention after the printing had started. All in all, up to and including volume VI, more than eleven thousand *subhāṣitas*—occasionally there is more than one entry to a single number—have been published, as follows :

vol.	I	(1974)	nos. 1-1873	*a—anve*
vol.	II	(1976)	nos. 1874-4208	*apaḥ—ahni*
vol.	III	(1977)	nos. 4209-6285	*āṃ jñānaṃ—īhā dhanasya*
vol.	IV	(1980)	nos. 6286-8264	*u—au*
vol.	V	(1981)	nos. 8265-9979	*ka—kā*
vol.	VI	(1987)	nos. 9980-11491	*kiṃ—kai*

Each entry includes, in addition to the text of the *subhāṣita*, a list of the sources in which it appears, together with the variant readings which these sources exhibit, and an English translation. The translations are by different hands. Whenever a good translation was available, it was reprinted, with the name of the translator in brackets. Some of the verses Sternbach translated himself. The remaining ones are the work of—now, the late—A. A. Ramanathan of Madras. Each volume also contains at least three appendices, of authors and sources, of Sanskrit metres, and a subject index.

Ludwik Sternbach (born in Krakow, December 12, 1909) died in Paris on March 25, 1981. Volume V contains a brief *In Memoriam*, by K. V. Sarma. Before his death Sternbach set up the "Dr. Ludwik Sternbach Foundation," to be administered by the Vishveshvaranand Vedic Research Institute at Hoshiarpur for the continuation of the *Mahāsubhāṣitasaṃgraha*. We may, therefore, expect that the staff of the V.V.R.I. will continue to be involved in the enterprise, as they have been right from the beginning. Although Sternbach himself was the indefatigable collector of the *subhāṣita*, as early as 1966 he conceived the idea of involving S. Bhaskaran Nair in the editorial work. From volume II onward the name of Bhaskaran Nair, at present the Director of the Institute, indeed appears on the title page as the editor. The same remained true for volumes III and IV. Bhaskaran Nair in turn acknowledged the advice he received from his predecessor, Professor K.V. Sarma, throughout the work on the first four volumes. Although Sarma retired from the Directorship of the Institute at the beginning of 1980, he returned to Hoshiarpur to edit volume V. Volume VI is again edited by Bhaskaran Nair.

A feature of Volume VI that will be much appreciated by the users of the first six volumes is an appendix titled "Abbreviations-cum-Bibliography," which consolidates the several lists of abbreviations spread over the earlier volumes,

Sternbach's own compilation and numbering of *subhāṣitas* halted with number 10579, which appears in volume VI and was also the highest number referred to in his *A Descriptive Catalogue of Poets Quoted in Sanskrit Anthologies and Inscriptions* (2 vols., Wiesbaden: Otto Harrassowitz, 1978-80). The editor informs us that materials for another three or four volumes have been partly collected ; he does not tell us whether an effort will be made to expand the existing materials up to the projected number of twenty volumes. Whatever the decision may be, we are once again grateful to the V.V.R. Institute in general and Professor Bhaskaran Nair in particular for providing us with another beautifully edited and produced volume.

LUDO ROCHER

University of Pennsylvania (U.S.A.)

2. REVIEW published in the *Annals of the Bhandarkar Oriental Research Institute (ABORI)*, Volume LXX (1989) : pp. 353-54, Poona.

This is the sixth volume of a gigantic undertaking on the Sanskrit Subhāṣitas or wise sayings, which presents their comprehensive catalogue, index and edition, all in one. The speedy completion and publication of the work—a "much enlarged and modernised *Indische Sprüche* (of Otto Böhtlingk)"—was recommended with approbation by the International Congress of Orientalists at its 29th Session held in Paris in July, 1973. The publication of this priceless project was entrusted by Professor Ludwik Sternbach (12-12-1909–25-3-1981) to the V.V.R.I. (Hoshiarpur) through Dr. Ludwik Sternbach Foundation ; and it is to the credit of the Institute which, since then, has successively brought out six out of the contemplated twenty volumes of it, while maintaining a high standard in editing which is characteristic of the publications of the Institute.

The present volume incorporates, 1,512 verses (with their initials from किं up to कै), thus bringing their total so far to 11,491, which is besides 77 inserted verses. The editing proceeds along the pattern set in earlier volumes : with the text given in the Devanāgarī, a record of variant readings and of sources wherever available, and an English translation done at expert hands. This is followed by four very useful Appendices (Indices), recording : Abbreviations-cum-Bibliography (76 pages), Authors and Sources of the verses (56 pp.), Sanskrit Metres used in them (8 pp.), and the subjects treated in them (78 pp.). Then is appended a small Addenda and Corrigenda.

It is not quite surprising that Professor Sternbach, the veritable *Subhāṣita-Maharṣi*, combining in himself prodigious learning as well as simplicity and humanism, (—the reviewer has treasured nostalgic memories of his brief meeting with the scholar at the Twenty-ninth Session of the All-India Oriental Conference

held in Pune in June 1978—), should have generously entrusted the papers containing his life-time researches for publication to the care of the V.V.R. Institute, and, there too, to Prof. S. Bhaskaran Nair, the Director-Professor of the V. V. R. I., with "full confidence in him" and "High esteem for his work." As can be evident on any page of the volumes of the work edited by Professor Nair including the present one, he has amply justified the trust reposed in him by the late scholar, and what the editor has remarked, in his Preface to Vol. V, about the painstaking labour put in by the compiler towards the compilation (that it is "better visualised than stated"), applies in equal measure to his own editing of the Volume(s). Attention in this connexion may be drawn to only one, the last Appendix, *viz.*, the Subject Index. What a mine of information, under topics and sub-topics, it provides to the reader on a variety of small and big aspects of Indian culture which are touched in these Subhāṣitas !

With excellence in printing also (—just randomly, the name of the author at no. 10640, appearing to be one of a Maharashtrian, is probably better read, and printed, as Viṭhobā Aṇṇā, on pages 2817, 3129—), the Volume makes an excellent work of reference for scholars and inquisitive public alike, who would naturally wish god-speed to work on the subsequent Volumes.

S. D. LADDU

B. O. R. I., Poona

3. REVIEW published in the *Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha*, Volume XLII, Parts 1-4 (January-December, 1986, issued in 1989) : pp. 306-09, Allahabad—2.

Sanskrit literature is a rich repository of wise sayings and adages occasioned by the multifarious incidents and situations in life portrayed in various forms and genres thereof since very early times. And there have been a number of attempts at collecting such sayings, finely rounded off in metrical form, in anthologies right from about the 10th century A.D., the more notable amongst them being the anonymous *Kavindravacana-samuccaya*, Vallabhadeva's *Subhāṣitāvali*, Śrīdharadāsa's *Saduktikarṇāmṛta* and Jalhaṇa's *Sūktimuktāvalī*. The value of these anthologies as rich collections of erotic, gnomic, didactic, devotional and descriptive verses is indeed immense. Apart from their great literary value, their place as an eloquent and forceful vehicle of the Indian cultural tradition through the ages is unique.

The tradition of such anthologies has continued down to our own time, the latest, and undoubtedly the most comprehensive, of these being the *Mahāsubhāṣita-saṃgraha*, projected, by its compiler, the late Dr. Ludwik Sternbach (1909-1981) as a gigantic work comprising twenty volumes and embodying therein the wit and wisdom of India's glorious past as reflected in the wise sayings and entertaining

verses contained in the vast expanse of Sanskrit literature available, in metrical form, in India as also in Greater India comprising the countries such as Tibet, Burma, Sri Lanka, Thailand, Cambodia, Indonesia, Laos, etc., where the culture and civilization of India, along with the literature of the land, had spread in early times. The work when completed would certainly be a landmark in the history of Sanskrit studies in modern times with a particular reference to the field of *Subhāṣita* section of Sanskrit literature.

The Publication of this monumental work was undertaken, in 1972, by the V. V. Research Institute, Hoshiarpur, and the onerous task of editing it was entrusted, in deference to the wishes of the compiler, to Prof. S. Bhaskaran Nair. Five volumes of this work, first four (1974, 1976, 1977 & 1980) edited by Prof. Nair and the fifth (1981) by Prof. K. V. Sarma, have already appeared. These volumes, taken together, contain 9979 verses in 2662 pages, while the volume under review contains, in 592 pages, further 1512 verses, raising their total number to 11491 (excluding the inserted additional verses) and taking them up to *Kai* in the Devanāgarī alphabetical order.

The verses incorporated in this volume, as in earlier ones, have been critically edited with detailed references and text-comparative annotations. The edited text of each verse is followed by its English translation attempted by eminent scholars. A good number of verses, of which no satisfactory translation was available, have been translated by the editor himself. Again, the editor has added critical notes on metre and other poetical elements contained in or displayed by each verse, and has made, wherever deemed necessary, textual emendations. The laudatory words, expressed by Dr. L. Sternbach in appreciation of the high quality of the editing of the second volume of the work done by Prof. Nair and recorded in his Foreword (p. x) by Prof. Jagannath Agrawal, apply in full measure to the present volume also.

Following the general plan for the entire work, the volume contains four appendices. The first of these gives a consolidated list of abbreviations used in this as well as in the earlier volumes. The list thus makes the present volume self-sufficient and facilitates the task of referencing. Again, including as it does, the full bibliographical detail of the works listed, numbering well over 1000, it serves the additional purpose of bibliography. The second appendix gives an index of authors and sources of the individual verses included in the volume with necessary information about them along with comprehensive references to other works and catalogues and with cross-references wherever these were needed. The third appendix provides an index of Sanskrit metres used in the verses included in the volume. The last appendix is in the form of subject index which lists, in Roman alphabetical order, important words denoting ideas and institutions and

various items of social and cultural importance, culled from the English rendering of the verses, along with brief explanatory and contextual remarks wherever necessary.

These indices enhance the value of the work as a reference-book in the field of the *Subhāṣita*-section of Sanskrit literature. The work, with reference, of course, to its volumes that have already appeared, has been highly admired by eminent Indologists such as Prof. Jan Gonda, of Utrecht (Holland), Prof. K. K. Raja of Madras, Prof. P. K. Narayana Pillai of Trivandrum, Professor Satya Vrat Shastri of Delhi, Prof. P. Bandyopadhyaya of Burdwan (West Bengal), Professor P. L. Bhargava of Jaipur and Prof. Jagannath Agrawal of Chandigarh, to mention only a few of them. The last-named scholar has, in his Foreword to the present volume, made a particular reference to the Editor's meticulous observance of the principles of textual criticism, coupled with his command of English, which has made the volume a fine literary achievement worthy of the eminence of the compiler, Prof. L. Sternbach, and the international name and fame of the Institute which has undertaken the publication of this work under its *Vishveshvaranand Indological Series*.

It is to be hoped that the remaining volumes of the work would also be brought out in a similarly finished form and in a quicker succession by the Institute under the stewardship of its Director, Prof. Nair, who is critically editing and annotating it in a manner that eminently befits the importance of this unique academic project.

D. K. GUPTA

Professor of Sanskrit,
Punjabi University, Patiala

4. REVIEW published in the *Journal of the Oriental Institute*, M. S. University of Baroda, Vadodara, Volume XLIII, Nos. 3-4, March-June 1994 : pp. 258-59.

The *Mahāsubhāṣitasaṅgraha* is a voluminous monumental project aiming at collecting, critically editing, translating and presenting in a systematic form in Devanāgarī alphabetical order, the metrical *subhāṣitas*, found in the extensive field of Sanskrit Literature and also those from Greater India i.e. from countries like Tibet, Burma, Ceylon, Thailand, Cambodia, Indonesia, Laos, etc. The pioneering work of compilation was done by the late Dr. Ludwik Sternbach, which was later on authenticated and supplemented by Prof. S. Bhaskaran Nair by critically editing each *subhāṣita*, translating it into English and systematically presenting the huge project-material in the form of several volumes. The late Prof. Sternbach, Prof. S. Bhaskaran Nair and the V. V. R. I. form as it were a *triveṇīsaṅgama* for the publication of the valuable treasure of ancient Indian wisdom,

Under the scholarly editorship of Prof. Nair, the five great volumes of the *Mahāsubhāṣitasaṅgraha* have already been published. This is the sixth one, incorporating *subhāṣitas* nos. 9980-11491 (i.e. 1512 verses+77 extra) in its 592 pages. Prof. Nair has dedicated this volume to the memory of the late Dr. Ludwik Sternbach in a very fine verse in *mālinī* metre, which is followed by a Foreword by Prof. Jagannath Agrawal, informing us about the project and acumen of Prof. Nair in editing these volumes. The volume begins with the verse no. 9980 starting with *Kiṁ Kaṇṭakaiḥ,* and ends with the verse no. 11491, which begins with *Kaścid* etc. A systematic method is followed in presenting the collected material. Each verse is first printed in *Devanāgarī*. Then its source or sources are noted. The variants (if any) are exhaustively collected and systematically presented for each verse. It is followed by lucid English translation mostly by Prof. Nair. (Sometimes also by Dr. K.V. Sarma and the late Prof. A. A. Ramanathan. Sometimes also reproduced from works of other scholars with due acknowledgement of it by mentioning names of respective scholars at the end of the translation). The translation is succeeded by some important critical notes.

The volumes also incorporate at the end four useful appendices, Appendix I contains Abbreviations-cum-exhaustive bibliography of numerous primary and secondary works, utilized for the project, (pp. 3019-3094). Appendix II, incorporates in it an Index of authors and sources of individual verses, (pp. 3095-3150). Appendix III presents an Index of Sanskrit metres, utilized in each verse (pp. 3151-3158). The last IVth Appendix envisages the subject-Index for the volume.

The stupendous project is an outstanding, novel and unique contribution to the Sanskrit studies and Indology and its volumes have become a valuable, indispensable and veritable treasure for libraries of scholars of Sanskrit and Indology. The greatest zeal, incessant endeavour and enormous intellectual exercise of scholars are reflected in this gigantic and arduous task. Both the scholars and the Institute deserve our hearty congratulations for their success and we look forward to see the early publication of the remaining volumes.

M. L. WADEKAR

Oriental Institute, Baroda

5. REVIEW published in the *Journal of the Asiatic Society*, Volume XXIX, Number 4 (1987) : pp. 104-05, Calcutta.

The first five volumes of the *Mahā-subhāṣita-saṁgraha* edited by the renowned scholar Ludwik Sternbach have already earned sufficient fame to lend dignity to this prestigious series, so that even after the demise of Prof. Sternbach, it commands respect and due scholarly recognition. Besides, the present volume (VI) is edited by the able scholar Prof. S. Bhaskaran Nair trained in scrupulous

and meticulous scholarly work by the late Dr. Vishva Bandhu, the founder-Director of the V. V. R. Institute of Hoshiarpur. He is an eminently suitable choice for carrying on the unfinished task left behind by Prof. Sternbach. Not only has he discharged the duty painstakingly and with great care but he also had the privilege of studying the methodology of the first five volumes edited by Prof. Sternbach himself.

The result is this splendid volume, the sixth in the series of twenty contemplated volumes. In point of methodology, there is no deviation, so the continuity and uniformity of the format is preserved. This volume contains the *subhāṣita* verses beginning with *'Kiṁ'* and ending with *'Kai'*; one wonders if in the remaining fourteen volumes the rest of the alphabet can be covered. The pattern of presentation of the well-known, oft-quoted verses is : after the serial number, the verse is quoted, then the source from which it is quoted is mentioned in abbreviation, followed by the mention of its occurrence in other texts ; then variant readings are given against the number of the feet where they occur in the verse; then the metre is named, followed by a very close and readable translation, with the name of the author of the translation. Variant versions of whole verses with more than one foot of variations are separately entered. Where more than one stanzas are quoted consecutively, the numbers are given accordingly ; where proper names occur they are explained in footnotes.

At the end of the text, there are four sections of an appendix : the first one gives 'abbreviation-cum-bibliography', where, against the abbreviated title of a work is given the full title, with the editions and translations used in this volume pointing to other allied titles for cross-reference. In the second section of the appendix 'authors and sources', we have the title of the text from where the verses are quoted with the serial numbers of all the verses quoted from it. This is amazingly accurate and full. The third appendix is an 'index of metres' where after the name of the metre we have its prosodic character in short-and-long feet break-up, followed by the number of syllables to a quarter, the serial number of the verse or verses in that metre and its prosodic variants with the serial number of the verse in that particular variant form. Where no such verse occurs in that variant, it is stated so. And finally, the fourth appendix is a subject index—a very full and elaborately well-classified division of the subject and their finer shades entered separately—followed by the serial number(s) of verse(s) under that heading. The appendices enhance the value of the volume immensely and render the volume an extremely dependable handbook of references for chasing stray verses by author, first foot, metre, or subject. A vast mass of stray verses which have gained popularity in any way can be easily traced in these volumes.

There are a few printing errors which one hopes will be removed in the next edition. No doubt the series deserves the fame it has earned and readers of Sanskrit poetry will have unqualified praise for this endeavour and its spectacular success.

SUKUMARI BHATTACHARJI

Jadavpur University, Calcutta

6. REVIEW published in the *Journal of the Octa Orientalia,* Academiae Scientiarum, HUNGARICAE (*OAH*), Vol. XLIII, Fasciculi 1 : pp. 143-44, Akadémiai, Kiadô, Budapest (Hungary), 1989.

It is now six years since volume five of the series was published. This short delay was due to the sad demise of Prof. Sternbach, the initiator, compiler and general editor of this magnificent undertaking. He completed the compilation and enumeration of verses, numbered to 10579. The remainder of the volume was prepared by Prof. Bhaskaran Nair and his assistant Dr. Parveen Singh Rana. Prof. Bhaskaran Nair also translated a good deal of *subhāṣitas* into English.

Volume six was prepared on the principles of edition laid down by Prof. Sternbach.[1] The editors adhered to the same high standard concerning textual criticism and the apparatus criticus.

The *subhāṣitas* as masterpieces of Sanskrit poetry and reflect various aspects of Indian culture.

Not fewer than 51 stanzas are connected with the *kula,* i.e. the family and things such as morality, and behaviour, etc., closely related to it.

Verse 10839 reads :

kulamārgaparaḥ śreṣṭhaḥ pitroḥ śuśrūṣakaḥ śuciḥ śāstramārgānusārī ca dharmiṣṭho dharmamāpnuyāt "That noble person who adheres to the customs of his family, that man of pure conduct who attends to the needs of his parents and the man who follows the path chalked out by scripture—all these follow the right path and will obtain *Dharma* (religious merit)." (A. A. Ramanathan).

Agriculture (*kṛṣi*) being the main form of livelihood touched the imagination of poets and often appeared in popular sayings, 15 verses are listed on this topic.

Verse 11241 E reads :

kṛṣivṛṣṭisamāyogād dṛśyante phalasiddhayaḥ / tāstu kāle pradṛśyante naivākāle kathaṁcana / tasmāt sadaiva kartavyaṁ sadharmaṁ pauruṣaṁ naraiḥ //. "Good crops are obtained by a combination of efficient farming and good rains ; they too can be obtained only in the proper season, and never are they seen in unseasonable time. Hence it is that men should ever perform proper actions putting forth their manliness." (A. A. Ramanathan).

A touch of devotion to the personal God can be felt in the verses beginning with the name of Kṛṣṇa. Verse 11255 reads :

kṛṣṇa kṛṣṇa parameśvara viṣṇo
pāhi pāhi bhavakardamamadhye /

1. Cf. my review on *Mahā-subhāṣita-saṁgraha* II—III in : *OAH XXXII*/ 2 (1979), 251-253.

kāmalobhamadamatsarakopair
bādhyamānamaniśaṁ kṛpaṇaṁ mām ||

"Oh Lord Kṛṣṇa, Kṛṣṇa, Supreme Lord, O Viṣṇu, guard me, protect me, fallen in the midst of the mire of worldly life and rendered ever miserable by being bound by passion, greed, pride, envy and anger." (A.A. Ramanathan).

The four appendices containing a detailed bibliography and index of authors and sources of the individual verses, an index of Sanskrit metres and a general index make the volume easily manageable. It is also remarkable that the general bibliography has been re-done in this volume. All in all, the whole work is to be distinguished for its compactness and steady philological accuracy.

One may feel the need of few critical remarks only. Since the collection of *subhaṣitas* was compiled from the entire Sanskrit literature, the editors might have put in the following proverb-like verse of the Kṛṣiparāśara :

kṛṣirdhanyā kṛṣirmedhyā jantūnāṁ jīvanaṁ kṛṣiḥ/ hiṁsādidoṣayukto 'pi mucyate'tithipūjanāt ||

"Blessed is agriculture, holy is agriculture, and agriculture is the life of creatures. One, though tainted with blemish like jealousy, is redeemed by honouring guests." (G. P. Majumdar and S. Ch. Banerji).[2]

The uneven standard of the available English translations of the single verses were a major challenge for the editors. They did their best, however, sometimes they made an unhappy choice : in addition to A. A. Ramanathan's fine and reliable renderings, there are the not genuine translations by Powys Mathers (see verses from the *Kuṭṭanīmata*).

There are few things to be corrected or completed in the bibliography. The full title of CKI (p. 3029) reads correctly thus : J. Klatt, *De trecentis Cāṇakyae poetae Indici sententiis. Dissertatio Halis Saxonum.* Berolini 1873. Instead of a reference to the secondary literature, I would prefer giving the data of the edition of the *Yuktikalpataru* itself.[3]

Misprints are at a minimum. I must emend *śāstramārganusārī* for *śāstramārganusārī* (v. 10839) or *anuṣṭup* for *anuṣṭubh* (p. 3151).

The value of the *Mahā-subhāṣita-saṁgraha* has been immeasurable. It is hoped that this well-presented and finely produced volume will be followed by the subsequent ones in the near future.

GYULA WOJTILLA

Hungarian Academy of Sciences,
Budapest (Hungary)

2. *Kṛṣi-Parāśara*, Ed. and transl. by G. P. Majumdar and S. Ch. Banerji. Verse 8, cp. S. K. De's Foreword.

3. *Yuktikalpataru* of Bhoja, Ed. by Isvara Candra Sastri, (Calcutta 1917).